

Giving God Our Best

Joel Fannin

If we stop long enough to think about it, we will realize that we live in an age of pleasures that seem to make life come close to effortless. We have cars, cellular phones, ATMs, plastic checks, television sets, computers, the Internet (information easier to access), you name it! However, in such an age, we as Christians cannot afford to become effortless in our service to God. We must always be giving our best to the Lord. We have good examples of people in the Old Testament who gave their best to God. Following are some other good examples of those who did just that!

Most of us know the story of Cain and Abel. "Abel, on his part also brought of the firstlings of his flock and of their fat portions" (Gen. 4:4). We can read on in the same chapter and see that God had regard for Abel because of the very fact that he decided in his own heart that he would bring his best before the Lord while Cain failed to do so.

We can also marvel at Caleb's trust in the Lord when he asked Joshua for the land of Hebron as an inheritance saying, "I am still as strong today as I was in the day Moses sent me . . ." (Josh. 14:11). Caleb gave his best to God; all that he could offer. It sometimes seems to be that some think the older they get, the less active they can get. The simple answer seems to be to just pass it off to those who are younger. However, Caleb's zeal for pleasing the Lord did not diminish with the passing of time.

Josiah, the sixteenth king of Judah is also another great example! After discovering a lost book of the law in the temple during its restoration, it was read before him by Shaphan, the scribe. Up until this time, Josiah did what he could to please the Lord. 2 Kings 22:2 describes him as follows: "He did right in the sight of the Lord and walked in all the way of his father David, nor did he turn aside to the right or to the left." After hearing God's word, Josiah knew what he had to do. He went on an aggressive campaign to "clean up" Judah of all the idolatrous influence. Most of chapter 23 is devoted to his efforts. In doing this, Josiah

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A Liberal Mindset Developed

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Mike Willis

The apostasy of the Christian Church can be studied from the standpoint of the American Christian Missionary Society and the use of mechanical instruments of music in the worship of the church. These were but symptoms of a liberal mindset that had developed in the people. This mindset is reflected in the papers that were circulated among brethren.

Among the conservatives of that day, the American Christian Review, edited by Benjamin Franklin, was the most popular. To the liberals, this paper was unacceptable. The following two accounts of the founding of the Christian Standard, a paper that still has wide circulation among the Christian Church, reflect the change in mindsets that developed among brethren. It is instructive for us to read this material so that we can identify the development of a liberal mindset among us today. The two accounts are taken from two different authors and perspectives. The first is from J.S. Lamar's two volume work entitled *Memoirs of Isaac Errett*, a sympathetic account of his life's work. Errett was the first editor of the Christian Standard. The second account of the midset that called for the creation of the Christian Standard is taken from Earl West's *Search For the Ancient Order*, reflecting a more conservative assessment of the changes occurring among brethren. Later, a third description of the liberal mindset from the pen of Moses E. Lard, editor of *Lard's Quarterly*, is given.

Note the description of the need for a new paper by J.S. Lamar:

The story of the founding of the *Christian Standard* is known to very few, and it will be read with interest. It became such a power for good; its influence was so conservative and so elevating; in matter, in tone, in spirit, it was so admirable; and continuing to this day to be recognized as one of the ablest and most influential of the religious journals of America every one will be glad to know its origin and early history. Moreover, it was through this great channel that, for the rest of his life, Mr. Errett poured forth the fullness of his vast intellectual and spiritual resources — gladdening and blessing hundreds of thousands wherever the English language is spoken.

As we have more than once pointed out, such a paper was repeatedly called for. The best, the wisest, the purest Disciples, all over the land, deeply felt the need of it. It is true, the *Millennial Harbinger*, now edited by Prof.

see "Liberal" on p. 375

The Disposition of a Christian

Donald Willis

Paul (Gal. 3:27) affirmed that one is “baptized into Christ” and has therefore “put on Christ.” Galatians 2:20, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Christians have a new life, spiritually born again, children of God, saved from sin! How should one live?

Disposition is defined as “the predominating bent of one’s mind or spirit” (Webster’s New World Dictionary). Bent means “an inclining, tendency” (Webster). With Christ living within, what should be the bent of one’s spirit? What is the bent of Christ’s spirit? Since Christ Jesus lives in us, each Christian should exemplify his attitude.

A Christian is humble. God hates the haughty look (Prov. 6:16-19). Jesus rebuked the pride of the Pharisees (Matt. 23:5-12). Paul cautioned, “. . . through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith” (Rom. 12:3). The lyrics of an old song said, “it’s hard to be humble, when you are perfect in every way.” The taught get-ahead disposition is a strong positive self-assertion. James 4:10, “Humble yourselves in the sight of the Lord, and he shall lift you up.” What more could one say?! Some act as though they are indispensable; as if a thought is not good unless I suggest it! “. . . In lowliness of mind let each esteem other better than themselves” (Phil. 2:3).

A Christian is forgiving. Everyone needs forgiveness, often! All make massive mistakes in thought, intent, and action! Jesus taught us to pray, “Forgive us our debts, as we forgive our debtors” (Matt. 6:12); followed by the caution in Matthew 6:15, “. . . if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Frightening, isn’t it! If I cannot forgive, I cannot be forgiven! Note: Colossians 3:13, “Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you so also do ye” (my emphasis, DW). Christ lives in me! As Christ forgives, so also must I forgive. “Their sins and iniquities will I remember no more” (Heb. 10:17). That is how God forgives. Sin is cleansed, remitted, forgotten! Recall Jesus (Luke 17:1-5) teaching us to forgive when an individual has sinned against us and asked forgiveness. Even if one does the same thing seven times in one day, and seven

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times asks forgiveness, we are to give it! This is difficult! This is why the disciples said, "Lord, increase our faith." "You remember that he did the same thing last year on two different occasions. I am willing to forgive, but I am going to watch and see if he can be true this time. I just don't trust him." What hope does one have with a wrong disposition? Fail to forgive, fail to be forgiven!

A Christian is peaceable. Matthew 5:9, "Blessed are the peacemakers: for they shall be called the children of God." Romans 14:19, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." An old joke, but too often true: "One was asked if they ever wake up grumpy And they reply, no I let him sleep as long as he desires. Is that me, or you? Grumpy, argumentative, disagreeable, frustrating, difficult. A Christian is to be like Jesus Christ. He taught us to be peacemakers. Follow after things that make for peace! One arriving late for a business meeting said, "I do not know what you are discussing, but I am against it!" Another, "There will never be a unanimous decision as long as I am a member here." Christians often act this way! "If he is for it, I am against it!" "I just cannot get along with George!" How would Christ desire that one act?!

A Christian is grateful. Paul commanded, ". . . be ye thankful" (Col. 3:15). The grateful heart finds it easy to say "thank you." Ten lepers were cleansed, one returned to thank Jesus. Where were the nine (Luke 17:12-19)? Ten sinners were cleansed, how many returned to thank him? What about Sunday night and Wednesday night? Oh, one does not have to attend all of those services. Grateful? Count your many blessings, see what God has done!

A Christian is tolerant. Jesus cautioned against "mote finding" (Matt. 7:1-5). All have growth difficulties. Some are looking to find fault. One can develop eyestrain attempting to find faults in others. The worse fault is the inability to see my own mistakes! One said, "I can see the mistakes of others better than of myself." Another said, "I could see my own mistakes . . . if I had any!" Please read 1 John 1:8, 10; Romans 3:10, 23. Some trusted in themselves that they were righteous, and despised others (Luke 18:9ff). Lord, look how much wonderful work I do: I attend all the services, I give more than others, I teach a class at the building, I even brought one of my neighbors to services. The other humbly requested, "God, be merciful to me, a sinner!" You remember which one God heard! How did Paul suggest handling a Jewish adherent? one without law? a weak individual? Read 1 Corinthians 9:20-22. If we show no tolerance (you complete the thought) . . .

A Christian is easily entreated. James 3:17, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Other translations: open to reason (RSV), conciliatory (Moffit), easily persuaded (Alford), ready to be convinced (Good-speed), easily obeying (Thayer). My translation would say not stubborn or self-willed! Elders (Titus 1:7) must not be self-willed! Listen to one another! Be easy to reach when one is anxious to discuss a matter with us. Do not be a "know it all."

A Christian is courageous. It takes much courage to be a Christian. Paul was in prison, about to die. He wrote to Timothy to encourage him. Do not permit what is happening to Paul discourage Christians. 2 Timothy 4:6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The foe will ever attempt to find us on a bad day. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore. . ." (Eph. 6:13-14). One cannot stand for something without standing against something else!

Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." These are characteristics demanded by Christ. Let us become what he demands that we be!

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The Sin of Neutrality

Olen Holderby

Those who remain quiet in the name of “peace” have forgotten the “gospel of peace.”

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3). The Williams Translation says, “Carry on a vigorous defense of the faith.”

The word “faith” as used here refers to the gospel — that which was “delivered unto the saints.” We may acquire a personal faith for ourselves (Rom. 10:17). Jude, then, is instructing every Christian to be vigorous in the defense of the gospel. No Christian can be neutral, where the truths of the gospel are concerned, without sinning. It makes absolutely no difference at all who is involved; when truth and right are under consideration the Christian must take his stand for the truth or be an enemy of the same.

I was recently discussing the “issues” with a brother who was serving as an elder in a local church, and he claimed to be sound in the faith. He insisted that the problems of institutionalism should not ever be mentioned publicly unless someone made an issue of them. When I pressed him on this matter, he said, “No sin should be mentioned until some one makes an issue of it.” I asked, “What sins does your preacher preach against?” His reply was, “You will have to ask him.” I did not have to wonder any longer how it was that some attending where he served did not know the truth concerning those things which he, himself, admitted to be wrong.

Neutrality comes in different forms. “Silence” is often a form of neutrality; though, “the middle-of-the-road” may be a more frequently used expression. Regardless of the form in which it may come, neutrality concerning truth is sin. John said, “Dearly beloved, stop believing every so-called spiritual utterance, but keep testing them to see whether they come from God, because many false prophets have gone out into the world” (1 John 4:1, Williams Translation). Those who remain quiet in the name

of “peace” have forgotten the “gospel of peace” (Eph. 6:15). Paul told the Philippian Christians to strive together for the faith (gospel) and to not be terrified by adversaries (Phil. 1:27-28). The Lord commended the church at Ephesus for exposing the true character of the false teachers (Rev. 2:2). Jesus declared that those who were not with him, and those not gathering together with him were scattering abroad (Matt. 12:30). The silent neutral person merely lends support to error and, in reality, assists in corrupting the church for which Jesus died (Eph. 5:25).

Read Galatians 5:19-21 and 1 Corinthians 6:9-10. It is difficult for me to believe the brother mentioned above does not want such sins publicly or privately condemned. However, this would be consistent with his idea of not condemning the sins involved in supporting the institutional orphan homes and the “Herald of Truth.” Brethren who sit silently by and raise no objections when the church builds kitchens, dining rooms, recreational facilities, arranges for social functions, sponsors scout troops or youth camps, and many other like things, are permitting sin to get a greater hold on the minds of those involved. In order to be free from the blood of all men, teachers of God’s Word must declare the whole counsel of God (Acts 20:27). When are those in such positions ever going to learn this lesson? He who handles the word of God deceitfully (2 Cor. 4:2) is treading the path of apostasy. This cowardly path of neutrality is packed hard by the feet of them who have betrayed the Son of God, even if they do walk it in apparent pride. They have ignored the example of Jesus (Matt. 23), and they have rejected the commands of his gospel.

Being patient, kind, considerate, and understanding does not preclude our putting up a “vigorous defense of the faith.” Let every teacher read 2 Timothy 4:1-5 and let every elder read Ezekiel 33:7-9, and let both heed the instructions there, carefully! May God help us all to “declare” ourselves for our own justification (Isa. 43:26), and for those who may hear (1 Tim. 4:16).

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The Emergence of the Church of Christ Denomination

John R. Hurt

When I began to study properly, . . . I began to experience the “full assurance,” “wealth” and “treasure” that comes from a per-

How long have you been a member of the Lord’s Church? Is it just me or is the general direction, teaching and preaching considerably different than it used to be? Where is the church of Christ headed? Are we seeing the emergence of a different religious body?

Personal Background and Reminisces

It has been nearly 32 years since I obeyed the gospel of Christ. The first weekend that I went to my girl friend’s home town to meet her family I learned that the Sunday morning ritual included a delicious breakfast and the expectation that everyone in the house was to attend worship services and class. How could any hopeful, young suitor not conform?

My religious background was from the Presbyterian denomination. I had been sent to church by my parents who seldom attended but believed I needed a “church upbringing.” All I knew about the church of Christ was that they didn’t use an instrument of music in worship. This didn’t make any difference to me. I was in love and wasn’t concerned about the religious beliefs of my girl. I just wanted to get married. I agreed that any children we might have would be brought up in the

church of Christ.

Later, after we were married, sometimes I would express my thoughts to my wife about the things that were taught, how nit picking some of them were. The thing that always got me though, was that there was always a scriptural basis for what was being taught. The level of Bible knowledge among members of the church of Christ was very impressive to me. Those people knew their Bibles! It didn’t occur to me until years later how coincidental it was that often on my next visit that very subject would come up in the preacher’s lesson with a very logical, scriptural answer to my question.

So when the same preacher came to our home and began to study a series of basic first principal lessons with us, my mind was already prepared to look for the things the Bible taught. I was amazed at what the Bible taught about the New Testament church. The lessons that we studied taught me that the New Testament gave God’s people a complete organizational pattern for the church. I just couldn’t understand why other religious bodies would not follow the simple teaching of the New Testament. I learned that Jesus expected complete obedience from his followers (John 15:14). I already

believed that Jesus was the Christ. I was taught what the Bible says about salvation. Upon belief I was to repent of my sins (Acts 17:30). Then I was to confess Jesus as my Lord (Acts 8:37). I was then to be buried with my Lord in baptism for the remission of my sins (Acts 2:38). Then I was expected to live the Christian life faithfully until death (Rev. 2:10). What a wonderful plan of salvation our Lord and Savior has given to us! How could I not obey?

About five or ten years into my spiritual life I began to experience something that I believe many young children of God experience, and I'm afraid from which many never recover. I began to notice that I no longer got the same feeling of "revelation" out of most of the lessons and sermons. I must admit that I went through a period that sometimes I would experience the feeling "not this lesson again." You see, after a few years we have heard most of the first principal and the majority of the basic doctrinal lessons. Early on as babes in Christ we can experience considerable growth just by being at the services, listening to the preaching, and getting up our class lessons. What's happening is that we are literally being spoon fed the gospel as surely as we spoon feed our little children. This is, of course, the lesson Paul taught the Hebrew Christians (Heb. 5:11-14). At this time in our spiritual growth, it is time to move on to meat instead of milk. We need to understand that to grow we must begin our own study, in addition to what we get from the preaching and the assembly. To be pleasing to God, we must bear fruit and grow in knowledge (Col. 1:10). The danger is that many don't study properly and grow. Then comes the frequent cry! "Not this lesson again." When I began to study properly, I never again experienced any such feelings, and I began to experience the "full assurance," "wealth" and "treasure" that comes from a personal study of God's word (Col. 2:2, 3).

Enter Subtle Changes

As I stand on the threshold of sixty and reflect on my years in the Lord's church, I am struck by a number of things. One is the emphasis of our preaching and teaching as opposed to that of 30 years ago. One of the individuals that I often discussed this with would become infuriated whenever I brought up this point. "It doesn't make any difference what they taught then," was his constant reply. This, of course, is true and so was the rest of his point. "It is what the Bible teaches that matters." However, neither he nor anyone else that I have discussed this with has made any attempt to show me that the vast majority of things taught then were not the truth. There were more lessons on scriptural authority. What was it? How did we establish it? Why was it necessary? When was the last time you heard a lesson about "direct commands," "scriptural examples" and "necessary inference"? How often are these subjects discussed? As we look around us, we hear a call for "the new hermeneutics." A very liberal call for a new way to interpret Scripture. I'm convinced that one reason that we hear this call is because God's people have forgotten or never learned the "old hermeneutic"!

Perhaps it's just me, but I don't believe we are getting nearly as many lessons dealing with truth and doctrinal error. If the church of Christ is correct in the doctrine we teach, the vast majority of the religious world around us is teaching error and in danger of facing judgment in that condition. Should we not continually remind God's sheep of the dangers of false doctrine? Should we not continually prepare God's people to be able to answer and refute error? Should we not do every thing we can to try and save our friends and neighbors from the error of their way? Yet, we hear the hue and cry, "we are tired of so much negative preaching." If Colossians 1:28 means

anything, preaching Christ should be at least one half "warning or admonition."

Many brethren are uneasy and worried when a preacher actually mentions the name of a denomination from the pulpit. Certainly, this should not be done in an ugly or distasteful way, but are we reaching the point that many of our brethren have so little conviction that they are ashamed to have their visitors hear the Truth proclaimed from the pulpit? Mentioning denominational names from the pulpit has long been a difference of opinion among preachers. Yet, even the casual student of the restoration movement knows that even then there were preachers that would not mention such names publicly. Make no mistake about it though, the lessons taught then were distinctive enough in nature that the audience easily understood that what was being preached was not the same message being taught by the denomination down the street. When fifty percent of the lessons taught from the pulpit become so general in nature that our visitors can't distinguish them from what is being taught down at the Methodist Church, mark it down, we are well on our way to apostasy! Apply the fifty percent test! Pay attention, the percentage you find may surprise you.

As with every generation, God's church is under attack. When I first obeyed the gospel, the charge from the denominational world was that we needed to "preach the man and not the plan." The charge is the same as it has been for centuries. In the current generation the same charge takes many different forms, but the gist is still the same. From our own brethren we hear "the church is teaching too much on commandments and not enough on Jesus." "The church is not teaching enough on 'love.'" More recently we have heard that "we are not teaching enough on the 'cross of Christ.'" These

petty attacks often focus on words and phrases that God's people have used over the years. The "love" brethren made a big deal out of our reference to "personal work." They insisted that it should be called "discipling." Now we hear from the latter group that we are not saved by a plan of salvation but by a Savior. All of these are but attacks on the emphasis of the church. There are in our midst those that would change the focus and teaching of the church of Christ. They cannot scripturally show that the teaching of the church is wrong, but they want to quit teaching the truth knowing this will change the church. If we quit preaching "all the truth" for about a generation, they won't have to be able to refute sound doctrine. The next generation just will not know the truth!

Greater Spirituality?

As so often occurs, these ideas are usually brought in and pushed by brethren who have in times past been brave soldiers for the truth. Only God in heaven knows what causes the change in their love for the truth and motivates them to push for a church with an altogether different emphasis. The sad, tragic reality is, though, that the pews are already filled with brethren who are ready and even longing for the false doctrine that they are now teaching. There are those that have never grown for lack of personal study and those that have never heard all those sound, basic lessons of times past. The brother or sister that has never grown and matured in the nurture and admonition of the Lord is often seriously intimidated by the charge, "The church is not teaching enough on the person of Jesus." And make no mistake about it, the church is not teaching as much on the "person of Jesus" or "the cross of Christ" as the denominational group on the corner. Not only are they intimidated by the charge, many of these brethren find, often for the first time in their spiritual lives, they are moved emotionally by these in-depth lessons. Now, not only are these brethren bored and bothered by the same old lessons on doctrine, authority and error, but they see what they feel is a greater spirituality with the brethren pushing for the new emphasis. After all, what could possibly be wrong with spending more time and emphasis centering our thoughts and affections on our Savior? To them these kinds of thoughts and charges seem to be an effective indictment of what they believe to be the out-dated teaching and doctrine of the church of Christ.

Well, perhaps we would do well to consider the question raised. Are we seeing from this new emphasis a greater more enlightened spirituality? I wonder. One young gospel preacher who was caught up in the "love" movement was thoroughly convinced of this. In several discussions, he told me that almost everywhere he went preaching these emotional, "Christ centered lessons," some member of the church would come up to him and tell him that they had never heard, in all their years

in the church, such stirring and moving lessons. Then, although the words were not quite the same, the charge and implication was that most members of the church of Christ are too legalistic, too caught up in rituals in rote and didactic discipline to have any such spiritual depth. He once said of the congregation where I used to worship "they are as cold as a stone." How could he possibly know what was in their hearts? (This preacher is now a member of a large main stream denominational group, singing in the choir and happily participating in all their many activities.) You see! All this is a judgment against my heart! Somehow, since I am a member of the church, I don't have any "love" in my heart. Somehow, I don't appreciate "the person" of my Lord. Somehow, I don't have enough depth and spirituality to really understand and appreciate the "cross of Christ."

Have They Been There?

To adequately consider their charge, please permit me the indulgence to reflect a little on personal study habits. I wonder, have most of these brethren really studied God's Word? I mean have they really studied and meditated upon it? These brethren who clamor to be spoon fed with more spiritual, preaching lessons of the new emphasis, have they been with Jesus during that tumultuous last week of his ministry? Have they followed on each heart rending step as Jesus was taken from the garden and then taken first to Annas, then to Caiaphas, then to the council, then to Pilate, then to Herod, then back to Pilate? Have they been there and experienced the grief, anger, horror, utter confusion and doubt. Then, have they stood with the three Marys on Golgotha's dreadful crest and with a crushed and broken heart watched the most evil deed ever perpetrated by mankind? Through the eye of meditation have they ever wanted somehow, someway to ease the awful pain and suffering of the precious Lamb of God led to slaughter by wicked and ruthless men?

Yes, I know that the charges that we teach too much by repetition and rote are really attacking my spiritual depth. Remember, though, when they can't refute the plain teaching of the Bible, they come after your heart, your motivation or your emphasis. What I don't see, though, is how little spoonfuls of spirituality will ever lead to depth. How can listening to a few "spiritual" preaching lessons ever take the place of a life time of in-depth study and meditation on the Word of God? Have these brethren ever sat down and read the 119th Psalm? I mean really read and meditated upon it. Read all 176 verses, each dealing with a different aspect of the revelation of God. Have they then, after sober awesome reflection and meditation upon God's Word, ever wept for joy? What I am describing here is what countless thousands of God's people experience to a lesser or to a much greater degree every day of their lives. Members of the Lord's Church need not be intimidated by those who pay a lot of lip service to the

“person of Jesus” or “the Cross of Christ.”

Oh, yes, I also know that some of our brethren that accuse us of “rote religion” as well as many teachers from the denominational world that study and reflect on our Lord, can and often do achieve some degree of “spiritual depth.” The young preacher that I mentioned earlier brought up a denominational teacher that he thought was so spiritually deep. It seems he had just read one of his books and was very impressed with his spiritual insight. “How could one so spirituality deep not be in the right relationship with God?” was his query. What he and so many others with similar questions fail to realize is that the “treasures of the wisdom and knowledge” are there for all who will mine them (Col. 2:3; Rom. 11:33). Anyone who studies the Word of God in depth will be moved and built up by the gems of truth that he mines. Many, indeed, are the lessons and insights that are to be found in the inexhaustible mine of truth. With each new discovery comes a feeling of wonder and exhilaration (Ps. 119:18). The glowing coals of truth give off a warmth to the soul. Legion is the name of many who have spent a lifetime finding and meditating on the wonderful positive treasures of God’s Word. However, the real depth and spiritual understanding belongs to the student who remembers what the angel said to Peter in Acts 5:20, “Go, stand in the temple and speak all the words of this life.” If all we do is center our studying on the many wonderful and positive aspects of our Lord and Savior, our spiritual development becomes one sided. Such a student may find himself numbed by the “positive glow.” Forgive me, but isn’t this dangerously close to hedonism? Even if it is not, isn’t this the same student whose one-sided study may lead him to that often reached erroneous and fatal conclusion, that such a good and wonderful God would never send anyone to hell? What good is our study without the proper balance? What good is the study of the Lamb (John 1:29) without the study of the Lion of the tribe of Judah (Rev. 5:5)? Such a student forgets that it is Jesus who is the primary teacher of the fires of hell.

Perhaps, you too have talked to or maybe read an article of some brother or sister that laments that they didn’t get to hear many in-depth lessons on the “Cross of Christ” or the “Love of God” because the church where they were preached too much on “the issues” or “commandments.” Consequently, because of this they wail and blame the church for their lack of spiritual growth. Yes, the body is to be edified and the sheep fed, but is the church responsible for the total growth of every soul? Not so! The problem here is they didn’t pick up the shovel and walk into the mine!

Have those who long for positive lessons and spoon fed spirituality ever stood in the hot wilderness of Paran and observed as Korah presumed that he could take

Dathan and Abiram, sons of Reuben, and take over the duties of Moses and Aaron (Num. 16)? Have they watched in Godly awe and trepidation as God, through Moses and Aaron, taught the people of God what it meant to presume they could worship God in whatever way they chose? Have they backed away in fearful haste from the tents of Korah, Dathan, and Abiram and then watched in stunned dismay and wonderment as the ground rumbled beneath them and opened up and swallowed them, their tents and their families? Have they in a moment of stunned silence stood aghast in complete belief in the terrible power of God? If through the eye of faith they have been there, they know that God demands scriptural authority for everything we do in our service to him!

Back to the “Ancient Paths”

Brethren, let us not be lulled to sleep by the voices of superficial spirituality. We need not listen to voices that espouse the wonders of the person of our Lord Jesus and teach us to know esoteric marvels of the cross of Christ. Their “more spiritual” pleas are just another call for God’s people to stop work and come down to the plain of Ono. I’m afraid that numerous such calls during the past 30 years have caused the people of God to almost stop the “great work” they have been doing. This “more spiritual” appeal reminds me of the occasion when, as Jesus preached, a woman in the audience “waxed eloquent” and cried out “blessed is the womb that bore You, and the breast at which you nursed.” Jesus replied, “On the contrary, blessed are those that hear the word of God, and observe it” (Luke 11:27, 28). What God’s people need at this point in time is less spiritual eloquence and more

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“Andy, Barney, And The Gang”

Jarrod Jacobs

If entertainment is an authorized, useful way of bringing people to the Lord, don't you know we would have examples of Christ and the apostles using plays, poetry, songs, and other forms of entertainment to bring the people to God?

The longer we live, the more we see how the lines between the church and the home are continuing to be blurred by those who do not respect the will of God. The line marking the difference between entertainment and worship is being blurred in many places as well. Consider the fact that in recent weeks, I have had the opportunity to read in the newspapers about the latest fad among liberal churches of Christ. What is it? It is to set aside time for watching “The Andy Griffith Show” and trying to find some “moral” to apply to people. Now, before we get too far into this, people who know me know I like watching Andy, Barney, and everyone else in Mayberry. It is a funny show, and I enjoy it. However, the problem comes in trying to bring this into the Lord's church and passing this off as some kind of “spiritual” message.

Just so we understand that this is not some isolated incident, nor is this hear-say, I have newspaper articles that document liberal churches taking part in this. One such article ran in the January 8-10, 1999 issue of USA Weekend. Under the heading of “Spirituality,” Dennis McCafferty talked about how Joey Fann, and Brad Grasham, both members of the Twickenham church of Christ in Huntsville, Alabama, enjoyed the show so much that they decided to get a class started. Further evidence that this is catching speed comes from an article in The Tennessean, on Sunday, February 28, 1999. The writer, Leon Alligood, went to Tullahoma, Tennessee and sat in on one of the “classes” where “The Andy Griffith Show” was shown. Of course, you can also go online and visit the website of Fann and Grasham, who offer insights into Mayberry, as well as encouraging others to start their own class on Mayberry. One reason they encourage this is because, “Basically, it (The Mayberry class, JJ) offers a casual, non-threatening atmosphere for people to get together, have fun, and think about how we handle certain situations in

life” (Quote from Fann and Grasham's website).

“Where is the harm in this?” some may ask. A better question would be, “Where is such a thing as this authorized by God?” Besides all we could enjoy about Andy, Barney, etc., the show still had its faults. For example, the characters lied in nearly every episode about something. Also, there was Otis, the town drunk. If we're talking about good influences, etc., is it a good influence to have a “funny” drunk walking around? Let's take a moment and consider the results of a Bible class based around “The Andy Griffith Show.”

Other TV Suggestions

Could we not follow the “Mayberry class” up with a class based around “Guiding Light,” “As The World Turns,” “Melrose Place,” “NYPD Blue,” etc.? If we can use Andy Griffith as a good example, can we not use these shows as examples of what not to do? Certainly, God gives us examples of people who are not worthy of imitation (e.g., Satan, Ahab, Ananias and Sapphira, Demas, etc.) Why not watch the TV shows mentioned above and spend time talking about what we ought not do in life? If they got good attendance from the “Mayberry class” (and they did), I guarantee people will come to the “soap opera” class! I wonder how long it will be before my suggestion is not considered “ridiculous,” but practiced?

What Attracts The People?

The people behind the “Mayberry class,” though they may have good intentions, have missed the point and purpose of Bible study and worshipping God. When we come together in worship, or in a Bible study situation, it is for that — Bible study!

I am afraid that Mr. Fann and Mr. Grasham have just followed the old standard of “attracting” people with

one thing, and then springing the gospel on them later. Many liberal brethren and denominational folks will try to get “big numbers” through special days, outings, a winning ball team, pizza or chili suppers, etc. Then, once the people are there, they will get a “sprinkling of Scripture” added to the event. Is this not what is intended with the “Mayberry class”? The promise of a TV show attracts them (Who doesn’t like Andy?) and then the people are given a Bible lesson while there.

For people who see nothing wrong with this situation, remember Romans 1:16, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” Paul says that the gospel is the power of God to salvation. Nothing else has the power to save except the gospel. Consider also the words of Christ, “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day” (John 6:44). Who is doing the “drawing” in this verse? God is! How is this done? Through the preaching of the gospel (2 Thess. 2:14). Paul said, “It pleased God by the foolishness of preaching to save them that believe” (1 Cor. 1:21). Therefore, for man to come along and implement his “think-so’s” for drawing a crowd is to say in essence that we know more about drawing people than God does.

Illustrations vs. Entertainment

Some may suggest, “The use of the TV show is merely an illustration. Jesus used illustrations, and this is all it is.” Yes, Jesus used illustrations in his teaching (vineyard, mustard seed, fishing net, ground, tree, etc.), but where do we see Jesus using entertainment as the supposed “illustration”? Where do we see Jesus using the plays, poets, and singers of the day to “illustrate” his point and “draw” the crowd to him? The apostles were the ambassadors for Christ (2 Cor. 5:20). Where do we see them stooping to that level? If entertainment is an authorized, useful way of bringing people to the Lord, don’t you know we would have examples of Christ and the apostles using plays, poetry, songs, and other forms of entertainment to bring the people to God?

Yet, what do we see in the Bible? “Preach the word . . .” (2 Tim. 4:2); “Go ye into all the world and preach the gospel to every creature” (Mark 16:15); “I determined not to know anything among you, save Jesus Christ, and him crucified” (1 Cor. 2:2). Time and again the command and examples are shown as to what truly does people good, and will truly “bring them in.” What will do it? It is the gospel of our Lord. It alone will truly draw, convert, and save people! We will be judged one day by the word of God (John 12:48). Therefore, doesn’t it make sense to live by that word regardless of the consequences?

“A Casual, Non-Threatening Atmosphere”

One last point to consider was the quote made by Mr. Fann in trying to justify playing “The Andy Griffith Show” as a Bible Study. He said, “Basically, it (The Mayberry class, JJ) offers a casual, non-threatening atmosphere for people to get together, have fun, and think about how we handle certain situations in life.”

Oh, that Mr. Fann and Mr. Grasham had been around during the time of Christ and the apostles! They could have solved a lot of problems for them. Did you know Jesus had no better sense than to “offend” some people on one occasion (Matt. 15:12)? In fact, the Bible says that Christ caused some people to be “filled with madness” because of what he preached (Luke 6:11). You reckon these people Christ taught felt “threatened”? Perhaps John wouldn’t have lost his head if he had told Herod “it is not lawful for thee to have thy brother’s wife” (Mark 6:18) in a “casual, non-threatening atmosphere.” Brethren, those who know me know I’m all for an open atmosphere of study where people are encouraged to open their Bible and study for themselves. But, there comes a time when sin must be threatened. There comes a time when we must stop playing around and charge upon Satan and sin with the “sword of the Spirit” (Eph. 6:17). Read 2 Corinthians 10:4-6, and explain how acting like this will make those in sin feel comfortable, or not threatened. The problem we are facing in this country is that we have a generation of people who are more concerned with people’s physical comfort than their spiritual welfare! The “unforgivable sin” for many is to suggest that someone is living in sin. We have people today who think we can “sneak” the gospel in on people, or “trick” them into obeying the gospel with little or no confrontation of the sin and error that may be in their lives. How foolish we are for thinking this! Friends, the best thing we can do for people is to appeal to their common sense, and show them what the Bible says. Let’s not “sugar-coat” it, or apologize for what God says, but let us present the Bible to people in a loving, caring way so that they cannot misunderstand, and let the chips fall where they may.

Conclusion

Brethren, let us learn and learn well that there is a difference between the teaching of the gospel, and entertainment. People who complain about being “bored” in the services do not understand that difference. Therefore, rather than teach the truth, denominational folks, as well as some of our liberal brethren have catered to these people. This is why Andy, Barney, and the rest of the gang in Mayberry are being used as some type of “instructional tool,” and the Bible has taken a back seat. Let us learn the difference between entertainment and Bible study! Let’s leave entertainment where it belongs and the Bible where it belongs (1 Pet. 4:11; Col. 3:17).



The Subtlety Of It

Donnie V. Rader

The problem with indifference is that many who have it don't know it; and those who do don't care. Few, if any, churches exist that do not have some members who are indifferent.

What Is Indifference?

Indifference is apathy, unconcern, and disinterest. The dictionary says, "1. Characterized by a lack of partiality or bias. 2. Not mattering one way or the other; of no great importance. 3. Having no marked feeling one way or the other . . . 4. Having no particular interest or concern . . . 8. Not active or involved" (American Heritage Dictionary 655). Those lacking in diligence, dedication, and devotion are indifferent. Simply put it is an "I don't care" attitude.

Like a cancer, indifference eats away at the life of a Christian and a local church.

God's People Have Always Been Plagued With Indifference

Jeremiah, the weeping prophet, lamented the fact that Judah, who was doomed to captivity, acted as if it was nothing (Lam. 1:1-12). Centuries later, the church at Corinth had a fornicator in their midst and had done nothing about it (1 Cor. 5:1-13). They were not even upset about it. Laodicea, one of the seven churches of Asia, was rebuked for being neither cold nor hot, but lukewarm (Rev. 3:15-16).

The People of God Should Be Diligent, Devoted And Zealous

We should seek first the kingdom of God and his righteousness (Matt. 6:33). The priority of our life should be for God to rule our heart and live right before him. In so doing, we will sanctify (set apart) God in our hearts (1 Pet. 3:15). Our service to God must be with a fervent spirit (Rom. 12:11).

Solomon wrote, "Whatever your hand finds to do, do it with your might" (Eccl. 9:10). If anything deserves

our whole being, it is the service of God. Paul said, "And whatever you do, do it heartily, as to the Lord and not to men" (Col. 3:23).

When God is served with all our soul and strength, we will not be indifferent.

The Subtlety of Indifference

Indifference is not always easy to detect in ourselves or others. Thus, part of the danger of it is that it is subtle. What makes it so subtle?

1. It develops gradually and slowly. The Hebrew writer warned that we should give earnest heed to the word, "lest we drift away" (Heb. 2:1, NKJV). The KJV says, "let them slip." The footnote in the KJV adds, "Gr. run out as leaking vessels." All of these describe a slow and gradual departure.

This doesn't happen overnight. One is not diligent and enthused one day and the next indifferent. Rather, like a leaking vessel, it leaks out a drop at a time. That makes it hard to recognize in yourself. A casual examination of self may look okay since I may not recognize much difference in what I was a few months ago or even the year before. But the little movements accumulate over time.

I may look at my actions and see little change in what I have been in the past. But again, my examination of self may be flawed. I must recognize that indifference strikes first at the heart and then manifest itself in my actions.

2. It is harder to see what we are not doing. Paul rebuked some brethren who ought to have developed into teachers, but needed to be taught themselves (Heb. 5:11-12). It was not what they were doing, but what they didn't do. That's not easily seen.

Overt acts of sin are easily seen by self and others. I know if I lie, cheat, curse, drink, or steal. Even sin in atti-

Choruses in Churches of Christ, Prelude to Choirs

Bill Reeves

Your special invitation to hear SONLIGHT SINGERS (acapella Christian Chorus from San Diego) at the Bright Angel Church of Christ, Saturday, September 12, 1998, 7:00 P.M. REFRESHMENTS Following the presentation. Please stay as our guests. DIRECTOR: George Budurin. Additional information from Boyd Gulliland, Min. Admission is free!

The above flyer was distributed in Las Vegas, Nevada, one being received by the faithful brethren meeting on N. Vegas Drive. Here is a case of a church of Christ having a professional chorus to sing (acapella) to it, while the persons in attendance are simply spectators who listen. This is entertainment pure and simple! This is not "teaching and admonishing one another" as congregational singing is designed by God to accomplish (Col. 3:16).

Satan is persistent; he tirelessly works through what can be called "incrementalism"; that is, slowly "growing" in the introduction of error by means of regular consecutive additions which are simply small steps at a time. Once the brotherhood becomes accustomed to the choruses singing in the churches, then it is not so shocking a matter

to introduce the choir on a regular basis. Like dripping water wears away the stone, so incrementalism effects great changes. These professional choruses, whether individually organized, or sent out by the colleges and universities among us, to perform ("presentations") in churches of Christ, are preludes to the choir!

The entertainment aspect of the "presentation" is highlighted by the "refreshments following the presentation," offered to all who attend from the area. And, this could be called "worship"? Does this church of Christ follow their invitations to worship God by the phrase: Admission Is Free? One reads in vain in the New Testament to find a thirty-second cousin to such a practice! It doesn't take a prophet to see that a choir in this church of Christ is not far in the future!

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tude that involves doing is easily seen. I know if I hate, lust, am bitter, have envy, jealousy, or anger. But, it is harder to detect what I fail to do. It is even harder to see that I don't care as much as I ought to . . . that I'm not involved as I ought to be . . . that I'm not as dedicated as I ought to be . . . that I should have grown more by now.

This principle is especially true with one whose apathy has not caused him to quit altogether.

3. We focus on the signs or fruit of indifference as being the real problem. When we see the symptoms of a problem it is easy to deal with the symptom rather than look for the cause. It is like going to the doctor with pain in your arm. The pain is merely a symptom of the real problem (i.e., a pinched nerve). If the doctor loads the patient up with pain killer, he is merely treating a symp-

tom and not the real problem.

If one doesn't attend as he should, we preach to him about attendance. It may not seem to do much good. He doesn't change. If one doesn't study and grow as he should, we may preach to him about growing and studying. Again, it may not seem to do much good. Those things we are addressing (and need to address) are symptoms of indifference. The real problem is in the heart (Prov. 4:23; Matt. 15:19). The person is indifferent! He doesn't care! He doesn't have the respect for God and his word as he should. That's why our preaching on attendance or other matters may not seem to generate any change. If we can cure the indifference, the symptoms will be removed.

In other articles we will consider the causes, signs and cure.

408 Dow Dr., Shelbyville, Tennessee 37160

The Shame of Nakedness

Ron Halbrook

When Christians are guilty, they conform to the world, start down the road of

Revelation 3:17-18 pictures a proud church like a poor, diseased man with inadequate clothes. If the church repented, Christ would supply every spiritual need, "that thou mayest be clothed, and that the shame of thy nakedness do not appear." This figurative use of inadequate clothing is based on the concept of the shame of nakedness and on the failure of some people to recognize this shame.

Nakedness may refer to nudity or to inadequate clothing. Adam and Eve were first nude but then partially clothed with "aprons" (girdle, loin-covering; Gen. 3:7). God replaced this inadequate clothing with "coats," proper and adequate garments "generally with sleeves, coming down to the knees" (v. 21; Gesenius, Hebrew & Chaldee Lexicon 420). God replaced their shorts with garments covering from the shoulders down to the knees to cover the shame of their nakedness.

To uncover or see nakedness is a euphemism for sexual intercourse (Lev. 18:6; 20:17). Nakedness with its sexual appeal and implications is a blessing in marriage, but a curse and shame when displayed outside marriage. Therefore, in addition to outer robes, the priests wore pants reaching from the waist to the knees — "breeches to cover their nakedness; from the loins even unto the thighs they shall reach" (Exod. 28:42). Even heathen women knew the embarrassment of lifting their skirts to cross a river — "make bare the leg, uncover the thigh. . . . Thy nakedness shall be uncovered, yea, thy shame shall be seen" (Isa. 47:2-3). Exposing the thighs reveals the shame of nakedness.

God commanded women to "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2:9-10). Shamefacedness or

shamefastness is an innate sense of honor which "shrinks from overpassing the limits of womanly reserve and modesty, as well as from the dishonor" of such an act (Trench, Synonyms of the New Testament 63-68). It is "a sense of shame" or "modesty which is 'fast' or rooted in the character" (Vine, Expository Dictionary of New Testament Words IV:17).

Modesty, shamefacedness, and sobriety deeply rooted in a woman's character cause her to shrink back from exposing the shame of her nakedness. This shame is exposed before men by her wearing skirts and shorts above the knees, miniskirts, low cut dresses and blouses (front or back), strapless or backless dresses, swimsuits, tube or tank tops, tight or formfitting attire (leotards, bicycle shorts, etc.), and the generally abbreviated uniforms worn by majorettes, cheerleaders, and flag or drill teams. A man in shorts revealing his thighs and without a shirt exposes the shame of his nakedness to women.

The sin of exposed nakedness is fraught with dangers. It creates temptations for the opposite sex, sears the conscience, and refuses the truth of God's Word (Matt. 18:6-7; Jer. 6:15; Hos. 8:12). It weakens the home by causing parents to fail in their duty to their children or children to rebel against parental leadership (1 Sam. 3:13; Deut. 21:18-21). When Christians are guilty, they conform to the world, start down the road of apostasy, set the wrong example, and bring shame on Christ and his church (Rom. 12:2; Judg. 2:10; Matt. 5:13-16; Eph. 5:26-27). Souls will be lost over such sins (Gal. 5:19-21).

Christ can clothe us spiritually and teach us to dress

3505 Horse Run Ct., Shepherdsville, Kentucky 40165



“Not Under Law, But Under Grace”

Bill Cavender

“For sin shall not have dominion over you: for ye are not under the law, but under grace” (Rom. 6:14, KJV). “For sin shall not have dominion over you: for ye are not under law, but under grace” (Rom. 6:14, ASV).

There are three clauses in our text: (1) “For sin shall not have dominion over you”: (2) “for you are not under law,” (3) “but under grace.” It is these three clauses which will form the divisions of our lesson.

1. “For sin shall not have dominion over you.” Men and women, boys and girls — all accountable, responsible persons are guilty of committing sin(s) against the God of heaven by virtue of disobeying him, violating his holy, just, and good law (Rom. 7:11-12). “For all have sinned, and come short of the glory of God” . . . “there is none righteous, no, not one” . . . “there is none that doeth good, no, not one” . . . “for that all have sinned” . . . “we have before proved both Jews and Gentiles, that they are all under sin” . . . “For God hath concluded them all in unbelief (“disobedience,” ASV), that he might have mercy upon all” . . . “But the scripture hath concluded all under sin” . . . “For there is not a just man upon earth, that doeth good, and sinneth not” . . . “for there is no man that sinneth not” (Rom. 3:23, 10, 12; 5:12; 3:9; 11:32; Gal. 3:22; Eccl. 7:20; 1 Kings 8:46).

Only Jesus the Christ, the only begotten Son of God, our Saviour, Immanuel, God manifested in the flesh, truly God (Deity) and truly man (humanity), did not sin. He knew no sin (1 Pet. 2:21-25; 2 Cor. 5:21). He was “holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb. 7:25-26). Never in thought, word and deed, during his sojourn in his world among men, did he violate the holy laws of his Father in heaven or the laws of human rulers on earth. He left nothing undone and unsaid that he should have done and said. No sin(s) of commission or omission ever tainted his holy life or sullied his sinless soul.

For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that has been in all points tempted like as we are, yet without sin (Heb. 4:15).

All of us are sinners. Who and where is that one who will say he is not guilty? We are the objects of God’s mercy and grace in Christ. He came to seek and to save the lost, to give his life as a ransom for many (Luke 19:10; Matt. 20:28).

“Faithful is the saying, and worthy

of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief,” so said Paul, the apostle to the Gentiles (1 Tim. 1:15). He is the Lamb of God who “taketh away the sin of the world” (John 1:19).

Why are we sinners? Not because we are born sinners; not because we inherit the guilt of Adam’s sin; not because our parents were (or are) sinners; not because we are inherently evil, etc. These and many other theories are taught in the world of religions. Scriptures are perverted and misinterpreted to sustain these false doctrines.

We are sinners because: (1) We go astray from God (Isa. 53:6; 1 Pet. 2:25; 2 Pet. 2:15); (2) We disobey and violate the law(s) of God (1 John 3:4; 5:17); (3) We fail to do that which is our duty to do (Jas. 4:17; Matt. 25:1-13, 24-30, 41-46); (4) We cultivate an evil heart of unbelief in departing from the living God (Heb. 3:12; Rom. 11:32); (5) We become the children of the prince of the powers of the air, the devil, children of disobedience, dead in trespasses and sins, walking in the sinful practices of this sinful world, deserving of punishment (Eph. 2:1-10).

Sin has dominion over us when we live in sin and the guilt of sin abides upon us (Col. 3:5-7). We are “servants of sin unto death” when

we obey sin, when sin is our master (Rom. 6:15-23). Cain was warned by God that "sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it" (Gen. 4:1-8). Men and women can rule over sin through faith and by resisting its overtures, or it will rule over us. We can master sin or sin will master us. "Be subject therefore unto God; but resist the devil, and he will flee from you" . . . "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith . . ." (Jas. 4:7; 1 Pet. 5:8-9).

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and, sin, when it is finished, bringeth forth death. Do not err, my beloved brethren (Jas. 1:13-16).

The dominion and rule of sin in our lives is broken and overcome when we become "dead to sin," when "we walk in newness of life," when "he that is dead is freed from sin," when "we be dead with Christ we believe that we shall also live with him," when "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," when "sin (does not) reign in your mortal body," when "your members (are) instruments of righteousness unto God," when "now being made free from sin, and become servants to God, ye have fruit unto holiness, and the end everlasting life" (Rom. 6:2, 4, 7-8, 11-13, 18, 22).

Romans 6 tells us how and when we "become dead to sin" and "alive unto righteousness;" how and when we cease to be "the servants of sin" and become "the servants of righteousness;" how and when we are no longer under "the dominion of sin unto death" but "alive unto God through Jesus Christ our Lord." This dominion of sin is broken

and overcome when we are: (1) baptized into Jesus Christ; (2) baptized into his death; (3) buried with him by baptism into death (i.e. our own death to sin); (4) raised up from baptism to walk in newness of life, which is a likeness of his resurrection; (5) when the sinful body is crucified and destroyed; (6) when we are dead to sin and freed from sin (Rom. 6:3-7). The inspired apostle further writes: "Ye were servants of sin, but ye have (1) obeyed (2) from the heart, (3) that form of doctrine which was delivered you. (4) Being then made free from sin, ye became the servants of righteousness" (Rom. 6:16-18). Thus the Saviour said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). The inspired apostle Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:37-41). "Baptism doth also now save us," as water saved Noah, when baptism is an act of trust in God, sincere belief in Jesus who died for our sins, repentance and true sorrow for the sins we have committed, and is the response of a good conscience toward God (1 Pet. 3:20-22; Acts 8:26-40; 2:37-41; 2 Cor. 7:10).

2. "For you are not under law," is an ellipsis ("Gram. Omission of one or more words, obviously understood, but necessary to make the expression grammatically complete" — Webster . . . "For you are not under law only, but also under grace.")

We are "under law." There could be no such thing as "sin" if there was no law. "Every one that doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin" (1 John 3:4-5, ASV). "Whosoever committeth sin transgresseth also the law: for sin



is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin" (1 John 3:4-5, KJV). "For the law worketh wrath; but where there is no law, neither is there transgression" . . . "for until the law (the law of Moses, bc) sin was in the world; but sin is not imputed (reckoned, counted) when there is no law" (Rom. 4:15; 5:13).

Adam and Eve were the first lawbreakers — sinners. She was beguiled by Satan but Adam was not beguiled (1 Tim. 2:13-14; Gen. 3:1-13). He entered into sin "with his eyes wide open," knowing he was disobeying God when he did it. Jehovah had commanded Adam, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (literally, "dying thou shalt die," i.e., dying every way a man can die) (Gen. 2:16-17). Adam died spiritually at the time he ate of the forbidden fruit; the sentence of spiritual death, separation from God, came upon him immediately (Isa. 59:1-2; Ezek. 18:20). The sentence of physical death, separation of spirit and body, came upon him 930 years after his exclusion from the Garden of Eden and his inability to any longer eat of the fruit of the tree of life (Jas. 2:28; Eccl. 12:7; Gen. 3:22-24; 5:5).

By the Holy Spirit the apostle Paul said, "Therefore, as through one man sin entered into the world, and death

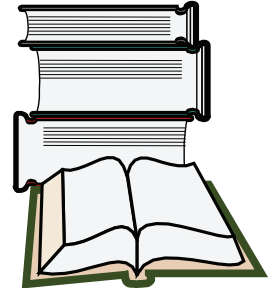
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through sin; and so death passed unto all men, for that all have sinned: for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come" (Rom. 5:12-14, ASV). Adam was the first sinner. He was the first to experience the consequence and penalty of sin, spiritual death, separation from God (Isa. 59:1-2). He was under the law of God and he disobeyed. He walked by sight, not by faith (2 Cor. 5:7). Sin the master, spiritual death the result, entered into the world of men and women through him.

Sin and death passed upon all of Adam's descendants for they have all done what Adam did — they have sinned! They did not commit the same sin, eating the forbidden fruit, that Adam did.

They committed all manner of sin(s) and all came under the same sentence, death, first imposed upon Adam. The consequence and penalty for violation(s) of God's laws have always been the same. The same penalty and curse of the law comes upon each one when we sin. It has been so since Adam!

Men from Adam to Moses, about twenty-five hundred

years or so, sinned and were guilty, under sentence of death (Rom. 5:14). They violated God's laws. Abel recognized his guilt and offered the sin offering (Gen. 4:4; Heb. 11:4). Faithful men in the lineage of Seth "began to call upon the name of Jehovah," preaching righteousness and condemning sins of the people (Gen. 4:26). Enoch, the seventh from Adam through Seth, condemned the ungodliness of ungodly people (Gen. 5:24; Jude 14-15). Noah was a preacher of righteousness, upholding God's laws and condemning transgressors (Gen. 6:1-13, 22; 7:1; Heb. 11:7; 1 Pet. 3:20-21; 2 Pet. 2:5). Abraham, Isaac, Jacob, Joseph, and other great men and "patriarchs" of faith lived during this period from Adam to Moses (Rom. 5:12-14). They were sinners for they disobeyed God. One disobeys God by violating his will. But they knew God's will and obeyed, though imperfectly, and offered the sacrifices in admission and remembrance of sin(s). The entire fourth chapter of Romans deals with Abraham who was a sinner, but who was saved by God's grace through his (Abraham's) faith. There has never been a human being who has not been subject to God's will and commandments.

In Moses' eighty-first year, the law from Jehovah God which bears Moses' name ("the law of Moses"), was given to the Hebrew people at Sinai. Moses was the mediator of this law and covenant (Gal. 3:17-29). This law was "added because of transgressions, till the seed (Jesus Christ, the promised seed of Abraham, bc) should come to whom the promise was made" (v. 19); the law of Moses could not give life (v. 21); they who "are under the works of law are under the curse," i.e., the curse and condemnation which the law pronounces upon those who disobey it (v.10); "no man is justified by the law in the sight of God" (v. 11), for if a man could be justified by the law, he would have to live perfectly, never sinning (vv. 12-13; Rom. 10:5). Law condemns the sinner; Jehovah God, in his grace, mercy, love and kindness through Jesus Christ, forgives the sinner (Tit. 3:3-7).

"Moreover the law entered, that the offence might abound: But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:20-21). The law of

Moses entered and the offence abounded because: (1) it revealed and defined the offence. The light shined in the darkness and sin was manifested and discerned (Rom. 7:1-25). What man thought little about and dismissed as trivial now becomes matters of magnitude and gravity; (2) the sinner could see himself without excuse (Rom. 2:2). Sin is exceedingly sinful when committed against light and knowledge; (3) sin abounded by causing the sinner to see himself in presumptuous rebellion against God, as his spirit rises up in opposition to God and to his good and pure law. God commands and man refuses.

God forbids and man desires. In the hearts of sinful men the law provokes to rebellion. The vicious self-will of wicked, disobedient people is at enmity against God. Trespassers try to show the Almighty that he cannot rule over them; (4) God's law compels us to look in the mirror, the perfect law of liberty (Jas. 1:22-25), and see that sin is a powerful master and tyrant over us, that sin dwelleth in us through our unbelief and disobedience to our Lord's will.

3. "But under grace." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Eph. 2:3-9).

No one will seek for mercy and forgiveness until and unless one pleads guilty to the indictment of God's law which pronounces us as sinners, violators of his law. The condemnation of the law should prepare us with heartfelt desire for the cleansing of the blood of Jesus and the forgiveness and pardon which our Heavenly Father offers us in the good news, the gospel of our Lord Jesus Christ (Isa. 55:6-7; Rom. 1:16-17; 3:19-28; 4:20-25; 5:9-10). Grace abounds by forgiving us of all sins — all as to kind(s) and all as to number(s). There is no sin too great to be forgiven where there is true assurance of faith in Jesus and his shed blood, where there is penitence, sorrow, and regret for our sins, and where there is obedience from the heart to the gospel of our Lord in baptism for the remission of our sins (Acts 2:37-41; 8:26-39).

And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:15-16).

Through grace, God our Father has made us partakers of his divine grace, children of God through faith



(2 Pet. 1:3-4; Gal. 3:26-29). Through God's grace we are heirs of God and joint-heirs with Jesus (Gal. 3:28-29; 4:1-7; Rom. 8:16-17). Through grace we who are sinners are born again, of water and the Spirit, in obeying the truth, and granted citizenship in his heavenly kingdom, to live forever with him, and with our Saviour who died for us, and with the elect angels, and with the redeemed of all the ages (John 3:3-5; 1 Pet. 1:22-25; Phil. 3:20-21; 2 Pet. 1:3-11; Matt. 8:11; Luke 13:28-30). Through God's grace the Lord of glory was crucified for our sins and he willingly gave his life as a ransom for as many who would believe on him and obey him (John 1:11-12; 1 Cor. 2:8; Matt. 26:20, 28; Heb. 5:8-9). Grace, mercy and peace abides with God's redeemed children now through our lives here and into eternity.

Marvelous grace of our loving Lord, Grace that exceeds our sin and our guilt; Yonder on Calvary's mount out-poured, There where the blood of the Lamb was spilt . . . Dark is the stain that we cannot hide, What can avail to wash it away? Look! there is flowing a crimson tide; Whiter than snow you may be today . . . Marvelous, infinite, matchless grace, Freely bestowed on all who believe; You that are longing to see His face, Will you obey and His grace receive? . . . Grace, Grace, Infinite Grace, Grace that will pardon and cleanse within; Marvelous Grace, Infinite Grace, Grace that is greater than all our sin" (D.B. Towner, Julia H. Johnston).

Amazing grace, how sweet the sound; That saved a wretch like me! I once was lost, but now I'm found, Was blind, but now I see . . . 'Twas grace that taught my heart to fear, And grace my fears allayed; How precious did that grace appear, When I His word obeyed . . . Thru many dangers, toils and snares, I have already come; 'Twas grace that bro't me safe thus far, ~~And grace will lead me home~~ The Lord has promised good to me, His word my hope secures; He will my shield and portion be,

Long Shorts

Morris Hafley

The term long-shorts seems a contradiction to me,
Kinda like having fried iced tea.
People wear them, they say, to keep cool,
But disobeying God makes one a fool.

Some tell me they're more comfortable and they fit,
The problem is not while standing, but when you sit.
The words "decent" and "modest" don't come to mind,
And to warn them, we are told, is so unkind.

People across the room see how high they go,
Shall we take a Polaroid and let you see the leg show?
Perhaps we should be more concerned about the Lord
Before we go around being conformed to the world.

Is it really the teenager's fault when allowed by mom
and dad,
As they walk around dressed like the world, that's so sad.
When we allow this in youth we are setting a trend,
One that will continue generations without end.

How 'bout the husband who lets his wife do the same,
When this old world with sex has gone insane?
Do they not love their family and the Father above?
To tell his wife and children "No," that's tough love.

"We are losing the battle" it has been said,
But we won't quit fighting till we are dead.
Let your family know you're not ashamed to blush,
As toward judgment and eternity we rush.

May God help us to continue to speak out
Against anything that contributes to the drought
Of preaching kindly and boldly as we ought teach
As toward our heavenly home we earnestly reach.

Exceeding Great And Precious Promises

Daniel H. King

We often take for granted the good things which we enjoy.

We as Americans are blessed exceedingly, savoring a political and economic system which encourages independence, self-reliance and a capitalistic entrepreneurial spirit. The resultant structure of both government and society has led to our knowing such freedom as few have ever known before us. We enjoy a level of prosperity that is seldom experienced by those of other modern nations.

Some of us are fortunate enough to have been born into a family with good reputation for virtue and hard work. We have done nothing whatsoever to deserve it, but we are nevertheless favored by this fortuitous circumstance also. The quality of our lives is the better for it, and the ambition and work-ethic which we have inherited gives us both satisfaction from our labors and success from our efforts at useful enterprises.

But those of us who are Christians are blessed most of all. Like those who dwell in a rich land, endowed by God with all the good things of life, we are pleased to know a level of spiritual blessing which few others can even imagine. This is what Peter declares of our estate in his second epistle:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (2 Pet. 1:4).

Peter does not address the issue of the Christian's blessed condition with an inappropriate modesty. Instead, he speaks palpably and conspicuously of the "exceeding great and precious promises" of God which are ours to enjoy. This conveys a picture of lavish profusion, of opulent richness, even of superabundant blessing.

And, when one investigates the Word of God in search

of the regal blessings which are bestowed upon the child of God in a proper relationship with the Father through his Son Jesus Christ, he is impressed with the extravagant bountifulness of those gifts. Let us make note of but a few of those "exceeding great and precious promises":

1. There Is The Promise of Safe Retreat. Christians hymn the glory of this wonderful blessing in the beautiful song Rock of Ages: "Rock of Ages, cleft for me, let me hide myself in thee." All of us experience times in our lives when we feel that the world is closing in around us and it appears that there is no one to go to for help, no place to retreat. Another line from one of the famous hymns comes to mind here: "Where could I go? Oh, where could I go? Seeking a refuge for my soul?"

The crushing problems, turbulent storms, and daunting tasks of life cause us to long for a spiritual retreat from it all. The Lord offers this to his faithful children: "And a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land" (Isa. 32:2). In God there is promise of a safe retreat. In the world there may not seem to be such a place, or such a condition. But for the child of the King, the resplendent promise provides confidence that there will never be a time or place or circumstance where he cannot withdraw into the Everlasting Arms and feel the spiritual comfort of God's enfolding embrace.

2. There Is Promise of Deliverance. God wanted the people of old Israel to call upon him in their day of adversity: "And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me" (Ps. 50:15). Why would it be any different today? We need God in every trying circumstance of life, so it is only appropriate that

we admit it and call out to him for help. The Bible says that God will respond in the day of adversity: "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment" (2 Pet. 2:9).

Yet how often have we endured the difficulties and turmoil of our lives without calling out for God's help? Too often we attempt by our own enterprise or imagination to come up with a way out without contemplating our need for God's help. We fancy ourselves intelligent enough, or inventive enough, or courageous enough, or even strong enough to escape the clutches of disaster by our own means. We forget that God has taught us to "call upon me in the day of trouble," not only in order that he might deliver us, but also because it is evidence of our faith and dependence upon him as our Father and our God. Can you imagine an earthly father standing helplessly by as his child struggles and suffers with a problem which he could and would be willing to solve for him, if only he would ask? He does not want to barge in or intrude where he is not wanted, but stands by frustrated that he is not asked for help. Surely this is how God must view our occasional problems which he is ready and willing to alleviate, if only we would ask!

3. There Is Promise That He Will Never Forsake Us. We read in Hebrews 13:5, "I will in no wise fail thee, neither will I in any wise forsake thee." W. Herschel Ford comments on this passage as follows: "Paul had enough troubles to break anyone's heart. Now he was in jail, and he realized that false teachers were arising. Many of his comrades had forsaken and left him. He was old and feeble and knew he would soon die. He said, 'No man stood with me, all men forsook me.' Note that he said, 'No man.' What else do you have to say, Paul? He says, 'Notwithstanding, the Lord stood with me and strengthened me.' There's the secret right there.

The troubles may come, the clouds may be dark and heavy, but "If the Lord be for us, who can be against us?" (Sermons 209). God has promised us that he will never forsake us. If all of our friends have forsaken us, God says he never will. If our family forsakes us, God promises that he never will. If even our brothers and sisters in Christ were to forsake us on some mistaken or perverse ground, God yet will stand by us. Jesus said, "I will be with you always, even to the end of the world" (Matt. 28:20).

4. There Is The Promise of Strength To Endure. This is a common theme in the book of Psalms, as is evident by the following quotations: "The Lord is my light and my salvation; Whom shall I fear? The Lord is the strength of my life; Of whom shall I be afraid?" (27:1); "The Lord is my strength and my shield; My heart hath trusted in him, and I am helped: Therefore my heart greatly rejoiceth; And

with my song will I praise him" (28:7); "The Lord will give strength unto his people; Jehovah will bless his people with peace" (29:11).

On your own strength you may not be able to make it, but remember that there is Another upon whom you may lean! Putting one foot ahead of the other in life is often the answer to most every problem. Facing one more day, just one day at a time, is the only solution that we may be able to come up with in many circumstances. But where do we gather the strength to take that next step or face that new day. The Psalmist concludes that "the Lord is the strength of my life," and we ought to do likewise.

5. There Is The Promise of Everlasting Love. In the Old Testament God made this promise to his children: "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3). Their comprehension of God's love was nothing in comparison to that which is enjoyed by the children of God through Jesus Christ: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). We have the additional revelation of God's love in and through his Son. Such love is never-ending!

Prisoners of war have told interviewers after their return home that the only thing they had to hold on to during captivity was the knowledge that their families loved them and were praying for them daily. They endured the seemingly unendurable because love sustained them. But, dear friend, you need to know that the love of God is able to sustain you through every trial and test of life. If you can only come to believe that your Father loves you beyond measure, and that he is longing to enjoy your company in the heavenly spheres someday, world without end, then you will be able to finish your earthly course without fail.

6. There Is The Promise That God Will Give Us The Desires of Our Hearts. The truly important spiritual requests which we ask of our Father will not be denied, when they are asked according to his will: "Delight thyself also in Jehovah; And he will give thee the desires of thy heart" (Ps. 37:4); "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him" (1 John 5:14-15). Too often we concentrate our thoughts upon the occasional "wait a while yet" or "that is what you want but not what you need" answer to our prayers. And that is most unfortunate. For God does most often give us the desires of our hearts, if we are careful about asking for the right things, and are concerned to ask according to his will. Very seldom do we count our blessings, and too infrequently do we number

the prayers which he has answered in the affirmative — or even answered without our asking!

7. There Is The Promise That Someday Our Sorrows Shall End. We all recognize that this sin-scarred and sorrow-plagued world is sometimes a miserable place in which to live. Evil and wickedness, war and bloodshed, crime and injustice have bespeckled human history and left their stains upon the face of the very earth itself. One might gain the impression that evil is greater than good and that ultimately it may triumph over God. These are only temporary victories that we occasionally witness, however, and the end is predetermined and unalterable. It is as sure as the Word of God.

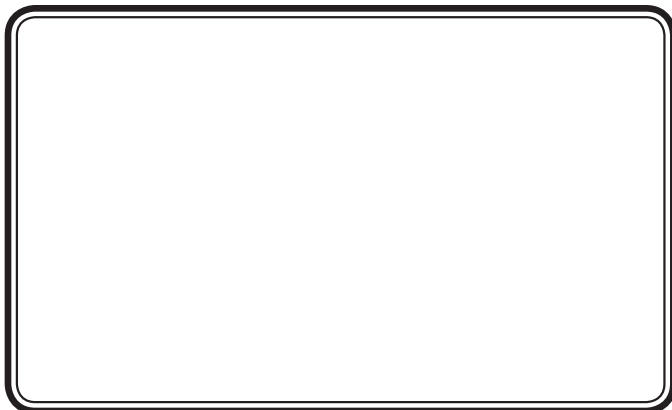
The plain promise of God is that there will come a time when our Father will pull down the curtain upon all human misery and wipe all of our earthly tears away: "And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away" (Rev. 21:4). God's children must take heart and have courage through all of the bad times, for we know that better times are coming! God has promised us that someday all of our sorrows will end.

"Giving God" continued from front page

also strived to give God his best.

In our worship, and in our lives as well, we cannot afford to get lazy or passive. There are so many distractions, whether it be at school, at work, or at home, that we forget to take time out for the Lord. This includes studying his word, prayer, and meditation. As a goal for each and every day, let's determine within ourselves, no matter our age, to refresh our hearts in Christ, thus always being ready to give God our best!

400 Huntington Rd., Easley, South Carolina 29640



"Liberal" continued from page 2

Pendleton, was most ably conducted, and was always freighted with matter that commanded the thoughtful attention of the more intelligent and influential brethren. But it was a monthly, and most of its contents were of a character that would have graced a quarterly — deep, learned, weighty — and hence not well suited to the popular taste. There were several weeklies also, among them the *Review* and the *Gospel Advocate*, but these were not satisfactory. They were regarded as being narrow in their views on Scriptural truth, essentially sectarian in spirit, and, in many respects, hurtful rather than helpful to the great cause which they assumed to represent. I would say nothing here derogatory of the editors of these papers. They represented and fostered that unfortunate type of discipleship to which allusion was made in, a previous chapter — a type with which the leading minds among the brotherhood could have no sympathy. We may credit these writers with sincerity and honesty, but we can not read many of their productions without feeling that we are breathing an unwholesome religious atmosphere. They seem to infuse an unlovely and earth-born spirit, which they clothe, nevertheless, in the garb of the divine letter, and enforce with cold, legalistic and crushing power. The great truth for whose defense the disciples are set, demanded a wiser, sweeter, better advocacy — an advocacy that should exhibit the apostolic *spirit* as well as the apostolic *letter* (1:299-301).

The Christian Standard went through some difficult times in its beginning. Lamar explained these difficulties as follows:

The "Standard" had not yet, in 1867, become self-supporting. Certainly it had, for a new enterprise, a fair circulation, and its subscribers were more than pleased with it. In every sense of the word, it was an excellent periodical — strong, versatile, wide-awake, abreast with the times, its editor thoroughly well informed, not only in theology and religious literature, but in the current questions of the day. His corps of correspondents and contributors were intelligent and able, adding largely to the interest and variety of every issue. In short, it was a paper that gave pride and pleasure to its patrons. They felt that it represented all that best and worthiest in the great cause of restoration, advocating and defending the doctrine of the Disciples with dignity and courtesy, and setting forth their great plea with delightful clearness of statement and uniform strength of argument.

Still, the brotherhood as a whole had not, at this time, been educated up to this high standard. Their leading weekly, before the appearance of Mr. Errett's paper, was the "American Christian Review," edited by B. Franklin, of Cincinnati — which, though in some respects strong and influential, was run on a lower plane, and catered to a lower taste. *Its* readers, therefore, missed in the "Standard" the tone to which they had become accustomed, and that slugging sort of belligerency which had been weekly exhibited for their delectation and applause. Many, consequently, who most needed the blessed influ-

ence of Mr. Errett's gentler and sweeter spirit, had to be trained and schooled to appreciate it. This was necessarily a slow work. It required time and patience. Men had to grow to a loftier stature; their finer sensibilities had to be cultivated, and their "senses exercised," before they were capable of discerning the essential excellence and incomparable superiority of the "Standard." When we add the influence of secret and unworthy efforts of rivals and others to forestall its popularity, and to prejudice the public mind against it, we are not surprised to learn that, though its patronage increased steadily, it increased slowly (I:333-334).

The liberal mindset was also reflected in what was wanted in the pulpit. Lamar continues:

... Among the more spiritually minded there had grown up longings for the attainment of a higher life, and earnest desires that the work and worship of the church might be so directed as to be more helpful towards this end. It was felt that a new era had dawned: the past was not to be reproduced; the old time sermons, so valuable and necessary in their day, had lost their original flavor, and had ceased to be interesting. All the ordering and exercises of the Lord's house called for a change, at least in tone and spirit; and yet it was not readily apparent in what particulars this change was called for. Something was wanting — in almost every phase and aspect of the general subject, there was room for improvement; and Mr. Errett's wise and well-considered presentation and discussion of these points were welcomed everywhere, and were productive of much good (I:356-357).

The liberal mindset that called for a gentler gospel and more loving presentation reserved its bitterest words to describe those who opposed their innovations. Here was Lamar's assessment of the *Gospel Advocate* and *American Christian Review's* work:

... To enable the reader to appreciate the situation, it should be stated here that the Disciples were a free people. They called no man master. They were bound by no dictum that could not be clearly supported by the Word of God. Even the utterances of the greatest names among them, their chosen and honored leaders, were freely brought to the standard and test of the Scriptures. These alone were authoritative, and these were final. But it is easy to see that, with such *postulata*, men who were imperfectly equipped, or who were ambitious for place and power, might plausibly, and sometimes unintentionally, *pervert* the Scriptures from their legitimate purpose, using them as a sort of *compelling* force, as though man were to be *driven* rather than *drawn* to Christ. This, in fact, was done, it could not fail to lead to harshness and bigotry in the advocacy of truth itself, degrading it into a mere partisan badge, and exciting intense and bitter opposition. Those who caught this dogmatic (not to say Pharisaic) spirit began to assume that they were *par excellence* the friends of *the truth* and the representatives of *the cause*; and if any man failed to fall into line and follow this lead, he was looked upon with suspicion, and perhaps held up

before the public as being tired of "the good old way." Now this evil and ruinous perversion of the Disciples' true position was as *yet* just beginning to manifest. It was in the bud — it might possibly be nipped. While the great masses of the brotherhood *felt* that something was wrong, they were not able to detect it. They were faithful in heart to God and his Word, and yet somehow that Word had seemed of late to lose it loveliness to them. As it came from many pulpits, the gospel itself appeared to be clothed in the habiliments of a stern and harsh and inflexible Mosaism (I:193-194).

The Search for the Ancient Order

The second assessment of this development of the new mindset among the disciples comes from Earl I. West, author of the four volume work, *The Search for the Ancient Order*. Brother West is writing from the more conservative perspective of the churches of Christ, although he committed himself to institutionalism, the sponsoring church, and church fellowship halls in the late 1960s. Despite the developments of liberalism in his own fellowship, he never made a decision to disassociate himself from that fellowship. His assessment of the change in mindset that resulted in the publication of the *Christian Standard* is given below:

But why was the *Christian Standard* established? Was there a particular need for the paper? That certain brethren felt there was a need for the paper is obvious else it never should have been started. But as to what that need was is a different question. Lamar pointed out the inadequacy of the currently published religious papers. He writes:

There were several weeklies also, among them the *Review* and the *Gospel Advocate*, but these were not satisfactory. They were regarded as being narrow in their views on Scriptural truth, essentially sectarian in spirit, and, in many respects, hurtful rather than helpful to the great cause which they assumed to represent. I would say nothing here derogatory of the editors of these papers. They represented and fostered that unfortunate type of discipleship to which allusion was made in, a previous chapter — a type with which the leading minds among the, brotherhood could have no sympathy. We may credit these writers with sincerity and honesty, but we can not read many of their productions without feeling that we are breathing an unwholesome religious atmosphere. They seem to infuse an unlovely and earth-born spirit, which they clothe, nevertheless, in the garb of the divine letter, and enforce with cold, legalistic and crushing power. The great truth for whose defense the disciples are set, demanded a wiser, sweeter, better advocacy — an advocacy that should exhibit the apostolic *spirit* as well as the apostolic *letter*.

Thus Lamar assures the reader that the *Christian Standard* was needed because the *Gospel Advocate* and the *American Christian Review* were edited by men of "unlovely and earth-born spirits" who were cold, and legalistic. Now the fiction in this is easily discernible. Plans for starting the *Standard* were under way by 1864. The *Gospel Advo-*

cate had appeared as a small, monthly paper from 1855 to 1861, having ceased because of the war. The first issue of the *Advocate* as a weekly did not appear until January, 1866. In April that year Isaac Errett wrote to David Lipscomb requesting back copies of the *Advocate* saying he had not yet seen an issue of it. Yet this paper which Errett had not seen was the occasion for starting the *Standard*. To state that brethren were influenced to establish the *Standard* because of the “earth-born spirit” of the *Advocate* but betrays the prejudice Lamar felt and shows the undying contempt in which he held the *Advocate*. This is the element to which Bittle referred when he accused Lamar of resorting to imagination — not to facts.

The *American Christian Review* was being printed as a weekly before this time by Ben Franklin. It was widely received: indeed, it was the most popular paper in the brotherhood, and it was this fact that worried an element of prominent men in the brotherhood. Franklin, on almost all issues before the church, stood opposed to Errett, Pendleton, and preachers of kindred thought. The editor of the *Review*, they considered “narrow” and “bigoted.” Knowing Franklin’s popularity with the majority of the brethren, it was their constant fear that Franklin’s “narrowness” would fasten itself upon the brotherhood, and prevent the restoration movement from following along more “liberal,” “progressive” lines. No person can go back to the study of this period and fail to see that the chief reason for the establishment of the *Christian Standard* was to kill the *Review*, and lead the brotherhood away from Franklin’s influence into these more liberal channels (*The Search for the Ancient Order* II:29-30).

Brother West’s assessment of why the Christian Standard was formed is succinct: “The plain truth of the matter is that Ben Franklin was the man of the people. There were a few men with both money and position who disliked Ben Franklin’s close adherence to the scriptures, and who were determined to sell the church over to their liberal ideas” (II:35). These men were determined to kill the influence of Benjamin Franklin and the American Christian Review (II:32).

The spirit of liberalism divided the church, taking with it those who thought that the church must make adjustments in its preaching and work to accommodate itself to the changing times in which those men lived. The concept of a pattern for the church was too legalistic for their palate. The sermons preached by a former generation were not suited for the new age in which those in the late 1800s were living. This liberal mindset developed into the Christian Church.

Moses E. Lard — Warning Those Who Would Hear

A third voice to give his assessment of the liberal mindset that developed into the Christian Church comes from Moses E. Lard, editor of Lard’s Quarterly. Lard lived during the time these changes were coming and wrote

to warn brethren of the change in mindset in an article entitled, “The Work of the Past — The Symptoms of the Future.” He introduced his article as follows:

The prudent man, who has the care of a family, watches well the first symptoms of disease. He does not wait till his wife is helpless, and his children prostrated. He has learned that early cures are easy cures, while late ones often fail. On this experience he resolutely acts, and the world applauds his wisdom. Why should not the same judicious policy be acted upon in the weighty matters of religion? All must say it should (II:251).

After assessing the unique position of the Lord’s people in reference to several matters, Lard warned brethren of a change in attitude toward the need for vigilant examination of false doctrines. He said, “As long as error is possible, investigation should be free” (II:257). He then described some “ill-omened symptoms in our ranks.” One of the developments he decried was this: “Effeminate sentimentalism, and a diluted, licentious charity, are the carbonic acid gas of the kingdom of Christ. No soul can live in them or with them. The truth itself dies under their blight, while the church grows cadaverous and lean. Sound men in the pulpit, sound men at the press, sound men in the field, with hearty elementary teaching and preaching — these are what we now need; and what, by the Lord’s blessing, we must have” (II:258). What kind of preaching did Lard have in mind which he described as “effeminate sentimentalism”? Is he describing that kind of preaching that is full of stories and anecdotes that warm our hearts, but has scarcely any Scripture in it? Note his assessment of its effects on churches: “No soul can live in them or with them. The truth itself dies under their blight, while the church grows cadaverous and lean.”

He also lamented the following: “neither do we want men who erect their morbid sympathies into a standard by which to pronounce their brethren heretics, and the sprinkled sects around us saints” (II:258). Apparently some were so enamored by the denominations around them that they could refer to them in glowing terms, but only had reproach for their brethren who opposed denominationalism.

Lard was concerned about a unity-in-diversity attitude that developed toward using mechanical in the churches. He wrote:

... Editors and preachers may write and preach against organs till the last trump shall sound, but while they and suffer the machines to be cracked over their heads, countenance the churches in which they stand, visit them, they are but whistling idly in the air. There is but one way to cure the spirit in question — *crush it*. When a church learns that no preacher will set foot within its doors while it holds an organ; when it sees that its members are abandoning it; that it is fast coming to naught; and that unless it gives up its unholy innovation it is destined to ruin — then

will it kick out its organ, not before (II:260).

Lard also described the "spirit of innovation" in his day.

The spirit of innovation is a peculiar spirit. While coming in it is the meekest and gentlest of spirits; only it is marvelously firm and persistent. But when going out, no term but fiendish will describe it. It comes in humming the sweetest notes of Zion; it goes out amid the ruin it works, howling like an exorcised demon. At first it is supple as a willow twig; you can bend it, mould it, shape it, to any thing; only it will have its way. But when once it has fully got its way, then mark how it keeps its footing. It now calls for reason, for argument, for Scripture; but no more has it an ear for reason, argument, or Scripture than has the image of Baal. Argue with the spirit of innovation indeed! I would as soon be caught cracking syllogisms over the head of the man of sin. Never. Rebuke it in the name of the Lord; if it go not out — *expel it*. This only will cure it.

I know that I am accused of writing too severely on these matters. It is idle to so accuse me. I can not change. Others may do as they see fit; but by the Lord's help I will never tamely submit to these innovations. My whole mind, and soul, and strength shall be spent to check them. It is high time that manful and outspoken voices were lifted against them. They are the insidious leaven of Satan, and, for one, can get no countenance from me. If I go down, if my humble paper goes down, be it so. I am immovable. Defeat with the truth is better than victory with error. Give me the Saviour and a cross rather than the Enemy and a crown.

He is a poor observer of men and things who does not see slowly growing up among us a class of men who can no longer be satisfied with the ancient gospel and the ancient order of things. These men must have changes; and silently they are preparing the mind of the brotherhood to receive changes. Be not deceived, brethren, the Devil is not sleeping. If you refuse to see the danger till ruin is upon you, then it will be too late. The wise seaman catches the first whiff of the distant storm, and adjusts his ship at once. Let us profit by his example.

Let us agree to commune with the sprinkled sects around us, and soon we shall come to recognize them as Christians. Let us agree to recognize them as Christians, and immersion, with its deep significance, is buried in the grave of our folly. Then in not one whit will be better than others. Let us countenance political charlatans as preachers, and we at once become corrupt as the loathsome nest on which Beecher sets to hatch the things he calls Christians. Let us consent to introduce opinions in politics as tests of fellowship, and soon opinions in religion will become so. Then the door of heresy and schism will stand wide open, and the work of ruin will begin. Let agree to admit organs, and soon the pious, the meek, the peace-loving, will abandon us, and our churches will become gay worldly things, literal Noah's arks, full of

clean and unclean beasts (II:261-262).

Conclusion

Are there lessons we can learn from this? Surely we can see that men's clamoring for a gentler and sweeter presentation of the gospel, a rejection of the "old worn out sermons" of the previous generation, a repudiation of men who defended the cause of Christ as legalistic and Pharisaical, and the desire for a more sophisticated presentation of the gospel in terms more appealing to the age are but symptoms of a liberal mindset. The issues may differ but the end results are the same.

6567 Kings Ct., Avon, Indiana 46123 mikewillis1@compuserve.com

Preachers Needed

Sparta, Tennessee: I begin work with the Mooresville Pike church in Columbia, Tennessee on August 1. The church here at Big Springs will be looking for a preacher to work with them after that date. The small group here, with attendance in the 20's, can supply a very nice house and a small amount of support. Someone who wants to be semi-retired and can bring most of his needed support will find this a very beautiful and attractive place to live and will be a big help to a struggling work. For further information contact: Dorris V. Rader (931) 738-3450, John Lawson (931) 738-8095 or Clifton Randolph (931) 738-5321. Mailing address is: Big Springs Church of Christ, 8940 Monterey Hwy., Sparta, TN 38583.

Jordan, Ontario: The church at Jordan is looking for a preacher. The church has been in this area well over 150 years. Our membership is approximately 70 members. We supply our preacher with a house, and fully support him. The main duty of our preacher will be to preach all the gospel. Not evading the many issues facing the church such as marriage, divorce and remarriage, but preaching everything that God has spoken to us pertaining to salvation. He will also prepare the weekly bulletin, and a monthly newspaper article. In the Fall we have a booth at the local fair. The preacher is in charge of this. Each year we have a Spring and Fall gospel meeting with a visiting preacher. We would be happy to consider all applicants. Kindly forward a letter with your qualifications and three references to Jack Maddocks Sr., c/o Jordan Church of Christ, 2861 Regional Road 81, Jordan, Ontario, L0R1S0, or you may e-mail, jmad-dock@npipec.on.ca

Preacher Available

David Gulley, 2613 Evergree, Visalia, CA 93277 (phone: 559-732-0472; e-mail: gully0739@aol.com): Sometime after July of this year, David Gulley will be available for meetings, preaching or teaching, if you think he could help you. David grew up in a preacher's home and was always involved in church work in various ways. He spent one year in Florida College and studied under Floyd Thompson for several years. He has continued to be a student of the word. David has been teaching school for over 30 years but plans to retire from that in July. He has been preaching all this time at various congregations. He is currently preaching at the Armona, CA and Sierra Vista congregations in Porterville, CA. After retirement, he plans to travel in a travel trailer and may be coming your way. If you think he can help you, please contact him. — submitted by Roy E. Gully, 2317 S. Chestnut, Sp. 72, Fresno, CA 93725.



Help in Taiwan

I received the following letter which I am passing on to our readers in case any of you can be of help:

A sister in Christ to whom I send bulletins every month has been instrumental in adding three more names to my list. She says she passes on the bulletins to some of her friends but one of them asked her why there was no congregation in Taiwan where she lives. To quote our sister she said, "And I find it difficult to answer."

Brother, would it be possible for you to word this request in such a way that it would be acceptable to publish under your column "Preachers Needed"? It would be a work of faith for there is no start there for a preacher to build on, and no remuneration. But with God's blessing some retired man of God (or someone wealthy enough to support himself) will take up the challenge.

If you are interested in following up on this, you can contact the lady who wrote me: Ellen G. McCormick, 601 W. River Dr., Temple Terrace, FL 33617-7087.



Benevolent Help Needed

Brother Charlie Graham (561 NE 5th, Crystal River, FL 34429) sent me the following note requesting that I run it. He stated that he knew the brother and that he was worthy of help.

I am writing this letter to inform of a medical situation that has developed with my wife, to beg not only for your prayers on her behalf, but for your financial help also. She has been undergoing tests and medical studies for some time, all to no avail. The doctors have told us that the muscles and nerves are dying in both her legs and feet, and they don't know why or what to do. She is in extreme pain and can hardly rest or sleep without medication for this. She has been to doctors in Crossville, Knoxville, and Nashville for tests and studies; so far nothing positive has been told us. The doctors tell us that if something is not done soon, that she will be in a wheelchair. They all agree that she is losing the use of both lower extremities; she cannot walk very far without having to sit down now. The doctor of neurology is sending her to the Cleveland Clinic in Ohio to see if the doctors there can possibly help her. Our problem is that we don't have the money for this trip. We will have to be there for at least 10 days and have to stay there at the clinic complex, as she undergoes monitoring and tests on a daily basis. We are told that the trip, staying there in the medical facility will cost about \$2500.00, not including the doctors and hospital charges. It is a 550 mile trip one-way, the doctors have advised us to fly if at all possible since she is not able to ride 11-12 hours in a car, nor am I able to drive this distance. Will you please consider this and if you cannot help financially, please pray for her and myself that with God's help something can be done for her. Her appointment is May 12. I pray that I will hear from you before then. If we can raise the \$2500.00, we can make payments to the hospital and doctors for their services. May God bless and in all things may his will be done. If you need more information please call me at 931-277-3476. **Hollace N. Page, 208 Page Road, Sparta, TN 38583.**

Church Loses Its Tax Exempt Status

"Federal judge Paul L. Friedman of Washington, D.C. has revoked the tax exempt status of the Church at Pierce Creek in Conklin, New York. The congregation ran full-page newspaper ads in USA Today and the Washington Times warning Christians against voting for Bill Clinton, calling such an act a sin because of the then-presidential candidate's pro-abortion rights, pro-homosexual rights record as governor of Arkansas. The decision marks the first time a church has lost its tax-exempt status over partisan politics. Friedman noted the ad sought tax-deductible donations in fine print" (Christianity Today, May 24, 1999, 19).

Renew Promptly!

DIRECTORY OF CHURCHES

The following congregations have paid for advertising in Guardian of Truth. Inclusion of churches in this list is not an attempt by Guardian of Truth to certify their faithfulness to God. We do believe that you will find the vast majority striving to uphold the word in faith and practice.

<p>BIRMINGHAM, AL Cahaba Hgts. Church of Christ 3251 Greendale Rd. (near I-459 & Hwy. 280 interchange) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 967-2150</p>	<p>N.W. Corner Hwy. 74W and Remington Dr. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bobby Myhan (205) 921-2338 or 921-2605</p>	<p>Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Harwell 256-830-0879</p>	<p>Evening 5:00 P.M. Wednesday 7:30 P.M. Monty Howes (907) 696-7853 Jason Robertson (907) 745-1750 Phil Douthitt (907) 696-8885</p>	<p>Evangelist: Lowell Blasingame 478-6108 or 782-0588</p>	<p>or 968-6372</p>
<p>BIRMINGHAM, AL Pinson Church of Christ 4233 Glen Brook Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Chapman (205) 681-6231 or 680-5770</p>	<p>2137 Penhall Dr., NE (I-565 E. to end, right on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Johnson (205) 536-5296 or 539-9018</p>	<p>HUNTSVILLE, AL Chapman Acres Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p>	<p>GLENDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Bible Study 5:00 P.M. Evening 5:40 P.M. Wednesday 7:30 P.M. Evangelist: Dan Cook</p>	<p>GRADY, AR Church of Christ P.O. Box 363 Hwy. 65 South Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Edgar J. Dye (501) 247-0232</p>	<p>TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Derek R. Chancellor 772-0746</p>
<p>BIRMINGHAM, AL HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>HUNTSVILLE, AL Hughes Rd. & Gooch Lane Church of Christ (Go 8 miles on U.S. 72 W., S. on Hughes Rd. 1/4 mile) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Allen Dvorak (256) 830-1654 or 837-2939</p>	<p>RED BAY, AL Eastside Church of Christ Meadow Dr. & Hwy. 24 East Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Charles Maples, Sr. (256) 356-2723 or 356-4513</p>	<p>MESA, AZ Southeast Church of Christ 312 N. Kieth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Rocco Lucari (602) 963-9069 or 833-8236</p>	<p>HARRISON, AR Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell 741-9104 or 741-5151</p>	<p>VAN BUREN, AR Van Buren Church of Christ 711 Access Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Sexton (501) 471-5801</p>
<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ken Marrs 822-0018 or 822-2191</p>	<p>HUNTSVILLE, AL Weatherly Heights Church of Christ 930 Weatherly Rd., S.E. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Danny Freeman 881-9540 or 883-6753</p>	<p>ROGERSVILLE, AL Elgin Hills Church of Christ 81 Elgin Hills Dr. (bldg. 2 blks. N. of intersection of US 72 & AL 101 on Grisham Ln.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 247-1797, 229-5679, 229-5214</p>	<p>PRESCOTT, AZ Pleasant Valley Church of Christ 2820 Willow Creek Rd. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Pete Hicks (602) 778-7858</p>	<p>HEBER SPRINGS, AR Spring Park Church of Christ (On corner of Sugar Loaf & Center Sts. north of the park) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M. Evangelist: Dennis Carrow 225-8200</p>	<p>ANTIOCH, CA Church of Christ 126 Railroad Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Glenn McClure (510) 757-8318 or 754-7077</p>
<p>ELGIN, AL Elgin Hills Church of Christ Rt. 4, Box 54-1 (bldg. 2 blks. N. of intersection of US 72 & AL 101 on Grisham Ln.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 247-1797, 229-5679, 229-5214</p>	<p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Paddy Kendall-Ball 675-2255 or 675-7820</p>	<p>RUSSELLVILLE, AL Hwy. 43 By-Pass (Across from local hospital) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong 326-3634 or 722-3179</p>	<p>TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong 326-3634 or 722-3179</p>	<p>LITTLE ROCK, AR Fairview Park Church of Christ 11820 Fairview Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dennis Carrow 225-8200</p>	<p>BAKERSFIELD, CA Rosedale Church of Christ 3011 Allen Road Worship 9:30 A.M. Bible Study 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Hilburn 348-2193 or 346-5853</p>
<p>FLORENCE, AL College View Church of Christ 851 N. Pine St. (adjacent to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Thomley Harold Comer, 766-0403</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (on Hwy. 72, 2 mi. E. of Hwy. 35) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gregory A. Legg (205) 574-1603 or 259-1814</p>	<p>SARALAND, AL Shelton Beach Rd. (N. Mobile Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tim Coffey Bldg: (501) 336-0052</p>	<p>BENTONVILLE, AR Church of Christ East 102 Church of Christ 910 S.E. 14th (102) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (501) 273-3889</p>	<p>MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Price (870) 448-2055</p>	<p>CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dennis Kilgo (916) 676-5298 or 933-5298</p>
<p>FOLEY, AL South Baldwin Church of Christ 517 N. McKenzie St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Cooper (334) 943-2686 or 943-3380</p>	<p>MONTGOMERY, AL 800 Perry Hill Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. 5th Sunday 4:15 P.M. Wednesday 7:00 P.M. Evangelist: John McPherson 244-1675, 277-9155, 271-4679 or 272-0801</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 217 Highway 65 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Coffey Bldg: (501) 336-0052</p>	<p>CONWAY, AR Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 336-0669</p>	<p>PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p>	<p>FOLSOM, CA Church of Christ 800 Reading St. P.O. Box 492 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David Posey (916) 676-5298 or 933-5298</p>
<p>GARDENDALE, AL North Gardendale Church of Christ 380 Hickory Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Larry Rouse (205) 631-8415 or 631-8098</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: Sammy Bynum, 263-5790 Bldg: 272-4232 or Tommy Moore 288-0799 and Carroll Puckett 288-1461</p>	<p>PALMER, AK Mat-Su Church of Christ Kay Bank Plaza Bldg. (P.O. Box 3141, 99645-3141) Bible Study 10:00 A.M. Worship 11:00 A.M.</p>	<p>FT. SMITH, AR Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p>RUSSELLVILLE, AR Church of Christ 709 E. 16th St. Bible Study 9:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: A.W. Goff (501) 968-7010</p>	<p>FREMONT, CA Church of Christ in the Centerville area 39354 Fremont Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Flad (209) 224-1061 or 275-0850</p>
<p>HAMILTON, AL W. Hamilton Church of Christ</p>	<p>HUNTSVILLE, AL Sparkman Drive Church of Christ 3200 Sparkman Drive Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Guy P. McDaniel and Robert F. Hendrix (205) 852-1175 or 430-0909</p>	<p>FT. SMITH, AR Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p>RUSSELLVILLE, AR Church of Christ 709 E. 16th St. Bible Study 9:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: A.W. Goff (501) 968-7010</p>	<p>FRESNO, CA Northside Church of Christ 1190 W. Herndon Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Flad (209) 224-1061 or 275-0850</p>	<p>FRESNO, CA Northside Church of Christ 1190 W. Herndon Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Flad (209) 224-1061 or 275-0850</p>

DIRECTORY OF CHURCHES

					Evening	6:00 P.M.
<p style="text-align: center;">HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (909) 925-1991</p>	<p style="text-align: center;">COLORADO SPRINGS, CO Northeast Church of Christ 6660 Galley Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Roger Hendricks 597-6661 or 591-9932</p>	<p style="text-align: center;">CHIPLEY, FL Church of Christ 680 3rd St. (P.O. Box 31) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p>	<p style="text-align: center;">Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p>	<p style="text-align: center;">Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jere Frost (407) 452-8822</p>	<p style="text-align: center;">Wednesday 7:30 P.M. Evangelist: Scott Love (407) 277-7931</p>	
			<p style="text-align: center;">MIAMI, FL Flagler Shores Church of Christ (Nearst to Airport) 500 N.W. 53rd Ave.</p>		<p style="text-align: center;">ORLANDO, FL Par St. Church of Christ 15 W. Par St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M.</p>	
		<p style="text-align: center;">KISSIMMEE, FL Downtown Church of Christ "On the Internet" churchofchrist-kiss-fl.com Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy de Klerk (407) 344-9027</p>	<p style="text-align: center;">LAKE CITY, FL Lakeview Church of Christ U.S. 441 South convenient to I-75 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (904) 752-1506 or 935-2976</p>	<p style="text-align: center;">Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gene Robinson (305) 634-5924</p>	<p style="text-align: center;">Wednesday 7:30 P.M. Evangelists: Rod Amanet (407) 898-8601 or 628-2995</p>	
<p style="text-align: center;">LOMA RICA, CA Church of Christ 5150 Fruitland Road Classes 9:30 A.M. Worship 10:25 A.M. Preaching 11:35 A.M. Tuesday 7:00 P.M. Elders: Terry Clayton and R.H. Herrig (916) 743-0211 or 742-6249</p>	<p style="text-align: center;">GOLDEN, CO Westside Church of Christ 13789 West 8th Ave. (½ mi. E. of Indiana St.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 233-5683</p>	<p style="text-align: center;">DUNDEE, FL Dundee Church of Christ 4th and Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James C. Yaw (941) 439-3280</p>	<p style="text-align: center;">LAKEVIEW, FL Lakeview Church of Christ U.S. 441 South convenient to I-75 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (904) 752-1506 or 935-2976</p>	<p style="text-align: center;">MIAMI, FL Miami Shores Church of Christ 10275 N.E. 2nd Ave. Bible Study 10:00 A.M.</p>	<p style="text-align: center;">ORLANDO, FL S. Bumby Church of Christ 3940 S. Bumby Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p>	
	<p style="text-align: center;">GRAND JUNCTION, CO Valley Church of Christ 491 Spahn Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy Berendt (970) 245-5112</p>	<p style="text-align: center;">FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clinton D. Hamilton (305) 763-1404</p>	<p style="text-align: center;">LAKELAND, FL Lakeland Hills Blvd. Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marc W. Gibson (941) 688-4336</p>	<p style="text-align: center;">Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Lamont White and Denis Florestant (305) 758-3036 or 624-1487</p>	<p style="text-align: center;">Wednesday 7:30 P.M. Evangelists: Robert Harkrider and David Banning (407) 851-8031 or 855-2670</p>	
<p style="text-align: center;">LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Cultos En Espanol Tambien (562) 420-2363 or 420-9577</p>	<p style="text-align: center;">IGNACIO, CO Church of Christ 295 Burns Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 1:00 P.M. (970) 563-9418</p>	<p style="text-align: center;">FORT MYERS, FL N. Ft. Myers Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon Eugene Ford (941) 997-3959 or 567-0819</p>	<p style="text-align: center;">LAKELAND, FL Southwest Church of Christ 3900 South Pipkin Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Frank Jamerson (941) 644-9463 or 644-6080</p>	<p style="text-align: center;">MIAMI, FL N. Miami Church of Christ 13521 Memorial Hwy. Bible Study 9:30 A.M.</p>	<p style="text-align: center;">PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p>	
<p style="text-align: center;">OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Drive Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Lowell C. Bell (760) 940-8003</p>	<p style="text-align: center;">PAGOSA SPRINGS, CO Church of Christ Mounted Ranger Bldg. San Juan Street Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Carl Lungstrum 264-6119, 264,4729, 264-4236</p>	<p style="text-align: center;">FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p style="text-align: center;">LAKELAND, FL Southwest Church of Christ 3900 South Pipkin Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Frank Jamerson (941) 644-9463 or 644-6080</p>	<p style="text-align: center;">MIAMI, FL Southwest Church of Christ 1450 S.W. 24th Ave. Bible Study 10:00 A.M.</p>	<p style="text-align: center;">Wednesday 7:30 P.M. Evangelist: Bobby Witherington (904) 234-2521 or 784-7999</p>	
	<p style="text-align: center;">WALLINGFORD, CT. Church of Christ 1213 Old Colony Rd., Rt. 71 Bible Study 10:00 A.M. Worship 11:00 A.M. Afternoon Call Wednesday 7:00 P.M. Evangelist: Ed Smith (203) 284-2171 or 235-5576</p>	<p style="text-align: center;">FROSTPROOF, FL Church of Christ 40 W. "A" St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Felix Salazar (941) 635-2607</p>	<p style="text-align: center;">LUTZ (Tampa), FL S. Livingston Ave. Church of Christ 16812 Livingston Ave. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Bill Fairchild (813) 632-6941 H.E. Phillips (813) 949-8232</p>	<p style="text-align: center;">MIDDLEBURG, FL Church of Christ 3155 County Rd. 215 Bible Study 9:45 A.M. Worship 10:45 A.M.</p>	<p style="text-align: center;">Wednesday 7:30 P.M. Evangelist: Marvin Hudson (904) 265-6539</p>	
<p style="text-align: center;">PASO ROBLES, CA Church of Christ 3545 Spring St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dell Evans (805) 238-1682 or 238-2564</p>	<p style="text-align: center;">BRIDGEVILLE, DE Kent-Sussex Church of Christ 116 Irons Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Tim Fannin (302) 934-8903 Jerry Marvel (302) 629-4211 Bill Dykes (302) 855-1305</p>	<p style="text-align: center;">JACKSONVILLE, FL Marietta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jamie Rhoden 783-2690 or 781-5704</p>	<p style="text-align: center;">MARY ESTHER, FL Mary Esther Church of Christ 6 Lane Dr. (1 blk. N of Hwy. 98 on Doolittle Blvd.) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 244-2335</p>	<p style="text-align: center;">OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27 S.) Bible Study 10:00 A.M.</p>	<p style="text-align: center;">Wednesday 7:30 P.M. Evangelist: Sam Brinkley, Jr. 479-2130 or 477-5819</p>	
<p style="text-align: center;">PLEASANTON, CA Church of Christ 1072 Serpentine Lane, St. # Bible Classes 9:30 A.M. Worship 10:40 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Richard Dowdy (510) 484-4188</p>	<p style="text-align: center;">BARTOW, FL Church of Christ 550 West Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon Love (813) 533-7725 or 533-3563</p>	<p style="text-align: center;">KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.5 on U.S. 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roland Fritz (305) 451-1194</p>	<p style="text-align: center;">MERRITT ISLAND, FL Church of Christ 512 Plumosa St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Swain (407) 631-8314</p>	<p style="text-align: center;">ORANGE PARK, FL Orange Park Church of Christ 1365 Kingsley Ave. Bible Study 10:00 A.M. Worship 10:30 A.M.</p>	<p style="text-align: center;">PENSACOLA, FL Northside Church of Christ 4001 N. Ninth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joseph R. Mazter (850) 432-0736</p>	
<p style="text-align: center;">SAN BERNADINO, CA Church of Christ 1354 Mountain View Ave. (Exit off I-15 at Baseline, east to Mt. View Ave., left for 2 blocks) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Royce Bell</p>	<p style="text-align: center;">JACKSONVILLE, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.5 on U.S. 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roland Fritz (305) 451-1194</p>	<p style="text-align: center;">KISSIMMEE, FL North Courtenay Church of Christ 2455 N. Courtenay Pkwy.</p>	<p style="text-align: center;">MERRITT ISLAND, FL Church of Christ 512 Plumosa St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Swain (407) 631-8314</p>	<p style="text-align: center;">ORANGE PARK, FL Orange Park Church of Christ 1365 Kingsley Ave. Bible Study 10:00 A.M. Worship 10:30 A.M.</p>	<p style="text-align: center;">PERRY, FL Perry Church of Christ 714 N. Calhoun St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Rick Mott (904) 584-2645 or 584-8902</p>	
			<p style="text-align: center;">MERRITT ISLAND, FL North Courtenay Church of Christ 2455 N. Courtenay Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M.</p>	<p style="text-align: center;">ORANGE PARK, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M.</p>	<p style="text-align: center;">PLANT CITY, FL Plant City Church of Christ 315 N. Wilder Rd. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gary M. Ogden (813) 752-2227 or 752-2771</p>	
				<p style="text-align: center;">ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M.</p>	<p style="text-align: center;">ST. PETERSBURG, FL Church of Christ 901 49th St. South Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Doug Barlar</p>	

DIRECTORY OF CHURCHES

(813) 321-2721 SARASOTA, FL Church of Christ 2445 Fruitville Rd. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: James Hanaker and Mickey Martin 755-1128	MARTINEZ, GA Martinez Church of Christ 201 Belair Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John M. Trigg 863-9744	BURBANK, IL Burbank Church of Christ 8230 S. Laramie Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Charles Eads (708) 423-6703	2849 East Main St. Bible Classes 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Willis Home Phone: (317) 272-0506 Building: (317) 745-4708	Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: H.L. Collett (317) 773-8864 or 773-2321	Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kyle Pope (913) 631-6519 or 599-3692
SEFFNER, FL Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Gibson	PINE MOUNTAIN VALLEY, GA Church of Christ Route 116 (near Callaway Gardens) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tommy W. Thomas	CHICAGO, IL Northside Church of Christ 4440 W. Adams St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Sr. 624-7599	ELLETTSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Johnie Edwards (812) 876-2285 or 336-4630	OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 279-4332	TOPEKA, KS Oakland Church of Christ 553 Wilson Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 235-8687 or 273-7977
813-684-1297 HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	(706) 628-5117 or 628-5229 VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 6 off I-75) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: William H. Sowder, Sr. 244-8630 or 794-2456	CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Hawkins 333-4875 or 224-9279	HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942	PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gary L. Coles 967-3437 or 967-3520	WICHITA, KS Westside Church of Christ 3500 S. Meridian Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal Elders: B. Allen, L. Westbrook (316) 729-9302 or 838-6274
TAMPA, FL 58th Street Church of Christ 12200 N. 58th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 988-3380 or 988-4646	WARNER ROBINS, GA Westside Church of Christ 1158 Willow Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Paul Ayres (912) 784-7078	EAST ALTON, IL Church of Christ 450 E. Airline Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Parks (618) 259-7532	HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Phillip Owens (219) 942-2663	RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas L. Clark (765) 935-2911	ASHLAND, KY Tri-State Church of Christ 1314 Montgomery Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Tom Edwards (606) 325-9742
TARPON SPRINGS, FL Tarpon Springs Church of Christ 570 E. Orange St. (corner of Disston) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Larry Dickens (727) 938-3967 or 937-9327	BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Classes 1:30 P.M. Bible Study 2:30 P.M. Worship 3:15 P.M. Wednesday 7:30 P.M. Evangelist: Danny Thompson (208) 785-5773 or 785-6168	GLEN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (630) 858-2290 or 529-2149	JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Denver Niemeier (765) 676-6404 or (317) 852-7782	TRAFALGAR, IN Spearsville Rd. Church of Christ 6244 W. 500W (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Perry Hurst (765) 349-7313	BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. (7:30 during DST) Evangelist: Gary E. Bagwell 274-4451 or 274-4486
UMATILLA, FL Golden Triangle Church of Christ 210 Kentucky Avenue Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James L. Yopp (352) 669-8490 or 483-0363	WENDELL, ID Church of Christ 801 E. Main Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (208) 536-6296	PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Speer (847) 991-1288	INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 485-7771 or 842-3613	WEST LAFAYETTE, IN Church of Christ 1850 Woodland Ave. Bible Study 9:15 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Larry J. Curry (317) 463-9947 or 463-6409	BOWLING GREEN, KY West End Church of Christ 1609 Parkside Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dudley Ross Spears (502) 842-7880 or 781-4947
ZEPHYRHILLS, FL Church of Christ 5444 Fourth St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Don Hastings (813) 788-9587	ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Evangelist: John B. Wilson (309) 462-5368	BLOOMINGTON, IN Church of Christ 825 West 2nd St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 332-0501	KOKOMO, IN Church of Christ 1217 S. Courtland Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 10:30 A.M. 7:00 P.M. Evangelist: Randy Blackaby (765) 453-2356	DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. Evangelist: Ron Anderson 262-6799	CAMPBELLSVILLE, KY Church of Christ (near the Dairy Queen) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (502) 789-1651
ACWORTH, GA Etowah Church of Christ 2714 Valleyhill Dr. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff Winburn (770) 974-2814	BENTON, IL Church of Christ 203 N. Central St. P.O. Box 12 (north of Wal-Mart) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Elmo Wilson Church building: (812) 944-2305 Home: (812) 288-4206 Elders: 944-1878 or 948-9917	CLARKSVILLE, IN Clarksville Church of Christ 407 W. Highway 131 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tom Hamilton 284-5299 or 286-5488	MUNCIE, IN Church of Christ 301 N. Calvert Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Guy Roberson 945-0664 or 945-7874	GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Al Sandlin (515) 236-6052 alchar@aol.com	DANVILLE, KY 385 E. Lexington Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelists Steve Wolfgang & Scott Vifquain 236-4204, 236-8506 or 238-0860
ENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (912) 922-1158 or 953-5217	BRADLEY, IL Church of Christ 1505 E. Broadway Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jon Quinn (815) 932-9014 or 939-3315	CRAWFORDSVILLE, IN Southside Church of Christ 2 mile east of U.S. 231 on 300 S. (Rt. 7, Box 323) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church Bldg: (765) 361-9812 James Page: (765) 362-9168	NEW ALBANY, IN Silver St. Church of Christ 1101 Silver St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Thurs. Morning 10:00 A.M. Evangelist: Guy Roberson 945-0664 or 945-7874	PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	ELIZABETHTOWN, KY Collegeview Church of Christ 611A College St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Bryant 737-5498 or 737-4188
		DANVILLE, IN	NOBLESVILLE, IN Noblesville Church of Christ 1008 S. 9th Street	LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M.	HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER

DIRECTORY OF CHURCHES

				PASCAGOULA, MS	
<p style="text-align: center;">\$95.00 PER YEAR</p> <p style="text-align: center;">GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M.</p>	<p style="text-align: center;">OWENSBORO, KY Southside Church or Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Lankford (502) 683-5386 or 684-8722</p>	<p style="text-align: center;">LEESVILLE, LA White Park Church of Christ 17801 Nolan Trace 20 mi. from Fort Polk (5 mi. W. of Leesville) Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 239-4614</p>	<p style="text-align: center;">HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p style="text-align: center;">Chico Road Church of Christ Corner of Scovel Rd. & Chico Rd. Bible Study 9:00 A.M. Worship 10:15 A.M. Wednesday 7:00 P.M. (601) 762-9557</p>	<p style="text-align: center;">Hickman Mills Church of Christ 11610 S. 71 Hwy. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (816) 331-6482</p>
<p style="text-align: center;">Charles Holton, Evangelist 651-7141</p>	<p style="text-align: center;">REGINA, KY Road Creek Church or Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883 754-8642 or 754-5398</p>	<p style="text-align: center;">SHREVEPORT, LA Twin Cities Church of Christ 203 Kay Lane Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John West (318) 797-0805 or 747-2766</p>	<p style="text-align: center;">ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 3:30 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p style="text-align: center;">STARKVILLE, MS Northside Church of Christ 1200 N. Montgomery St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p style="text-align: center;">KANSAS CITY, MO Nashua Church of Christ 11425 N. Main St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mark Broyles (816) 532-4270 or 734-4142</p>
<p style="text-align: center;">HODGENVILLE, KY South Lincoln Blvd. 0.8 mi. south of Square on 31 E. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p style="text-align: center;">SHEPHERDSVILLE, KY Church or Christ 1/4 mi. E. of I-65 or Hwy. 44 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Heath Rogers (502) 543-4446</p>	<p style="text-align: center;">STONEWALL, LA N. DeSoto Church of Christ 172 Woolworth Rd. in Stonewall (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 925-2831 or 925-2733</p>	<p style="text-align: center;">ST. PAUL, MN Summit Ave. Church of Christ 10 S. Grotto Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (612) 222-0872 or 738-7987</p>	<p style="text-align: center;">BLUE SPRINGS, MO South Ave. Church of Christ 101 W. South Ave. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Bailey (816) 228-9262</p>	<p style="text-align: center;">KANSAS CITY, MO Vivion Road Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>
<p style="text-align: center;">Jim Bickford: 358-4088 358-4352</p>	<p style="text-align: center;">LEITCHFIELD, KY Indian Hills Church of Christ 116 Sequoia Dr. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Cook (502) 259-9727</p>	<p style="text-align: center;">PORTLAND, ME Church of Christ 856 Brighton Ave. Maine Turnpike Exit 8 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Call for mid-week assemblies Evangelist: Patrick Kelly (207) 856-2909</p>	<p style="text-align: center;">BOONEVILLE, MS Church of Christ 101 Oakleigh Dr. Located on W. Chambers Dr., New Hwy. 4 By-pass Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (601) 728-3213 or 728-6345</p>	<p style="text-align: center;">COLUMBIA, MO Eastside Church of Christ 1510 Audubon Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 443-0634</p>	<p style="text-align: center;">VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>
<p style="text-align: center;">LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Cooper 259-4968</p>	<p style="text-align: center;">SHEPHERDSVILLE, KY Hebron Lane Church or Christ Rt. 61 on Hebron Ln. 1/4 mile Sun. Morning 9:00 A.M. Sun. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy Alexander 957-6845 or 957-5115</p>	<p style="text-align: center;">ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396 or (410) 789-2080, 859-0116</p>	<p style="text-align: center;">COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>	<p style="text-align: center;">DONIPHAN, MO Southside Church of Christ Hwy. 142 E. 1/2 mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (314) 996-3251 or 996-3513</p>	
<p style="text-align: center;">LOUISVILLE, KY Church of Christ 3741 Taylorsville Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Humphries 499-9942 or 459-8730</p>	<p style="text-align: center;">SOMERSET, KY Southside Church or Christ 390 Old Monticello Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Art Ogden (606) 679-5762 or 678-8005</p>	<p style="text-align: center;">SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (410) 551-6549 or 969-1420</p>	<p style="text-align: center;">GULFPORT, MS Morris Rd. Church of Christ located 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (228) 832-5529</p>	<p style="text-align: center;">FAIRGROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Walter Myers (417) 859-2333 Joe Easterly: 759-2351</p>	
<p style="text-align: center;">LOUISVILLE, KY Manslick Rd. Church of Christ 4724 E. Manslick Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Frank Himmel 231-8435 Office: 964-3624</p>	<p style="text-align: center;">TOMPKINSVILLE, KY Lyons Chapel Church of Christ Highway 100 East Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Lee (502) 487-8448</p>	<p style="text-align: center;">RIVERDALE, MD (Washington, D.C. area) Wildcroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dale Smelser (301) 474-7460 or 464-9409</p>	<p style="text-align: center;">JACKSON, MS Clinton Blvd. Church of Christ 5535 Clinton Blvd Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White 922-4957 or 924-2645</p>	<p style="text-align: center;">KAHOKA, MO Westside Church of Christ 671 W. Thompson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: George Hickman (660) 727-2090</p>	
<p style="text-align: center;">LOUISVILLE, KY Valley Station Church or Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Everette Hardin 937-2822</p>	<p style="text-align: center;">BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Crews 275-4684 or 273-1105</p>	<p style="text-align: center;">DECKERVILLE, MI Church of Christ 2556 Maple St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Contact: Craig Thomas (810) 648-5009 or 648-2515</p>	<p style="text-align: center;">MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Frank Whidden (601) 482-0543 (bldg.) (601) 679-8542 or 483-3652</p>	<p>ADVERTISING RATES On Church Ad Pages Rates on the church ad pages are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month — 12 times a year. Billing is done quarterly. Would the church where you worship like to be listed on the church ad pages?</p>	
<p style="text-align: center;">LOUISVILLE, KY Church or Christ 4401 West Broad St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Sidney L. Shanks 502-772-3026 or 778-3254</p>	<p style="text-align: center;">BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Henderson (318) 747-4308 or 868-9054</p>	<p style="text-align: center;">ROSEVILLE, MI South Macomb Church of Christ 18551 Eastland Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (810) 775-4059</p>	<p style="text-align: center;">MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James Strickland (601) 483-3101 or 483-4258</p>		
<p style="text-align: center;">OWENSBORO, KY Westside Church or Christ 4201 Bent Tree Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Michael Thomas (502) 683-4204 or 771-0000</p>	<p style="text-align: center;">LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kenneth R. Hoyle (318) 474-9122 or 474-9866</p>				



