

# When A Child Dies . . .

Dick Blackford

I was in New Madrid, Missouri in a gospel meeting one spring. While taking an early morning walk, I passed a small cemetery and stopped to read epitaphs on some of the old tombstones. One spoke of hard times for a couple who lost four daughters within six years. The first died in 1845 at three years, four months. The second died in 1848 at two years, eight months. The last was in 1851 at the age of three months. It would be difficult to imagine the degree of grief the parents must have experienced. Their epitaph, which we will notice in a moment, demonstrated the faith of the parents as to where their children would spend eternity.

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Their grief would surely have been multiplied if some preacher had told them their children died in sin. As a quick look at most major creed books, disciplines, and manuals will attest, the majority of "Christendom" holds to the view that babies are born in sin. Check the Catholic Catechism, Methodist Discipline, Baptist Manual, Presbyterian Confession, etc.

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Concerning the conception of Jacob and Esau, Paul said, "For the children being not yet born, neither having done anything good or evil . . ." (Rom. 9:11). Children are innocent and are in a safe condition until they grow to a point of maturity and become accountable. If one is too young to fully understand about good and evil, he is not yet responsible.

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Some say all are guilty of Adam's sin. If one inherits the sin of Adam it must come through his or her parents. Perhaps foreseeing that some would teach this false doctrine, Ezekiel said "the son shall not bear the iniquity of the father . . ." (18:20). In 2 Corinthians 5:10, Paul said "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body . . ." not Adam's!

Since sin is the transgression of the law (1 John 3:4), how can a transgression be transmitted? Either one sinned, or he did not. God is a God of fairness and justice. He does not attribute sin to one person that  
*see "When A Child Dies" on p. 536*

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## Lessons From The Widow's Mite

Mike Willis

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living (Mark 12:41-44).

I suppose that the story of the widow's mite is one of almost every person's favorite lessons in the gospel narrative. It is recorded in both Mark and Luke's record (21:1-4). Think of these important lessons from this text:

*1. Jesus is Omniscient.* Jesus knew the circumstances of those who were giving. He was aware that some gave from their abundance, which was observable from their outward appearance. He was also aware of the circumstances of this unnamed woman who gave. How did Jesus know that (a) she was widow, (b) how much she gave, (c) how much she had? Jesus knew these things because he was the incarnate God in full possession and use of his divine attributes, including his omniscience.

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury.” Jesus still watches to see how we give. He is aware of the sacrificial gifts that some among us make. There is a widow with whom I used to worship whose sacrificial giving impresses me. Every Sunday she places her check in the collection plate just as do the others. I know her circumstances are those of one who is barely surviving. She does not have many dresses to wear to church; her car is far from the latest model. She reminds me of this widow in Mark in her sacrificial giving. I give of my abundance, but she gives in spite of barely being able to provide her necessities. I am privileged to witness and learn from her good example. Although her contribution amounts to a very small amount of the local church's budget and, consequently, some brethren may not think what she thinks about anything is very important, God knows her sacrificial giving and esteems it.

See “Widow's Mite” p. 536

# Competent Elders Communicate

Irvin Himmel

If you have ever tried to talk to someone on the telephone when there was a bad connection, you know the frustration of poor communication. If you have ever felt “left out” due to not knowing something that you were entitled to know but the information was withheld, you can appreciate the need for communication.

It is imperative that the overseers of the local church communicate with the members of the congregation. Serious problems arise when there is a breakdown in communication.

## What Elders Need To Communicate

**1. God’s word.** Qualified elders are teachers. “Apt to teach” is listed along with other qualifications (1 Tim. 3:2). “Apt” means equipped or prepared. A bishop (overseer) is to hold fast the faithful word as he has been taught, “that he may be able by sound doctrine both to exhort and convince the gainsayers” (Tit. 1:9). One who is apt or able to teach must have ability to communicate. To teach is to impart knowledge. Whether an elder is teaching privately, in a class setting, or publicly, he is in the role of transmitting or conveying divine truth. He must be able to express his thoughts. He must communicate.

**2. Love and concern.** Elders should be caring men. A shepherd is expected to be attentive to the flock. The prophet Ezekiel rebuked the shepherds of Israel for feeding themselves and neglecting the flock (Ezek. 34:2-6). Both Paul and Peter emphasized that elders are to feed or tend the flock (Acts 20:28; 1 Pet. 5:2). Good elders look for ways of expressing to the flock their love, interest, and regard. When members of a congregation get this message they feel disposed to go to the elders with their spiritual problems.

**3. Warnings and admonitions.** Elders are spiritual watchmen (Acts 20:32; Heb. 13:17). They must warn of dangers. There are occasions when they must rebuke, expose error, and stop the mouths of vain talkers and deceivers (Tit. 1:10, 11). Churches have drifted into digression because elders sat in silence rather than speak out. A brother or sister who has fallen into sin needs admonition. Elders have a grave responsibility to communicate warnings.

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**4. Plans, programs, changes.** The elders ought to keep the flock informed about such things as gospel meetings, special classes, changes in the teaching program, changes in support of preachers (by dropping some that have been assisted or adding others for partial or full support), providing help for needy saints, the financial contributions and expenditures, and other items of general interest to the members. A steady flow of information will keep down distrust and friction. The local church is like a team. All who are on the team need understanding of objectives, procedures, arrangements, and who is expected to do what. The “oversight” of the flock (1 Pet. 5:2) requires careful and constant communication from the overseers.

### Ways In Which Elders May Communicate

**1. By personal contact.** People can be contacted directly about specific assignments and duties. Much of the teaching and admonishing which is done by the elders may be through their personal associations with members. There are occasions when elders need to go to certain people and talk about their spiritual condition. The closer the relationship between the shepherds and the sheep, the easier it is to communicate in person.

**2. By public announcements.** Matters that pertain to the whole congregation may be communicated by public statements. Announcements that dispatch information from the elders to the church may be made in the bulletin, from the pulpit in the assemblies, by letter, or by means of a bulletin board. Items of grave importance may need to be announced in the assemblies by one of the elders. An announcement may be for the purpose of soliciting input from the congregation. How the matter is publicized depends on a variety of circumstances.

**3. By discussion sessions.** There are times when a general meeting may be called to present some matter to the brethren for open discussion. Whether this is referred to as a “business meeting” or is otherwise described, it should be orderly and the elders should make sure it does not turn into a wrangle. Sessions for talking about the work or some particular aspect of the work should be not only for information from the elders but for suggestions to the elders. Frequent meetings with the deacons are essential for good communication between the bishops and the deacons. Occasionally, some brother will insist that there be a general meeting of all the men to discuss some matter when such a meeting, in the judgment of the elders, is not the best method of communication relative to the case at hand. Wise elders know how to “head off” factionalism and efforts to create dissension and strife.

### Why There Are Failures In Communication

**1. An ego problem.** Although it would not be fair to say they want to “lord it over the flock,” some elders come across as having a bit of conceit. They view themselves as a

“privileged class.” They do not make the efforts necessary to communicate freely with the church. Their attitude is, “If anyone wants to know more about this matter, he can come to us and ask.” But why should others have to take the initiative in finding out what they are entitled to know? Elders who have an “elitist attitude” are not the kind of men they should be. Elders must be humble. They must not be lifted up with pride or a feeling of self-importance (1 Tim. 3:6). They do indeed have an exalted privilege as overseers of the flock, but they must be “ensamples to the flock” (1 Pet. 5:3).

**2. Private people.** Some men who are chosen to be elders are very private people. In their own affairs they keep things to themselves. They never discuss with others their finances, their work, their problems, their health, or their preferences. In the eldership they tend to keep everything to themselves. The result is an isolated or detached eldership. Other men who are chosen to be elders are very open. They talk about their own lives very freely. It is hard for them to keep anything confidential. Obviously, there are some things that elders need to keep to themselves. When they have been working with people on private problems, family situations, or personal matters that bear on their spirituality, such affairs need to be kept confidential. Competent elders know how to hold in confidence things that are in fact private. All of this means that elders need the wisdom to know when to communicate and when to keep quiet.

**3. Neglect.** It is this writer’s judgment that in most cases poor communication by the elders results from neglect. Elders may be good men who make some very good decisions then fail to realize the importance of informing the congregation. If the church knows why the elders have reached a certain conclusion, they may be in full agreement. But if the facts are not laid out, it may be assumed by some that the elders have gone off the deep end. After the elders have freely discussed a matter among themselves and have made a determination, it is easy to forget that others are in the dark about this matter until informed. Before closing an elders’ meeting, the overseers need to address this question: What have we discussed that needs to be communicated to the congregation or to some particular individual, and how and when will the information be made known? Do not adjourn without thought and attention to communication.

Good communication between the shepherds and the flock contributes to unity, peace, love, understanding, and effectiveness in work. Poor communication keeps the church from reaching its full potential. The failure to communicate produces mixed signals, loss of interest, suspicions, rumors, unrest, and the circulation of misinformation. Elders must learn to communicate.

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# Preaching What We Practice

Randy Yerby

This quote comes from brother Eugene Britnell from a recent gospel meeting held in Medina, Ohio. One of the local members who attended that evening tells me that brother Britnell had a very interesting message turning the cliché of “practicing what we preach” to “preaching what we practice.” While it certainly is true enough that members of the Lord’s body need to preach the faith that they hold so dear, I’m made to wonder: Can we truly preach what we practice? As is often the case with me, one question invariably leads to many more:

*1. Where Would My Message Originate From? Would I be able to provide a thus saith the Lord for my every action? Paul says, “Whatever you do in word or deed, do all in the name of the Lord Jesus” (Col. 3:17). Many Christians who refuse to teach their neighbors and friends by the word, will often say that they preach the gospel by or through their “example.” The lesson from this passage is that our lives must also match the will of the Lord. A godly message is therefore free of hypocrisy, profanity, contradiction, and ambiguity.*

*2. Could I Preach That Every Member Should be as Faithful in Serving the Lord as I am? “It is required in stewards that one be found faithful” (1 Cor. 4:2b). Webster defines faithful as: (1) steady in allegiance or affection; loyal; constant . . . (2) reliable, trusted . . . (3) adhering or true to fact. . . (4) strict or thorough in the performance of duty. Does the preceding definition describe you and your service to the Lord? Does the standard of service you aspire to, match God’s standard? Christians are stewards of the most sacred of trusts ever given to man. We’ve been entrusted with the very personal gift of eternal life from God in Christ Jesus (Rom. 6:23). This fact should inspire us to exceptional and extraordinary dedication and service, not half-baked or half-hearted efforts!*

*3. Can I Preach the Way I Make Decisions as the Evidence of Where My Priorities Are? Would the lesson have as its text: Matthew 6:33; “But seek first the kingdom of God and His righteousness, and all these things shall be added to you,” because you’ve placed God first in your life? Or, would your message have as its text 1 John 2:15; “Do not*

love the world or the things in the world. If anyone loves the world, the love of the Father is not in him,” because the way you make your decisions reflects a greater love for the world?

*4. What If Each One Of Us Was Made to Preach Our Practice of Assembling to Worship God? In light of God’s clear command for us “not to forsake the assembling of ourselves together” (Heb. 10:25), how will we explain our practice of attending only for Sunday morning worship? By whose authority would you suggest that others attend as you yourself do?*

*5. To Which Passage Would You Appeal for the Manner in Which You Give to God? Again I wonder would the scriptural basis be Malachi 3:8, “Will a man rob God? Yet you have robbed Me! But you say, In what way have we robbed You? In tithes and offerings.” Or, can we say that the basis of our giving is rooted in 1 Corinthians 16:2, “On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.” And 2 Corinthians 9:7, “So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.” Clearly the passages in 1 and 2 Corinthians will not harmonize with the verse in Malachi, yet, our actions speak loudly and clearly from which passage the lesson would find its basis. I’m confident that some of you would have a completely different set of questions that you could ask, but, that’s not really the point. Paul tells us that, “I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified” (1 Cor. 9:27). The Lord’s message is damaged when the deliverer does not practice what the Scriptures teach. For example, you remember Jim Bakker, Jimmy Swaggart, and countless others who’ve claimed to be men of God, yet they did not adhere to God’s will in a wide variety of areas. What would be done to the cause of Christ if you were asked to preach a lesson next Sunday regarding the manner in which you apply Christianity? To the ladies who say, “That’ll never happen, I’m not permitted to preach” consider the message your actions preach to your Bible class students, your children, and your grandchildren. Would you want others to*

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# The Four Gospels: New Testament or Old Testament?

Paul K. Williams

I just received a letter from a Christian who asked about the books of Matthew, Mark, Luke, and John. It said, “We are now receiving teaching that gives us the understanding that these books belong to the Old Testament. The church where we worship is confused about this issue. Please forward me some information to help us better understand the gospels.”

It is easy to be confused about these books because they are different from any others in the Bible. The books of Matthew, Mark, Luke, and John give the events and teaching of Jesus while he was on earth. When you study them, you should remember these things:

1. They were written during the time of the new testament. The law of Moses was God’s “first testament,” or the “old testament” (Heb. 8:6-13). It ended for all people for all time when Jesus died on the cross (Col. 2:14-17). The new covenant (testament) began after Jesus went back into heaven. He then sent the Holy Spirit on the apostles and the new testament church began (Acts 2). The four gospels were written after the church began for the benefit of people living in the new testament age.

2. The four gospels were written:

- To produce faith that Jesus is the Son of God (John 20:30-31).
- To give an accurate account of the teaching and actions of Jesus (Luke 1:1-4).
- To deepen the understanding of Christians concerning their faith. The gospels are not simply biographies. They were written to help us truly understand the

teachings of Jesus.

- To answer Jewish objections to Jesus as the Messiah.
- To show true religion in contrast to the religion of the Jewish leaders.
- To combat false teachings concerning the nature of Jesus. (This is especially true of the book of John.)
- To announce and explain teachings of Jesus that are different from the teachings of Moses.
- To give a true understanding of the nature of the kingdom of God, which is the church.

3. Jesus lived his life on earth while the law of Moses was still the law for the Jews. He was “born under the Law” (Gal. 4:4). He kept the Sabbath, went to Jerusalem for the Jewish feasts, and told the rich young ruler to keep the commandments (Luke 18:20). He never disobeyed the law of Moses. All of the events which took place before the cross of Christ took place during the time when the old testament was in effect for the Jews.

4. Jesus was preparing people for the kingdom. He said that the kingdom was “at hand.” He gave many parables which tell the value and nature of the kingdom. When he was on trial he explained to Pilate, the governor, that “My kingdom is not of this world” (John 18:36).

5. He announced new testament legislation.

- He told Nicodemus that one must be “born of water and the Spirit” (John 3:5) in order to enter the kingdom of God. This is new testament legislation even though he was speaking before the new testament came into effect.

- He told the Samaritan woman, “An hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the father” (John 4:21). This is the only verse which says that the place where we worship God is not bound. We apply it today when we understand that we do not have to worship at Jerusalem — or in

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follow the lesson you are preaching? Is the message God’s or yours? Can you preach what you practice?

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an upper room! God is pleased with our worship when we worship in spirit and in truth (John 4:24).

- He gave specific instructions as to what we must do when our brother sins (Matt. 18:15-17), speaking of telling it to the “church” even before there was a church. This is the only place in the New Testament where we are specifically told how to deal with this problem. It is new testament legislation.
- He said, “And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery” (Matt. 19:9). This was different from what Moses said (Deut. 24:1-4). When the disciples asked Jesus about this he replied, “Because of the hardness of your heart, Moses permitted you to divorce your wives . . . And I say to you . . .” (Matt. 19:8-9). What Jesus said about divorce is *different* from what Moses said! What he said is for all people *now*, in the new testament age.
- Mark says in chapter 7, verse 19, “(Thus He declared all foods clean.)” All foods were not clean until Jesus died on the cross (Col. 2:14-17), but Jesus announced that they were clean before he died. This is all quite natural. Jesus was preparing his disciples for the kingdom which was just a few years or months away when he was speaking. His teaching naturally focused on that kingdom.

6. After he was raised from the dead, Jesus gave the great commission. In Matthew 28:18-20; Mark 16:15-16; and Luke 24:46-47 Jesus gave his last-minute instructions to the apostles. The New Testament was not yet in effect, but it would be in a few days. In these verses are commands telling them what to do after the Holy Spirit came to them, and in them are found the terms of salvation. “He who has believed and has been baptized shall be saved.” “Repentance and remission of sins should be preached.” “Baptizing them in the name of the Father, the Son and the Holy Spirit.” “Teaching them to observe all things which I have commanded you.”

### New Testament Books

It is correct, therefore, to say that the books of Matthew, Mark, Luke, and John are new testament books. They were written for people who live under Christ’s new testament. But when we study them, we must always remember that the events recorded took place in the last years of the old testament.

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**Renew Promptly**

## Used to Be’s

David A. Beck

Mom thought I was cute, precious, and her little boy.  
“Everything I did,” she said, “brought the greatest joy.”

What you were won’t last forever is clear to see;  
But my heart was molded by what she thought of me.

I soon became a happy, well-adjusted teen;  
Never a care in the world, or so it then seemed.  
Idealistic, uninhibited and free;  
Oh, for the simple state of what I “used to be.”

That’s when I met Marti and we became best friends.  
We talked of life and love and a world without end;  
Of where we would live, how many children there’d be.

I never dreamed there’d be the day of “used to be’s.”

As man and wife striving to please one another;  
And be to our kids the best father and mother.  
We worked so hard at trying to accomplish these,  
It’s now hard to imagine them as “used to be’s.”

It’s hard as you look back after losing your wife  
To not see only an empty “used to be” life.  
But as a slave to the past you will never see  
What you can still do and what you can still be.

The Lord said, “With others your life still can be shared.

“There are more children to help and know that you care.

“By example teach others to look up and see.

“Life’s more than yesterdays and broken ‘used to be’s.”

He said, “I know that you’ve stumbled and lost your pace.

“But, like Paul, sufficient for you will be my grace.

“Three times He begged me to heal the thorn in his flesh.

“But through suffering sometimes we can do our best.”

“Though you may feel like it, you’re not really alone.

“I am still by your side though your Marti’s gone home.

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# Why Churches Do Not Have Elders

John N. Evans

**H**aving established that it is God's plan for a church in its maturity to have elders, why is it that so many congregations do not? Why does there seem to be a growing number of local congregations, some which have been in existence for decades and some with a significant number of older brethren, who are

The New Testament makes it plain that local congregations may exist for some time without elders. For example, on Paul's first missionary journey, he established several churches in southern Galatia. Time passed until he revisited them and elders were selected (Acts 14:21-23). Thus, we have an example of churches existing with divine approval until such time as qualified overseers could be selected.

It is equally plain, however, that a church should never become content to be without elders. In Titus 1:5, for example, Paul wrote, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Obviously, a congregation that labors without qualified elders and deacons is lacking to that extent. Business meetings of the men are an expedient to help the local church function properly, and when they are conducted according to biblical principles I believe they are authorized. They are not, however, "just as good as having elders." If they were, God would not have created the office of bishop to start with!

God's plan for the organization of the local church consists of elders, deacons, and members, with each congregation functioning as an autonomous body under Christ's authority. Philippians 1:1 spells this out in language plain enough for any grade schooler to understand: "Paul and Timotheus, the servants of Jesus

Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons . . ." To put it another way, the eldership is a divine provision for a legitimate need. The church is best equipped to do the work that God has assigned for it to do when it has qualified, serving elders and deacons. When a local church does not have qualified elders, it is *wanting* to that extent.

Of course, a legitimate desire to have bishops should not compel a church to appoint unqualified men or those who are "close to being qualified." The Holy Ghost inspired the qualifications of Titus 1:6-11 and 1 Timothy 3:1-7, and in that way makes overseers (Acts 20:28). We cannot ignore divine revelation in an attempt to satisfy personal whim.

Two extremes would be equally sinful because they violate God's law to an equal degree: (1) Having unqualified men attempt to serve as elders, or (2) Refusing to allow men to serve who are fully qualified.

Having established that it is God's plan for a church in its maturity to have elders, why is it that so many congregations do not? Why does there seem to be a growing number of local congregations, some which have been in existence for decades and some with a significant number of older brethren, who are lacking bishops? And, why is the selection of elders so often a source of controversy within churches of Christ? Instead of

*strengthening* the church, the selection process sometimes *divides* it!

First, allow me to say that there are several scriptural reasons why a church may not have overseers. A newly formed congregation, for example, may not have had time to search out the qualified men among them. Or, an established congregation may have suffered the passing of its elders and no other qualified men are members. Or, qualified men may have become unqualified by yielding their lives to Satan. Or, men may be serving as elders and one or more decide to step down for personal reasons. Or, a church, regardless of its size and age, may truly have no qualified men, even though it seems that they should. All of these are biblical reasons for a congregation *not* to be fully organized.

Sadly, experience tells me that there are also a number of *unscriptural* reasons for a church to be without bishops, and these are the ones that demand scrutiny.

*Some churches do not have elders because the men remain spiritually immature.* The elders' qualifications describe men of wisdom, maturity, and judgment. In some churches men have not grown in these capacities as they ought. Of course, a man can be a Christian without being an elder, and not all are suited by qualification or temperament to the office of bishop. Still, if the men of a local congregation remain babes in Christ through lack of effort, the church may never have elders.

In Hebrews 5:12 the inspired writer chastises the saints for their stunted growth: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Of course, this admonition is to all saints, but it certainly applies to our discussion of elders. Bishops must be able to convict the gainsayer (Tit. 1:9). How can

they do so if they have only a limited knowledge of Scripture? Elders are to be "apt to teach" (1 Tim. 3:2). How can they demonstrate this ability if they repeatedly refuse teaching opportunities? I understand that not all can or should be teachers (Jas. 3:1), but many refuse even to try. As the Hebrew writer explains, enough time had passed when they should have developed the *knowledge* and *discernment* of teachers, but they were still unpracticed in the Word.

I repeat: some congregations lack elders because the men have not set themselves to the task. In the course of each man striving to become spiritually mature (1 Pet. 2:1-2), some will qualify to become bishops. It is not an impossible task. If we agree that it is God's desire for a church to have elders, then it must be an attainable office.

*Some churches do not have elders because there are members who do not want them.* I know this sounds extraordinary, but I have met men and women whose attitudes are totally opposed to having bishops. Oh, they probably would not admit this, even to themselves, but their actions speak volumes.

I have known those who had the spirit of Diotrephes in 3 John 9. Diotrephes wanted to be *preeminent*, or first in importance. Evidently, he was the kind of individual who would have been unwilling to submit to anyone. He was going to be the chief, the head honcho, or no one was. His attitude was one of imposing his will on others, to the point of not even receiving gospel preachers.

Sadly, Diotrephes has his modern counterparts. Elders oversee a congregation within the boundaries of God's word (1 Pet. 5:2). We willingly submit to that lawful, loving oversight, in accordance with Scripture (Heb. 13:17). A two-way relationship exists. Tragically, Diotrephes and his heirs are unwilling to submit to *anyone*.

Of course, one with this spirit is not qualified to be an elder, but neither is he going to follow a qualified elder! These are the same individuals who will worry, badger, and bully others in attempting to have their way. They will have *their way* and *their say*, or no one will!

Others within local congregations are simply divisive and factious in nature. They have a gunslinger attitude and simply want to stir up trouble. They have no real desire to work together with the brethren toward common goals. The apostle Paul, in Ephesians 4:1-3, says that we should endeavor ". . . to keep the unity of the spirit in the bond of peace." The argumentative person would rather have a fist fight than unity based on truth. The more the pot boils, and the more tempers flare, the more he seems to enjoy it.

In Matthew 5:8 Jesus says, "Blessed are the pure in heart: for they shall see God." That statement describes disciples who have a pure desire to serve God and lead others to the gospel. Factious people operate from impure motives. Controversy is what they want. Woe is the man who is being considered for the office of bishop because he is sure to suffer from their severest criticism!

A congregation that tolerates such spiritual bullying will find it difficult to ever appoint overseers.

*Some churches do not have elders because of bad experiences.* Sometimes a local church will allow negative episodes with elders in the past to dictate their future. As the old saw goes, they throw the baby out with the bath water. Perhaps previous elders acted in a dictatorial, arbitrary fashion. Or maybe an unqualified man tried to serve as elder. For whatever reason, the members survived an unpleasant experience and, in their desire never to repeat the same mistake, they are reluctant to search out qualified men. After all, if I go

to one dentist and experience excruciating pain when he fills a tooth, I may develop a bad attitude towards dentists in general! This is a natural human reaction, but we must guard against it. The best way to overcome this problem is to remember that it is God's desire for a church to have qualified, serving elders and deacons. *If* previous elders acted incorrectly or were unqualified, God's plan was not at fault — the men were! Let us learn from our mistakes and press on.

*Some churches do not have elders because members have interpreted the qualifications in an overly strict manner.* Or, to put it another way, no man ever measures up to their standards of qualifications. As the old saying goes, we use the qualifications to *disqualify* a man instead of to *qualify* him.

I am *not* urging saints to soften 1 Timothy 3 and Titus 1. We cannot choose to ignore any of the qualifications. Nor would I suggest that we just identify those men who come closest to meeting the qualifications. Either of these approaches would be sinful. I also understand that careful, conservative students of the Bible have disagreed over the years concerning the exact meaning of several of the qualifications.

The point is, we should not imagine that elders will be perfect men, for we shall all fail. As I once heard brother Elmer Moore preach in a lesson, "Do you know where we will find *perfect* elders? In a congregation of *perfect* members!"

For example, sometimes members misunderstand the term "blameless," as it is used in 1 Timothy 3:2. They imagine that it means the man has always shown impeccable judgment and has always made wise decisions. Of course, we know that *we* have not always done so, but we think that elders must be above the limitations of all men. In one discussion about selecting elders, a member brought up an incident years before in which the man had exercised less than perfect judgment. The incident was relatively trivial, but, in this member's mind, it forever disqualified the man from being an elder! Who can survive such scrutiny?

Let me tell you about a man I know. Sometimes he talked when he should have listened. Occasionally he was impetuous in his actions. One time I know he acted in a racially prejudiced manner. Why, earlier in life he even denied the Lord three times! Do you think such an individual could ever become an elder? He was, you know — 1 Peter 5:1 says so! Tragically, I fear that some of my brethren would reject Peter out of hand.

Others look at "apt to teach" (1 Tim. 3:2) and imagine that it means an elder must be an accomplished public orator. Certainly an elder must be of a disposition that

makes him ready, able, and willing to teach. Also, it would be a bonus if he were a polished public speaker. It is *not* a requirement, however, that he rival William Jennings Bryan in ability.

Elders will have all the biblical qualifications, but they will not be faultless. Like the rest of us, they will have room to grow. Beware the member who interprets the qualifications in such a way that no man ever measures up.

*Sometimes churches do not have elders because the church has become accustomed to being without them.* Frankly, I believe this happens fairly often. For whatever reason, a church is without elders for an extended period of time. Sadly, the longer the time, the less likely it seems that elders will be appointed. The men get used to business meetings. All the members become accustomed to the routine and neglect God's plan of organization in their thinking. Maybe the preacher does not preach on the subject very often. Lip service is paid to the idea of needing bishops, but no real effort is made in that direction. We become *too comfortable* with an arrangement that should be temporary. Sound familiar? I fear this scenario is repeated in far too many locations!

I have described five unscriptural reasons why churches do not have elders, but I am certain you could add others to the list. May I suggest that, often, several of these hindrances are active at once.

Imagine a church that has been without elders for a number of months or years. The congregation seems to be functioning fairly smoothly, and the brothers and sisters are comfortable with the situation. One or two of the men sort of like having their say anyway. In fact, they *insist* on it — even if it means bullying the others. Once, two years back, the church tried to select men, but Diotrephes and his brother insisted that no one was qualified. There were several men who could have worked toward that goal, but they allowed themselves to be intimidated and stopped trying. Besides, as some members recalled, they had an elder back in 1970 who strutted around like a little general. The congregation languishes, consoling themselves that they are doing the best that they can under difficult circumstances.

Friends, I fear that there is a growing trend for more churches of Christ to be without elders for longer periods of time. I pray that conscientious brethren will remember God's plan for the organization of the local congregation and labor to be faithful to that pattern. I ask God that faithful men will rise to the task and that churches will recognize their courage. May we have such strength and conviction!

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**Absalom's innocent dupes were led as lambs to the slaughter. Chaos and corruption, rebellion and division resulted.**

## Soured Souls and Stolen Hearts

Larry Ray Hafley

Soured souls are embittered, angry, and frustrated. The truth lashes their minds. Their conscience is smitten. Unwilling to lay aside their selfish, stubborn pride, they attempt to disguise and hide their poisoned hearts. With every passing day, they descend deeper and deeper into their vat of vile thinking. Slowly, they wrap and imprison themselves in the cocoon of the bond of iniquity.

Feigned faith and hypocritical humility is the mask they wear to snare the innocent and entangle them in their web of deceit and malice. To some degree, perhaps, this is the story of Absalom. He “stole the hearts of the men of Israel” (2 Sam. 15:6). Ultimately, many were led astray. “Then two hundred men went with Absalom from Jerusalem who were invited and went *innocently, and they did not know anything*” (2 Sam. 15:11).

Here is how Absalom succeeded:

1. *He expressed his sympathy for them* (2 Sam. 15:4). Absalom told the people that he felt sorry for them. We all like to be pitied. We like those who show concern for our needs. Absalom played on this.

2. *While lamenting their predicament, he told the people that he could not help them* (2 Sam. 15:4). In effect, he said, “I really wish I could help you, but my hands are tied. Of course, if things were different, if I were king, if you were following me rather than my father, David, then I could help you. But as things stand now, there is nothing I can do.”

3. *He made the people believe he was seeking their best interest* (2 Sam. 15:4). This made the people want to take up Absalom's cause. They had been snared by empty promises. There was no word from God. There was no divine authority for Absalom's actions. It was all done by playing on emotions with enticing words. *Absalom was*

*only interested in Absalom.* He was not concerned about the plight of the people. He made them think he was in order to win their favor. This is the way “evil men and seducers” work. They will make you believe they are helping you. In reality, they are merely using you to obtain their goals of self promotion.

4. *He made the people feel important* (2 Sam. 15:11). Absalom “invited” them. Imagine the honor of being “invited” by the king's son! He courted and wooed them with “good words and fair speeches.” “His speech was smoother than butter, but his heart was war; His words were softer than oil, yet they were drawn swords” (Ps. 55:21). “For such men are slaves, *not* of our Lord Jesus Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting” (Rom. 16:18).

Absalom's innocent dupes were led as lambs to the slaughter. Chaos and corruption, rebellion and division resulted. They had been deceived by a clever, shrewd politician. *Such conniving men still work among churches today.* “These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage” (Jude 16). Beware of their snare!

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**Have you done what you can? Are you using those opportunities that are there? Are you willing to run the risk of criticism in order to serve the Lord?**

## Lessons From Peter and Mary

Olen Holderby

Peter's apostleship, disposition, and out-spoken manner has offered many good lessons for us today; but, we shall notice only one of them in this short article. Mary was one the who poured the precious ointment on Jesus' head and this story offers us some thought provokers, some of which we shall notice.

### Peter

Matthew 26:58 reads, "But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end."

Jesus had been in the Garden praying, with Peter, James, and John nearby asleep. Somewhere near midnight, those commissioned to do so came to arrest Jesus and this caused some commotion to the extent that all his disciples left him and fled. From this point on through his trials many observers were present: sight-seers, busybodies, those who hated Jesus, and those who were just curious.

When Jesus was arrested to be taken to the palace of the high priest, our text says, "Peter followed him afar off." At this point Peter is seen as a distant disciple, one who would not follow close enough to be recognized as one of his disciples.

What caused Peter to be a distant disciple? I offer three things that, it seems to me, led to his condition:

First, he did not plan it that way. In fact he appears rather determined a little earlier, when he said, "Though I die with thee, yet will I not deny thee" (v. 35). So, Peter did not plan to be a distant disciple.

Second, he disobeyed the Lord. Jesus had said, "watch and pray" (v. 41). Peter apparently did neither.

Third, he obviously feared persecution.

Now, that we have looked at the causes of his being a distant disciple, let us take note of some of the consequences of his condition: It killed his enthusiasm to serve the Lord. It put him in a hostile crowd among the enemies of Jesus. Since he "sat with the servants to see the end," we can say he had lost his faith. Last, but not least, he lost his courage and denied the Lord. Yes sir, some terrible consequences!

A little later, according to Luke 22:61, 62, after Peter had denied the Lord and Jesus simply turned and looked upon Peter, we are told that the look of Jesus broke his heart.

Dear reader, do you see any lessons in this for us today? If not, go back and re-read the causes for his being a distant disciple, and the consequences of such condition. The lessons are there! Will we get them?

### Mary

Mark 14:8 contains the statement about which we are concerned at this time, "She hath done what she could." In this statement, Jesus is defending Mary's actions against the critics present. Read the entire story in Mark 14:3-9. Jesus is in the home of Simon the leper, having a common meal. Mary came in and poured the precious ointment on the head of the Savior. Some showed indignation and called such act a waste. But Jesus defended Mary by saying, "She hath done what she could."

There are at least five different and important lessons which we may learn from this story. Without taking the time for details or exhaustive consideration, let us mention them:

1. God does not expect the impossible, only that we

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# Science Falsely So Called

Johnie Edwards

As Paul gave instruction to Timothy, a young gospel preacher, he said, “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of *science falsely so called*” (1 Tim. 6:20). There are some things claimed to be true science when in reality it is nothing more than false knowledge. Let’s take a look:

1. Cats: The 1997 June issue of *National Geographic* carried an article on, “Nature’s Masterwork: Cats.” The article contains some false science. It stated, “Cats originated in the Old World and didn’t arrive in North America until about 18 million years ago . . . the domestic cat came late in the evolutionary cycle . . . the cat is one animal nature pretty much got right the first time around. Let’s see how a cat works. Just what has 34 million years’ worth of evolutionary refinement produced? Front limbs are flexible, agile, retractable claws, a keen sense of sight, night vision; Cats are carnivores. They live on meat.”

2. A Cat Is A Cat, A Cat, A Cat: *National Geographic* got it all wrong. There is no scientific evidence that cats went through a evolutionary cycle. Have you seen any change

in cats in your life time? If cats came through evolution, looks like they would still be changing?

3. The Bible Record: Genesis records, “And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And *God created* great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good . . . And God said, Let the earth bring forth the living creature *after his kind*, cattle, and creeping thing, and beast of the earth *after his kind*: and it was so. And *God made* the beast of the earth after his kind, and cattle after their kind, and every things that creepeth upon the earth after his kind: and God saw that it was good” (Gen. 20-25). Did you read anything in this passage about animals going through a evolutionary cycle? The first cats were created full grown by the God of heaven and there have been cats ever since with flexible limbs, agile, retractable claws, a keen sense of smell with night vision and eat meat!

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do what we can. She was not like the one-talent man of Matthew 25.

2. True greatness is not determined by man, rather by the Lord. Some present thought Mary did wrong, but Jesus defended her, showing his approval of what she had done.

3. The true spirit of greatness is to be found in serving the Lord, by doing what we can for his honor and cause.

4. Small talents used are more important than great talents abused. Mary seemingly had little talent, but there was no hesitation is using it. Little things often count more than the things we consider great and mighty.

5. Opportunities to serve the risen Christ will someday end. Mary served while the opportunity was present, as we all ought to do

Have you done what you can? Are you using those opportunities that are there? Are you willing to run the risk of criticism in order to serve the Lord? Great lessons are found in this story also. Will we get them?

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**In the first century we find where the Apostles and early preachers placed the emphasis upon spiritual truths, upon spiritual needs, not on physical things.**

## A Response to a Question About Kitchens in the Building

Jarrod Jacobs

Recently, I received a very cordial letter from a young man in White Bluff concerning some of the practices of the Pleasant View church of Christ, the congregation with whom I work. I thought it would be interesting for us to consider what this young man asked. Though the young man was upright and honest enough to give me his name, and ought to be commended for such behavior, I will not mention his name in this article for it has no bearing on the answer given. (Both letters have been edited for space.)

### ***His letter to me:***

“. . . It has been rumored by several neighboring congregations that you do not believe in having kitchens in the building. I am in no way condemning you. I am not trying to spread rumors either. I just wanted to know if this is true and if so why do you believe this? Please reply with a response. Thank you for your time.”

### ***My response:***

Thank you so much for taking the time to write and ask your questions. We really appreciate that. . . .

From your letter, you said that you had heard some rumors about the church at Pleasant View from “neighboring congregations.” Please tell me, which congregations? I just wondered why they felt the need to tell people what we do and do not do. They are not like you, for you took time to write and ask about our practices. This is to be commended.

Now, to your questions. You asked, whether or not we “believe in having kitchens in the church building.” You

further asked, “*Why do you believe this?*” These are both very good questions, and I will try to give you an answer from the Bible. First of all, let me begin by saying that it does not matter what “I believe” on any subject, but what matters is “*what saith the Scripture?*” (Rom. 4:3). Therefore, we need to start with the Scripture, and then base our lives around what God says (Col. 3:17). We are not to practice things we like, and then turn around and try to find authority for it “after the fact”! I’m sure you realize this, or you wouldn’t have written.

In order to answer your questions, let us ask ourselves, what is the nature of the church? Is it a spiritual entity, or physical? I believe we both would say that the church is a spiritual institution. Christ said, “I will build my church and the gates of hell shall not prevail against it” (Matt. 16:18). The church is described as the bride of Christ (John 3:29-30; Rev. 22:17). In Romans 14:17, we read, “For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost.” This passage makes clear that the function of the Lord’s church is not found in physical things, but in spiritual matters. Romans 14:17 makes a progressive statement. Here, we see that the kingdom of God is righteousness, and peace, and joy in the Holy Ghost. When one strives for righteousness (God’s word, Ps. 119:172; Rom. 1:16-17), he will find peace with God, and then joy results from this peace. Notice again the fact that the peace and joy come not through worldly appeals, but through the spiritual appeal of Scripture! Therefore, the nature of a thing will determine its function! The nature of the church is spiritual, therefore its function is spiritual as well. In like manner, something with a physical nature

will have a physical function (example: a block-laying company, etc.).

What purpose does a kitchen serve? Does it serve a physical or spiritual need? If it serves a spiritual need, every congregation of God's people needs to have one! If physical, it has no place in the spiritual function of the church. In the first century we find where the Apostles and early preachers placed the emphasis upon spiritual truths, upon spiritual needs, not on physical things. Their objective was to preach the gospel (Rom. 1:16). Their goal was to bring lost souls to Christ (2 Cor. 5:20). Their mission was to "preach the word. . ." (2 Tim. 4:2). They also commended local congregations who did those very things (Rom. 1:8; 16:19, 26; 1 Thess. 1:6-8). Knowing that we may only "speak as the oracles of God" (1 Pet. 4:11), where do we find Jesus, Peter, Paul, James, or any other inspired man telling a local congregation that they need kitchens, or similar things in order to carry out the work God wanted them to do? Consider also the fact that if someone shows we can do the Lord's work *without* the kitchen, then why have it at all? I enjoy eating as much as anyone, but we need to remember what the nature and function of the church is. Paul said, "if any man hunger, let him eat at home; that ye come not together unto condemnation" (1 Cor. 11:34). If each local congregation adhered to this command, there would not be a problem concerning kitchens and the like.

Perhaps some might say to you that they see nothing wrong with a kitchen. Maybe some will say, "Look at all the good it does." Others may argue that we are "too picky," etc. But, when people do this, have they answered the argument? When people make comments about the brethren at Pleasant View, or when they spread rumors such as the ones you heard, does that change the nature of the church from spiritual to physical? Again, it is not what "I believe," nor what the "brethren believe." We are striving to do and to act only as the Bible says. I know you can appreciate this.

Please come and visit us any time! . . . In closing, let me commend your good attitude again. Thank you for writing and asking your questions. Thank you for having the courage to sign your name as well! To honorable people like you, this may seem to be nothing, but many refuse to sign their name for fear of any real contact. I appreciate what you have done, and hope to meet you at some future time.

Sincerely,  
Jarrod Jacobs

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# The Spirit's Intercession

Dennis C. Abernathy

“Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God” (Rom. 8:26-27).

Is the Spirit the Holy Spirit or the human spirit? What is the meaning of “makes intercession,” and whose “groanings which cannot be uttered” are under consideration here — man’s or the Spirit’s? Do we know how to pray and for what we should pray? If we do, how do we come to know it? If we do not, why don’t we?

The things I shall say are uttered with fear and trembling, knowing that men of greater knowledge than myself understand these verses differently. I certainly do not fear disagreement nor criticism, but my prayer is that we always understand that we are brethren in the Lord who are studying and seeking truth.

I do believe in prayer. I do believe that God answers prayer. If the Holy Spirit plays a part in our prayers that I do not fully understand — if he renders help to us that I do not fully see — then I, standing in need of all of the help I can get, readily accept such. I want to always be open to study and I surely want to be open to assistance that is afforded to me from God.

My thoughts on this matter flow from my overall understanding of the work of the Holy Spirit, that be-

ing, revealing the mind of God to man. I hope you will be moved to further study of this matter and your comments and thoughts are solicited. These are difficult verses in a difficult context and I certainly am not dogmatic in rejecting another view as long as it does not violate clear and scriptural principles.

I do believe that we err when we do not interpret passages dealing with the Holy Spirit in their proper time setting. When we take passages with an application relating to the age of spiritual gifts when the revelation of God was being given (orally in the man), and give them the same application today when God’s complete revelation has been given and is now in the book, we arrive at erroneous conclusions. Thus, understand Holy Spirit passages as one would understand them who possessed and witnessed spiritual gifts that made possible the revelation of God’s final and complete revelation, and do not strain and interpret them to fit today when we neither possess nor witness spiritual gifts, because God’s final and complete revelation is here.

The most common interpretation of the verses we are considering is the following: “When a Christian cannot express his prayer in words, the Holy Spirit takes his groanings and intercedes for him before God who does understand and know what the mind of the Spirit is.” I believe there is another interpretation which makes more sense, at least, to me, and so I shall precede to try and point it out to you.

Let me begin by saying that the work or mission of the Holy Spirit was *revelation!* He was to make known God’s mind to man (see 1 Cor. 2:7-16; 1 Pet. 1:10-12; 2 Pet. 1:21).

Thus, the Holy Spirit gave us God’s mind unmixed with error and we can be assured that the Bible is the Word of Truth and that it is all of the Truth. (John 14:26; 15:26; 16:13). The reason we can have this assurance is because the Holy Spirit *confirmed* the truth as a divine revelation. Had God’s revelation not been confirmed it would have been impossible to distinguish between the *genuine* revelation and *counterfeit* ones. Thus, miracles to confirm the Word were the means of furnishing supernatural evidence of a supernatural revelation. Hence, the Holy Spirit’s confirmation of the Word by miracles assures us of the integrity of the Bible and validates its claim to be from God.

What a wonderful thought this is. The Holy Spirit’s mission and work

was to reveal to man God's wisdom and plan in his great work of human redemption. How else would we know God's mystery (see Eph.3:1-7)?

The Bible teaches that it is the work of the Holy Spirit to *reveal the mind of God to man*, through selected men, and *confirm* the revelation as being genuine. If Romans 8:26-27 means that the Spirit takes the groanings of the Christian and makes them known, or *reveals the mind of man to God* would this not be a direct reversal of the general work of the Spirit in revealing the mind of God to man? I can understand why it was necessary for the Spirit to reveal the mind of God to man, but I have difficulty in understanding why God needs the Spirit to reveal man's mind or interpret his needs to God. This is especially true since there is no creature hidden from his sight "but all things are naked and open to the eyes of Him to whom we must give account" (Heb.4:13). All is bare and uncovered before God's penetrating eyes. He is aware of every act and every thought and can judge the very secrets of men. I realize all too well that because I may have difficulty understanding a matter does not prove a thing one way or the other.

Was this work attributed to the Holy Spirit in behalf of Christians also available to the Israelites while they were in Egyptian bondage? In other words, did the Spirit work in this way in the Old Testament also? I know of no indication of such. Perhaps there is, but it has escaped my attention. Exodus 2:23 says: "The Israelites groaned in their slavery, and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and He remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them." Chapter 3:7, says: ". . . I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. The word "groanings" in verse 26 is the word used with reference to the

Israelites in Egyptian bondage. They groaned, cried to God, God heard them, he understood them, and was thus concerned about them! Also, were the prayers of Cornelius understood by God (Acts 10:4, 31)?

The following quotations will set forth the common view with regard to the Spirit's work in Romans 8:26-27. Read them carefully.

Paul said: "Likewise the Spirit also helpeth our infirmities." "The idea is, he gets, as it were, his shoulder under them, and bears them. He carries them with us, in us, and for us, strengthening and enabling us for the burden. We know not what we should pray for as we ought; but the Holy Spirit knows. It knows perfectly both what we need and how to pray for it. It therefore becomes, in some measure, a remedy for our weakness. The mode in which the Spirit intercedes is by prayer; and the mode in which it prays is in groanings which cannot be framed into human speech, for the reason, it may be, that they embody wants for which human speech has no names. They are the deep real wants of human nature. The groanings which give inarticulate expression to these wants are not the Spirit's groanings. They are our groanings. But the Spirit, if it does not cause them, which it may, so forms and directs them as to make them express our true wants and in strict harmony with the Father's will. For otherwise, I can see no advantage they would have over our common prayers. Is not this passage proof that the Holy Spirit does something for us beyond the aid which he gives us in his Word? This intercession and help which the Spirit gives us is not through the Word but apart from the Word. This does not mean that the Holy Spirit has a will for us which is not revealed in the Word, but it does mean that in this he does a work on our behalf which he does not do through the written Word. He does this work in heaven for us who are on this earth." These quotes are taken from *The Holy Spirit And The Christian* by James D.

Bales, 101-103.

These quotes are typical, especially with brethren who believe in the personal, literal, indwelling of the Spirit in the Christian. The men quoted by Bales, and James Bales himself, are very knowledgeable men and I certainly do not come up to their level of scholarship, but I must respectfully disagree with their conclusions. From their statements one would have to conclude that the Holy Spirit: (1) Strengthens and enables us for our burdens, (2) Helps us overcome sin, (3) Becomes a remedy for our weaknesses, (4) We don't know what we should pray for but the Holy Spirit does, and so he takes our groanings (which are uttered in our common prayers) and makes them express our true wants, thus changing them so that they are in strict harmony with God's will, (5) The Spirit does the aforementioned things apart from the Word of God. (6) Thus, he takes our *common* prayers and transforms them into *uncommon* or *prayers in harmony with God's will*.

If the above is true, where does this place our *common (?) prayers*? A good definition of prayer is "Expressing our deepest desires and yearnings of the heart to God." Are we able to do this when we pray? How do we know how to pray? Are we not instructed by the Word of God? Aren't we thoroughly furnished unto every good work and made perfect or complete through the Scriptures? If what some are saying is true, then, apparently, the Word of God is insufficient, at least in the area of prayer.

What connection then, does the Holy Spirit have with prayer? In the apostolic age, there was inspired prayer. "For if I pray in a tongue, my spirit prays, but my understanding is unfruitful" (1 Cor. 14:14). We know that "tongues" was one of the spiritual gifts (1 Cor. 12:1, 10). If one *spoke* in a tongue, it was by direct revelation. If one *sang* in a tongue, it was by direct revelation (v. 15). If one *prayed* in a

tongue it was by direct revelation. Therefore, *a prayer in a tongue was an inspired prayer!*

“. . . they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. These are sensual persons, who cause divisions, not having the Spirit. But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit” (Jude 18-20).

Ephesians 6:18, speaks of “praying always with all prayer and supplication in the Spirit . . .” It seems reasonable to conclude then, that *praying in the Holy Spirit*” was “praying by inspiration of the Spirit.” Thayer says, regarding the prepositional phrase, “in Spirit” “to be in the power of, be actuated by, inspired by, the Holy Spirit; Rom. 8:9 (*Greek-English Lexicon of The N.T.* 211; see also Rev. 1:10; 4:2).

In the apostolic age there was (1) inspired preaching (1 Cor. 14), (2) inspired singing (1 Cor. 14), (3) inspired prayer (Jude 19-20; Eph. 6:18; 1 Cor. 14). But, we do not live in the apostolic age. Is there inspired preaching today? No! We preach what has been revealed by the Spirit to inspired men contained in the written Word of God. Is there inspired singing today? No! God’s record is complete and we teach and admonish one another with regard to it, when we sing (Col. 3:16). Is there inspired prayer today? No! We understand how to pray through the teaching of the written record and we have prayers recorded to guide us. I can understand why they needed the miraculous aid of the Spirit in the area of preaching, singing, and praying while the Word of God was being given. But I have difficulty in understanding why we today do not need the Spirit’s help, apart from the Word in our preaching and in our singing, but we do need the Spirit’s help when we pray. *Why just prayer?*

It appears to me that when we argue that the Spirit does things for the Christian beyond the aid he gives in his Word, i.e., he does a work on our behalf which he does not do through the written Word and then we, at the same time argue, that the Spirit does not aid or do a work on behalf of the alien sinner, except through the written word, we show our inconsistency and face a dilemma from which we can never extricate ourselves.

For example, the alien sinner seeks God but knows not how he ought to seek him, but the Spirit knows his intentions and helps him to the Word and to obedience. Thus, the Spirit is working apart from means. At the same time the Christian seeks God in prayer, but knows not how, but the Spirit knows his intentions and helps him to pray, turning his common, unacceptable prayers into acceptable prayers according to God’s will. Again, the Spirit is working apart from means. It seems inconsistent, to me, at least, to say

that the Christian who has infirmities and needs help has the Spirit in the Word and in addition to the Word, but the alien sinner has the Spirit working and aiding and helping him only through the Word. Thus, the Christian has infirmities and needs extra divine help and power through the aid of the Spirit, but that to the alien sinner, the Spirit working through the Word is sufficient.

J.B. Moody stated the following in his debate with brother J.A. Harding: “I believe that man is so depraved that he cannot render acceptable obedience to the Gospel unless aided by the divine power of the Spirit in addition to the Word” (*The Nashville Debate* 415). Is it also true that the Christian cannot render acceptable worship (prayer) unless aided by the divine power of the Spirit in addition to the Word?

Is the inspired Word of God insufficient to teach us to pray understandable and acceptable prayers? Is it sufficient to teach us, but we are unable to understand its teaching? If it is sufficient to teach and instruct us and if we can understand its instructions, but we are still unable to pray as we ought, and the Spirit must take over and turn our insufficient prayers into sufficient prayers, thus interpreting them for God, is this not a direct working?

The Holy Spirit worked miraculously in giving and confirming the Word of God, but today the Holy Spirit does not work miraculously, but through the Word of God. Thus, when we study the work of the Holy Spirit, communication is at the center. Any position that has the Spirit, today, operating above and beyond the written Word casts doubt upon the inspiration of the Scriptures as the all-sufficient guide for sinner and saint.

It is important for us to look at the term “intercession. “The verb signifies “to fall in with a person; to go to or meet a person, esp. for the purpose of conversation, or supplication; hence, to pray or entreat” (Thayer). “It means properly to be present with anyone for the purpose of aiding . . . ; hence, to intercede for anyone, or to aid or assist in any manner” (*Barnes Notes, Romans*). I believe *intercession* in some passages simply means, *to intervene, interfere, to aid or assist*, thus in Romans 8:26, it is not the Spirit that pleads in our behalf, but that he throws himself into our case, takes part in it, for the purpose of conversation, thus aiding and assisting the saints in accordance with God’s will. In inspired prayer didn’t the Spirit fall in with the person, thus intervening, aiding and assisting him?

James Macknight gives this as a possible explanation. He said: “Perhaps the apostle meant that the Spirit helped their infirmity by inspiring them with a proper prayer” (*Macknight On The Epistles* 99). I conclude, therefore, that the term *intercession* is not always used in the same way. Most understand that Christ is our Intercessor in a unique

way (1 John 2:1; Heb. 7.25). The Holy Spirit and Christ do not sustain the same office. James Macknight, again says: "Besides, nowhere in scripture is the Holy Spirit said 'to intercede for men' in the proper sense of intercession, which is the merit of the intercessor pleaded in behalf of another. In the proper sense there is but one intercessor with God, the man Christ Jesus" (99).

In John 16:13-15, we read: "However, when He, the Spirit of truth has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you."

I want to emphasize: "He will take of what is Mine and declare it to you." This highlights the work of the Spirit — revealing the Lord's will to mankind! Where is the passage which teaches that "the Spirit will take of what is man's (his insufficient prayers) and declare them to God (interpret them or make them sufficient)? But, on the other hand, if the Holy Spirit's intercession in this context is inspiring the prayer, then, the Spirit was making known the mind of God to man. We must study the Holy Spirit passages in the context of the setting in which they were written.

The idea that the Spirit is literally in man and doing things for man that are not accomplished by the Word of Truth, be he alien sinner or saint, is an untenable position and cannot be sustained. To hold to the theory of an immediate indwelling of the Spirit without the Spirit having an immediate influence is to hold to an insignificant theory, unworthy of argument. I submit to you the following quotation for your consideration:

It is further maintained, that whatever God does in the

Christian, is done through faith, through gospel facts believed, gospel truth apprehended, and appropriated by the soul, as the food of its life, and not by immediate, supernatural energy. . . . the work of the Spirit in strengthening and comforting Christians is confirmed to the ordinary laws of thought and the inner life quite as completely as is His work in the conversion of sinners. . . . The presence of this truth in connection with every divine effect in the inner man, whether in the conversion of sinners, or the growing holiness of saints, is an unquestionable fact of the universal Christian consciousness. That the Spirit of God enlightens and converts sinners, comforts and strengthens saints, through the truth; that love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, self-control, are fruits of the Spirit, we learn, not from consciousness, but from the Word of God. . . . For myself, I make no pretense of having been the subject of any influence which I could consciously recognize as immediately, i.e., without the intervention of truth, from the Spirit. The con- concep-

tions of God, of Christ, of the Holy Spirit and His work, as they exist in most minds, even with all the advantages of revelation, are painfully crude and inadequate. The source of all clear truth on these questions, is undoubtedly, the Word of God. What ever may be said about the idea of a Creator and Moral Governor, it is certain that, without revelation, we should not know that there is any Christ or Holy Spirit, This knowledge comes to us, confessedly, from without — through the revelation that God has given us. However real these personalities, we know them not by sense, nor by direct cognition, but by holy Scripture. The facts regarding them are facts of faith, or they are mere delusions . . . Whatever present, personal agency (of the Holy Spirit — call it providential, suggestive, or whatever name may be thought most appropriate — can be held in consistency with the view that divine influence, whether in converting sinners or comforting saints, is not by naked impact, but mediated to the soul by divine truth. I most willingly accept. Said Alexander Campbell, in his debate with Dr. Rice: 'The Spirit (of God is ever present with His truth, operating in it, and through it, and by it' . . . Similarly, let us insist that God, in the sphere of redemption, is immanent in truth, in the forces of truth — that He quickens morally dead sinners, sustains and comforts believers, in no case, by naked, mechanical impact, but evermore through influences mediated by truth . . . (*Symposium On The Holy Spirit*, 63, 64, 69, 71, 76, 77).

Make no mistake about it, the teaching that the Holy Spirit literally and personally indwells the Christian inevitably leads to the Spirit doing things for the Christian apart from the Word, accomplishing things the truth cannot accomplish.

Stanley E. Sayers says in his book, *Reflecting On The Spirit*, 190:

The very fact that the great preponderance of Scripture bears upon the indwelling of the Spirit in the Christian as a Person, not outside the Christian, but inside where the need is known and the comfort called for, not in concept but in reality, urges that if He is there to help us, help us He will. And this help extends strongly to prayer where we often find ourselves the most inept.

As I said at the beginning of this study. I need all of the help and guidance available to me. I believe and accept any spiritual influence, any help, any comfort that is conveyed from the loving and Infinite God, realizing that I am a praying, struggling, and trusting human soul — but I believe such help comes through faith, mediated by divine truth! Is this position devoid and destitute of true spirituality? I don't think so. How else can one be spiritual except it be by the guidance of the Spirit through God's revelation?

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# Where Two or Three Are

Vernon Love

Do you really believe the words of Jesus? It is easy to quote Mark 16:15-16 or Acts 2:38 to one that is lost and insist every word is true. What about all the other words that Jesus spoke? For instances, Jesus said to his disciples, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Do we believe that when two or three worship together that it is acceptable? Or, must we have a large number gathered together before we would think meeting with them?

In this day of modernization it seems that bigger is better. The smaller stores and companies sell to the larger. The larger stores seem to draw the business. But, also there seems to be among some Christians that the congregation they assemble with must be several hundred before they will go there. We know of a denominational church nearby that built a very large building and then sent buses out over the country to pick up people which took the people away from congregations that were smaller. This really caused some hard feelings. However, we know of some preachers who are "sheep stealers," that is they will try get members to leave their congregation and go to where my preacher is preaching.

We also have some in worship services get up and say "we are just a poor small struggling group." That really is a lot of encouragement to the listeners. Do we really believe the words of Jesus that "where two or three are gathered together in my name, there I am in the midst of them"?

There are many congregations in our nation that are small, but are faithful and worshiping their Lord. Many of these cannot pay a preacher so he can work full time but that does not matter. They assemble, and all are grateful for all who come. Does this make the members second class, or the preacher a "one horse preacher"?

If one is baptized in a small congregation does this make him a second class member? I think not. If a congregation is small, does this mean that they are lazy, or sinning because they have not built it up to a large group? I think not. In many places in the world there are small communities that

never grow, so the potential for the church to grow is not as great as in a larger city.

What can we do for the small congregations where only a few may be meeting? I suggest that when you are traveling on a trip for a vacation or coming to the south for the winter look up a small congregation and stay awhile. This will be great encouragement to them. We know of a man and wife who spent their summers traveling in the north going from one church to another which was small in number. They would go out during the week and pass out literature and invite the community to services. This man and wife attended a large congregation but was willing to help small ones during the summer.

Another thing we can do more of, is to send the preacher into communities where the church is small and hold a gospel meeting. We know of some preachers who are willing to do this and it really means a lot to a small group. We could also send support to preachers in small congregations. Any amount would be deeply appreciated.

But most of all we need to believe our Lord when he said, "For where two or three are gathered together in my name, there am I in the midst of them." If Jesus will do this, should we not also be willing to assemble with small churches also?

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# Remembrances of James R. Cope

Harry Osborne

At the passing of influential brethren, the words of David in mourning for Abner are often heard: “Know ye not that there is a prince and a great man fallen this day in Israel?” (2 Sam. 3:38). It is not a stretch of language to use these words in reference to the death of James R. Cope. He was a figure in many ways larger than life because of his stand for truth and his influence on many of our lives.

Brother Cope was born in a small community near Sparta, Tennessee on January 27, 1917. He passed from this life early on June 18, 1999. The funeral service was held the morning of June 22, 1999 in Hutchinson Auditorium on the campus of Florida College. Numerous family, brethren, and friends were present to pay their last respects. His body was laid to rest by the side of his beloved Georgia Deane at the Hillsboro Memorial Gardens in Brandon, Florida. In keeping with our hope for faithful saints, we trust that brother Cope’s soul is at home with his “loving Father” where his mind is restored and he awaits the spiritual body in the resurrection.

Brethren of his generation will no doubt write more eloquently about the work of brother Cope throughout the years. Close friends for many years can share more personal stories about his life and their associations. However, as one of the students who was deeply influenced by brother Cope, it seemed proper to write a short remembrance of his impact on my life.

While at Florida College in the fall semester of 1975, I began to attend the Antioch congregation in Thonotosassa, Florida where brother Cope was preaching. During the next year, brother Cope asked if I would work with the congregation in teaching classes and preaching in his absence. In the year that followed, I had a great opportunity to learn many lessons from brother Cope and I grew to love him.

Brother Cope arranged for me to come to his office for a visit each week he was in town so that we could discuss the work and other things. In the midst of the conversation, brother Cope would usually reminisce about the past. Before that time, I only knew brother Cope as the President of Florida College and as a renown preacher of the gospel. Since that time, I have seen him as a man of great courage,

deep spirituality and tender emotion.

Brother Cope’s reputation as a man of courage was well secured by the time I first heard his name. His defense of the truth in discussion over the years was widely reported and held in great respect. As the issues regarding institutionalism began, most brethren had heard of his firm stand for the truth in a faculty meeting at Freed-Hardeman College. Brother Cope’s convictions were never for sale or rent.

When he became President at Florida College, that same character caused him to stand against the encroachment of liberalism even in the midst of strong opposition. By the time my generation was able to attend Florida College, Jim Cope was generally conceded to be the main reason the college had not been swept into the control of institutional brethren. Though there was always a need for greater funds to maintain the school, brother Cope was known for several stands on principle despite the fact that such stands might cost contributions. Such stands were not a result of a lack of love for the school, but because of a greater love for the Lord and his truth.

Having grown up at the very end of the division over the institutional issues, I viewed preachers who endured hardship and ridicule to stand for the truth as heroes. I still do. However, I never saw the depth of the price they paid within for their stand. During one of our talks, I asked brother Cope what had been most disappointing to him during the institutional division. Almost immediately, his eyes began to tear and he replied that it was when he realized Guy Woods and several others would never be beside him in the work again. Brother Cope spoke of several of his peers with whom he thought he would grow old as co-laborers in the kingdom and how it hurt to know that such would never be. I remember that as the first time I realized how deeply painful the effects of such courageous stands were upon such men. Though he knew friendship of long standing would be severed as a result, Jim Cope did what was right and took his stand with the Lord. May the Lord increase his tribe in our time.

During my second year at Florida College, I took an Epistles class from Melvin Curry. For some reason, brother Curry had to be out for a period and brother Cope stepped in to teach the book of Philippians. It was an excellent class. Brother Cope dealt in depth with the text. I still go back to my notes from that class and gain from the rich material he brought out.

In his last class with us, brother Cope said he would take the last part of the class time to review and prepare us for the test. When that time came, one of the first questions asked by a student was something like, "What do we really have to know for the test?" I can still see brother Cope's jaw clench and his eyes begin to burn and I knew we were in trouble. He responded by asking the questioner what he was wanting, all the things which he did not need to study for the test. With his index finger pointing out to the class, brother Cope told us in no uncertain terms what we needed to know to get a good grade on the test. He said that if we memorized the book and committed everything he said in the class to memory, we should have no trouble with the test. Having so stated, he walked out the door. This was the only time I have ever known of brother Cope stopping before the allotted time. Two days later at test time, we all found out he was not joking. The expectation for students to know the text and the depth of its teaching was an expectation brother Cope had of himself and of all others because

it came first of the Lord (2 Tim. 2:15). He did all of us in the class a great favor by reminding us of that fact.

Two things will always remind me of brother Cope. The first is a book he gave me, *Christ's Second Coming* by David Brown. He gave it as an award, but told me to use it to learn about the error of premillennialism and how to combat that error with the truth. To me, it is a constant reminder of brother Cope's militant stand for truth and opposition to error (Psa. 119:128). The second reminder of brother Cope is a song, *God Will Take Care of You*. At the close of every service at Antioch, brother Cope would lead us in one verse of that song. At his funeral, it was also the final song. I could not sing it then with dry eyes, nor do I think I will do so for some time. No song could better express the confidence brother Cope had in his "loving Father" to provide for the faithful Christian, nor could any song better express the trust I have in the care now being provided to one who meant so much to my life. Indeed, beneath His wings of love abide, God will take care of Jim Cope.

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## Jerusalem Has Fallen

Richie Thetford

Jeremiah is overcome with emotion as he writes the book of Lamentations. He is basically describing the funeral of a city that was once filled with great beauty and promise. Jerusalem was a proud city, rich in history and service to God. But now it is a city that has been reduced to rubble by the army of Babylon. Jeremiah was sent by God to prophesy to the children of Israel concerning the impending doom of Judah and the city of Jerusalem. But why? Why did this terrible thing have to happen to a beautiful city, a city that Solomon spent a fortune to build, that housed the great temple that the Jews could go to and worship the God of heaven? The answer is because the children of God turned their backs on their creator, and were carried off into the adulterous idol worship of pagan gods. They became a self-centered people that had lost their trust and faith in the almighty God! Jeremiah was a faithful servant of God and knew of the rich history of Jerusalem. He had the tough task of warning the people of God and then to actually see the city be totally devastated by a foreign army, all because the people turned their back on God, the God that loved them so dearly and wanted so much to give them nothing but blessings. But instead, God was forced to keep the second part of his promise, to punish his children for their lack of obedience!

In the book of Deuteronomy, long before Jeremiah was called upon to prophesy, God gave his word to a great leader by the name of Moses. In the 28th chapter of Deuteronomy we can read where God stipulated what would happen to his chosen people if they would obey his word and what would happen if they chose not to obey his word.

### **The Curses on Disobedience**

In the first fourteen verses of the 28th chapter of Deuteronomy, God announced all the blessings that would take

place if the children of Israel would obey his words. But then in verses 15-68 the curses were announced to Moses on what would happen to these children if they did not obey. The all-knowing God truly knew what was going to take place in their history. He spent a lot of time letting Moses know exactly what was going to happen to these chosen ones. God has always kept his promises, whether good or bad, in dealing with all mankind. All of the promises that God told to Moses in this 28th chapter came true. Jeremiah was there serving as the mouth piece for God when Jerusalem fell to the Babylonians because of disobedience. God's people did not harken to the words of God and as a result paid an awful price. Many were killed by their enemies and most of the others were carried off into captivity, and would not return for 70 years.

### **Will Our "Jerusalem" Stand or Fall?**

When I speak of our "Jerusalem" I'm talking about our soul. Have we listened to the word of God and prepared ourselves to fully obey him? We better make sure we have because Jesus said in Matthew 7:13-14, 21: "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." The things of old were written for our learning (Rom. 15:4), so we can know how God has dealt with man. We have the written word to see that God most assuredly kept his promises in dealing with his own chosen people of long ago. In the same way, we can *know* that God *will* keep his promises in dealing with his people today. The only ones that will get to heaven are going to be those that love, trust, believe, and obey God. The Hebrew writer said: "And having been

perfected, He became the author of eternal salvation to all who obey Him” (Heb. 5:9). We know that those that did not obey him long ago received his curses and those that do not obey God today will also receive his curses. Paul wrote: “And to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power” (2 Thess. 1:7-9).

Knowing then that God will bless us (Eph. 1:3) when we obey by providing us a home with him in heaven, and also knowing that we will be punished with everlasting destruction if we do not obey, what is the condition of our “Jerusalem”? Will it stand in eternity with God? Or will it fall, even though we have been warned and warned by God’s word what will happen if we do not obey? The outcome of our “Jerusalem”(our soul) is totally up to us!

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**“When a Child Dies”** continued from front page  
 was committed by someone else. What transgression has a baby committed?

We have a choice whom we will serve (Josh. 24:15). Sin involves intent. If babies are born in sin then they had no choice or control in the matter. Then who does that make responsible? God! This doctrine teaches that God caused a corrupted, sinful nature to pass on to innocent babies. Surely this doctrine of “hereditary total depravity” bears much closer examination.

Jesus taught that little children are innocent (Matt. 18:1-3; 19:13-15). He said unless I become like a little child, I can’t go to heaven. How can that be if children are born sinful and corrupt? It can only mean they *are not* born that way!

I doubt that this couple who lived before the Civil War believed in total depravity, nor that they would provide an occasion near 150 years later to teach the truth on this subject. The epitaph on the tomb of their daughters read,

Sweet were the flowers  
 But short their bloom.  
 They blossomed for an early tomb.  
 But faith forbids a rising sigh,  
 They withered here to bloom on high.

That is exactly what the Bible teaches. Such parents have hope.

**“Widow’s Mite”** continued from p. 2  
 God sees my giving as well as every one of God’s children needs to think about the omniscience of God with reference to his giving, just as he thinks of God’s knowledge of every other aspect of his existence.

2. *Jesus did not condemn those wealthy men who gave of their abundance.* Neither do we. We are thankful that there are prosperous brethren who give sacrificially. They pay for church buildings, support gospel preachers, and send benevolence to our brethren in other parts of the world. We praise God that these brethren recognize God as the giver of their blessings and express their homage to him through their sacrificial giving.

3. *Giving is measured according to what one has.* Paul wrote, “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not” (2 Cor. 8:12). The fact that the widow could not give as much as others did not minimize her gift in the eyes of God. He measured her giving according to what she had. He saw in her a heart that trusted in God’s providence for her needs and a heart that expressed its worship and appreciation to God in her giving. Our brethren in undeveloped countries need to remember the story of the widow’s mite to consider that the Lord treasured the gifts of the poor, rather than allowing one’s poverty to excuse him from giving. We who live in the prosperous United States must be sobered by the responsibility we have for the riches we have received so abundantly.

Sometimes women have a greater ability to express their love for the Lord than most of us men. Mary, the woman who anointed Jesus with precious ointment, is another example of a godly woman sacrificially giving to the Lord, although that woman was on a different economic station than the poor widow. The story of her gift to the Lord is given below:

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her (Mark 14:3-9).

We learn from these two godly women whose examples in giving are worthy of imitation.

4. *The shame of abusing the widow's mite.* The use some stingy men make of the text of the widow's mite is shameful. Prosperous men sometimes excuse their stinginess by saying, "The Lord doesn't care how much we give. Just look at the widow's mite!" In this manner, stingy men have turned the Lord's teaching upside down.

The widow's mite is an example of sacrificial giving, not stinginess. Stingy brethren who use this passage to justify themselves abuse the text of Scripture. Stingy men are not even like those givers who give from their abundance. Some men give generously of their abundance and others give a pittance of what they should from their abundance. Which am I?

**Conclusion**

May God help us to learn these lessons from the example of the giving by this poor widow. She was a worthy example for imitation.

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*Preachers Needed*

Jonesborough, Tennessee: This congregation located in eastern Tennessee is looking for a preacher to work with them. They have 25 in attendance on Sunday mornings. The area has tremendous potential for making contacts in the community. They are looking for a man who would be willing to help us with personal work. They can provide \$2200 per month so outside support may be needed depending on needs. Contact Malcolm Arnold (423) 926-3493 for further information.

Rosedale, Indiana: The congregation at Rosedale, Indiana is looking for a full-time preacher who desires to preach the truth. They are a small congregation of 26 members and some outside support will be needed. They are a conservative group, and desire to grow spiritually and numerically. If interested, send a resume to: Brian Farkas, 9780 N. Co. Rd. 200 E., Brazil, IN 47834-7702 (phone: 812-446-3014).

Vernon, Texas: The church at 4800 College Dr. is in need of securing an evangelist to begin working with the group after October 1. Wayne Goforth has labored there for six years. The group is the only faithful work for considerable distance around. Vernon is a town of 14,000 with a shopping population of closer to 25,000. The group consists of 12 members. The church has a nice building that is paid for and in a prime location. Some support is available (around \$900 per month) and

the congregation will be able to provide for moving expenses. Those interested can contact Wayne Goforth at wgoforth@chipshot.net (phone: 940-553-4920).

Belen, New Mexico: The Rio Grande Valley church of Christ, Belen, NM is looking for a sound gospel preacher. Our current preacher, Richie Thetford, will be moving to work with the Clarksville church of Christ in Clarksville, IN in mid August. The church there has a strong history of upholding the truth of God's Word. Brother Tim Stevens helped start the congregation over 12 years ago. The church has recently moved into a new building and can furnish a good portion of one's support. Additional outside support would be needed but the church here may be able to help in that area also. Sunday attendance averages around 40. If you are interested in this work, please write to: Rio Grande Valley church of Christ, P. O. Box 989, Belen, NM 87002. If you have any questions concerning the work here, please call Mark Braddock (505) 866-1870, or Earl Hathorn (505) 864-6616.



Brownsburg, Indiana Church in New Building  
 Because of many friends and visitors over the years as well as annual visitors to the Indy 500 and IRP drag strips we felt the following announcement might be in order. After being located for thirty-five years at the same location and having filled the building several times over the years, the Brownsburg church of Christ in Brownsburg, Indiana has recently moved to to new facility 1.7 miles south of their old building. The church felt it was time for a different philosophy of growth in staying together rather than starting another congregation in a county that already has six faithful churches. We are very thankful and feel blessed in the fact that there has been no financial strain or controversy during the entire building program. We look forward to wearing out this new building in the service of our Lord. If you're on the West side of Indianapolis please stop in and worship with us. We are located at 2100 S. Hornaday Rd., Brownsburg, IN, 46112, (317) 852-4645, mcmurray@Indy.net or www.bburgchurchofchrist.org. – submitted by Carl McMurray.



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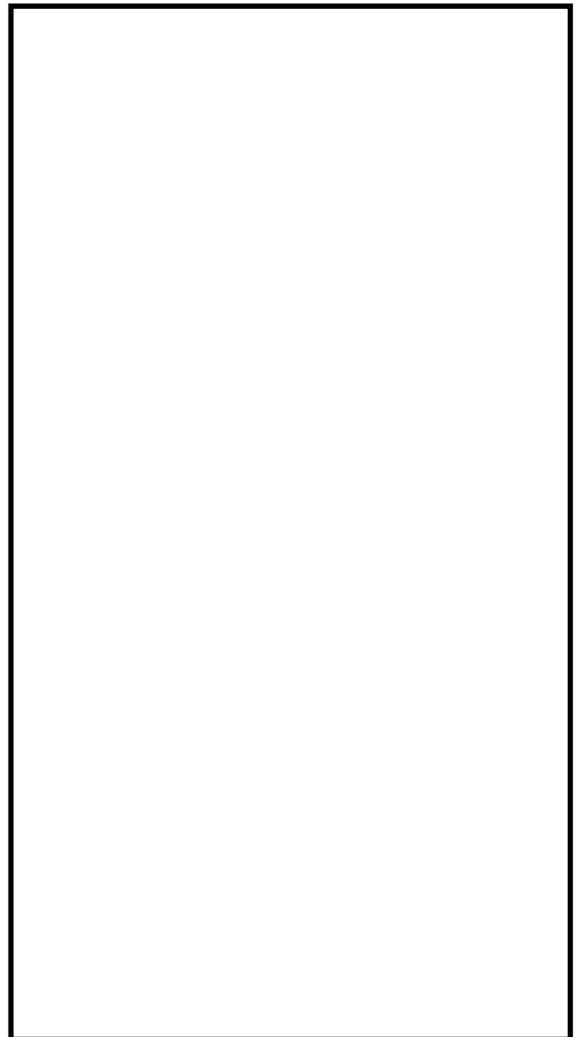
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# DIRECTORY OF CHURCHES

*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 style="text-align: center;">KENNETT, MO Church of Christ 703 Harrison St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778</p>	<p style="text-align: center;">BEATRICE, NE Church of Christ 7th and Bell</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827</p>	<p style="text-align: center;">Heights Church of Christ 7801 Zuni Road, S.E.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dee Lancaster 266-7577 or 293-5635</p>	<p style="text-align: center;">Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd.</p> <p>Worship 8:30 A.M. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p style="text-align: center;">Old Hwy. 64 at Warne Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (704) 389-6892 or 389-3097</p>	<p style="text-align: center;">Church of Christ 409 McNaughton Rd.</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 868-1375 or 866-4535</p>
<p style="text-align: center;">LILBOURN, MO P.O. Box 270 211 Benton St.</p> <p>Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p style="text-align: center;">PORTSMOUTH, NH Church of Christ Anchorage Inn, 417 Woodbury Ave. (Rt.1 Bypass at I-95, Traffic Circle)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 12:00 Noon Jeff Swan — Call for more information (603) 323-9333 or 1-800-841-7857</p>	<p style="text-align: center;">ALBUQUERQUE, NM Westside Church of Christ Sequoia Plaza 3320 Coors Blvd., NW</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (505) 839-9880</p>	<p style="text-align: center;">DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas &amp; Stanley)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woollums (704) 922-8985</p>	<p style="text-align: center;">LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Robertson (702) 648-4827</p>	<p style="text-align: center;">DAYTON, OH Church of Christ 300 Haynes St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne S. Walker 256-6647 or 256-0127</p>
<p style="text-align: center;">MARSHFIELD, MO Brentwood Church of Christ Hwy. 38 East, South on Elm St., 1/2 mile</p> <p>Bible Study 9:45 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Norman Cass (417) 859-5166</p>	<p style="text-align: center;">MT. LAUREL, NJ Mt. Laurel Church of Christ in the Philadelphia Area</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. (609) 665-2496</p>	<p style="text-align: center;">AZTEC, NM Aztec Area Church of Christ 304 N. Main St.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 1:00 P.M. Wednesday 7:00 P.M. (505) 334-0874 or 334-3913</p>	<p style="text-align: center;">FAYETTEVILLE, NC West Fayetteville Church of Christ 5272 Butternut Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Phillip Arnold (910) 424-5162</p>	<p style="text-align: center;">BEDFORD, OH Columbus St. Church of Christ 512 Columbus Road</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Harry Rice Building: (216) 232-2231 Home: (216) 232-9068</p>	<p style="text-align: center;">DAYTON, OH West Carrollton 23 W. Main Street</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Grushon 856-5162 or 434-3090</p>
<p style="text-align: center;">RAYMORE, MO Raymore Church of Christ 107 N. Woodson St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Wadlington (816) 322-0042 or 318-0838</p>	<p style="text-align: center;">PISCATAWAY, NJ 258 Highland Ave.</p> <p>Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p style="text-align: center;">BUFFALO, NY Greater Buffalo Church of Christ P.O. Box 808, W. Seneca</p> <p>Bible Study 2:00 A.M. Worship 3:00 A.M. Tuesday 6:30 P.M. Evangelist: Roy Diestelkamp (716) 627-6546 E-Mail address: edgibson@juno.com</p>	<p style="text-align: center;">FRANKLIN, NC Westside Church of Christ 156 Old Murphy Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Mid-Week 7:00 P.M. Evangelist: John Gurtler (704) 369-5186 or 369-8216</p>	<p style="text-align: center;">CANAL WINCHESTER, OH Eastside Church of Christ Southeast side of Columbus 7 1/2 N. High St.</p> <p>Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 837-8859</p>	<p style="text-align: center;">DAYTON (Beavercreek) OH Knollwood Church of Christ 1021 Welford Drive</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Keith Greer 426-1422 or 426-3325</p>
<p style="text-align: center;">ST. JAMES, MO Church of Christ 400 E. James Blvd. (P.O. Box 308)</p> <p>Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Larry Morris (573) 265-8973 or 265-8628</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;">HUDSON, NY Church of Christ P.O. Box 573, Hudson Bldg: 86 Main St., Philmont</p> <p>Worship 9:30 A.M. Bible Study 10:45 A.M. Wednesday 7:00 P.M. (518) 828-2923, 329-3833, or 672-4904</p>	<p style="text-align: center;">GRANITE FALLS, NC Church of Christ 24 Park Square</p> <p>Between Hickory &amp; Lenoir Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (704) 396-8107 or 294-6878</p>	<p style="text-align: center;">CINCINNATI, OHIO Blue Ash Church of Christ</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evang: Russell Dunaway, Jr. 891-3174</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;">ST. JOSEPH, MO Church of Christ 2727 County Line Rd.</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (816) 233-2463 or 279-4737</p>	<p style="text-align: center;">VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud (973) 378-8999 or (908) 964-6356</p>	<p style="text-align: center;">ASHEVILLE, NC Church of Christ Holiday Inn East (Please call for directions.)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evangelist: Joe Hickman (828) 254-7332 or 684-3111</p>	<p style="text-align: center;">SALISBURY, NC Salisbury Church of Christ 1037 Faith Road</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (704) 639-1135 or 279-4324</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;">FREMONT, OH Church of Christ 3261 W. State St.</p> <p>1 mi. West of Fremont on U.S. Rt. 20</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-3686</p>
<p style="text-align: center;">ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (7 mi. E of Intersection I-29 &amp; Hwy. 169)</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Kyle White (816) 233-6485</p>	<p style="text-align: center;">ALAMOGORDO, NM 25th &amp; Hawaii Church of Christ P.O. Box 2065</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (505) 439-9810 or 430-0494</p>	<p style="text-align: center;">CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: (919) 467-0012 Jeff Archer: 319-1757</p>	<p style="text-align: center;">SANFORD, NC West Sanford Church of Christ 202 Westover Drive (1 blk. from US 1 and NW 42W)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Nay Rieber (919) 775-5107 or 774-6935 Tom Gray, 776-0373</p>	<p style="text-align: center;">CINCINNATI, OH Lockland Church of Christ 419 W. Wyoming Ave. Exit 121-75 - W. 2 blocks</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Mid-Week 7:00 P.M. Evangelist: Calvin Schabach 821-0410 or 733-3187</p>	<p style="text-align: center;">HAMILTON, OH Westview Church of Christ 1040 Aael Ave.</p> <p>Bible Study 9:00 A.M. Worship 10:35 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: David A. Stansberry (513) 868-9988</p>
<p style="text-align: center;">SPRINGFIELD, MO Southside Church of Christ 1517 E. Cherokee St.</p> <p>Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Glover (417) 881-3131 or 886-5304</p>	<p style="text-align: center;">ALBUQUERQUE, NM Albuquerque Church of Christ 1908 Sunshine Terrace SE</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (call to confirm time) 764-9277</p>	<p style="text-align: center;">CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyrone St.</p> <p>Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Wendell Powell (704) 525-5655 or 522-9971</p>	<p style="text-align: center;">WINSTON-SALEM, NC Church of Christ 2800 S. Main St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening (call 336-784-5058) Wednesday 7:30 P.M. (336) 998-4002 or 785-2475</p>	<p style="text-align: center;">CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (216) 476-0660, 651-1689 or (330) 725-3960, 723-0111</p>	<p style="text-align: center;">HUBER HEIGHTS (Dayton), OH Northern Heights Church of Christ 5430 Fishburg Rd. SW cnr. of Rt. 201 &amp; Fishburg</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Bible Study 7:00 P.M. (513) 236-7611</p>
<p style="text-align: center;">ALBUQUERQUE, NM</p>	<p style="text-align: center;">ALBUQUERQUE, NM</p>	<p style="text-align: center;">CHARLOTTE, NC</p>	<p style="text-align: center;">WARNE, NC Warne Church of Christ</p>	<p style="text-align: center;">COLUMBUS, OH Laurel Canyon</p>	<p style="text-align: center;">HILLIARD, OH Church of Christ</p>

# DIRECTORY OF CHURCHES

<p>4640 Cemetery Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>386 N. Edgewood Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Yerby</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J.T. Smith 627-5670 or 664-6629</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Friday 6:30 P.M. (803) 553-4970 or 553-4346</p>	<p>Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Ken Weliever 388-6811 or 381-7401</p>	<p>Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Green (615) 868-6078 or 662-8200</p>	
<p>HELP</p>	<p>SALEM, OH Church of Christ</p>	<p>TULSA, OK Woodland Hills Church of Christ</p>	<p>COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. Bible Study 10:00 A.M.</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell)</p>	<p>MARYVILLE, TN Smoky Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M.</p>	
<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>484 Georgetown Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (330) 337-6113</p>	<p>9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Pittman (918) 252-1220 or 258-2720</p>	<p>Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. David Powlas (803) 783-6059 or 776-0754</p>	<p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kevin Maxey (931) 388-5828 or 380-1226</p>	<p>Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. C.H. Buld (423) 984-4708 Harold Tabor (423) 977-4230 Gary Kirtley (423) 981-1885</p>	
<p>MANSFIELD, OH Eastside Church of Christ</p>	<p>UHRICHSVILLE, OH Church of Christ</p>	<p>AVONDALE, PA Avondale Church of Christ Glen Willow Rd. P.O. Box 421</p>	<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M.</p>	<p>DIXON SPRINGS, TN Dixon Springs Church of Christ Old Hwy. 25 (between Hartselle &amp; Carthage)</p>	<p>MCMINNVILLE, TN West End Ave. Church of Christ P.O. Box 8060, Zip 37110</p>	
<p>326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: James Bond 526-2868 or 526-4739</p>	<p>638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 7:00 P.M. Mid-week 7:00 P.M. (614) 254-4066, or (216) 339-3032</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Daniel Gatlin, Evangelist (610) 268-2088, 869-2194</p>	<p>Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. 773-0828</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (615) 868-9266</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Young (615) 668-7453</p>	
<p>MANSFIELD, OH Southside Church of Christ</p>	<p>WAVERLY, OH 4th &amp; Mullins Church of Christ</p>	<p>CARLISLE, PA Walnut Bottom Rd. Church of Christ</p>	<p>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St.</p>	<p>ERWIN, TN Church of Christ N. Erwin Hwy. Bible Study 10:00 A.M.</p>	<p>MEMPHIS, TN Burlington Church of Christ 3825 S. Germantown Rd. Bible Study 9:00 A.M.</p>	
<p>687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: Leon Bond (419) 525-3684 or 522-8982</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (614) 947-7122 or 947-1718</p>	<p>2637 Walnut Bottom Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Hawk (717) 776-6122</p>	<p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Mosely (864) 268-5224 or 877-2728 www.taylors church of christ.com</p>	<p>Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry A. (Tony) Sayre (615) 743-8251 or 743-4142</p>	<p>Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Doug Seaton (901) 754-2765 or 853-7840</p>	
<p>MARIETTA/RENO, OH Jct. St. Rt. 7 &amp; County Rd. 20</p>	<p>ALTUS, OK Southeast Church of Christ</p>	<p>EXTON, PA Exton Church of Christ 217 N. Whitford Rd.</p>	<p>WARRENVILLE, SC (Aiken/Augusta Area) Warrenville Church of Christ P.O. Box 98</p>	<p>FRANKLIN, TN Cedarport Church of Christ Arno Rd. &amp; Hwy. 96E (P.O. Box 682042)</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M.</p>	
<p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Wed. - 2nd, 3rd, 4th &amp; 5th weeks Thurs. - 1st week 614-374-9827</p>	<p>1105 Navajo Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (580) 535-4767</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 363-8042</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (803) 648-9451 or 649-0439</p>	<p>(1 mile East of 165 South) Bible Study 11:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Gambill (615) 790-2075</p>	<p>Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dick Blackford (901) 388-2474 or 757-9001</p>	
<p>NEW CARLISLE, OH Church of Christ</p>	<p>MIDWEST CITY, OK Fifth St. Church of Christ</p>	<p>PHILADELPHIA, PA Church of Christ 45 W. Durham St. P.O. Box 4985</p>	<p>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M.</p>	<p>GOODLETTSVILLE, TN Millersville Church of Christ 1158 Louisville Hwy. Bible Study 9:00 A.M.</p>	<p>MEMPHIS, TN Hunters Run Church of Christ 6590 Stalene Road (west of Germantown Rd. Ext.)</p>	
<p>235 Funston Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Lee (937) 235-2470</p>	<p>6512 SE Fifth St., Box 30544 (Near Tinker AFB) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Bond (405) 737-5858 or 737-8272</p>	<p>Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 8:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 or 753-1362</p>	<p>Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (803) 755-0023 or 894-6471</p>	<p>Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:30 P.M. Evangelist: Jason Malham (615) 859-1841 or 859-5941</p>	<p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Julian R. Snell (901) 853-6726 or 363-9133</p>	
<p>NEW LEBANON, OH Church of Christ</p>	<p>OKLAHOMA CITY, OK Broadview Heights</p>	<p>VANDERYRIFT, PA Church of Christ 156A Farragut Ave.</p>	<p>RAPID CITY, SD Church of Christ 1302 E. Fairmont Blvd. Bible Study 9:30 A.M.</p>	<p>JACKSON, TN Old Hickory Church of Christ 841 Old Hickory Blvd. Bible Study 9:30 A.M.</p>	<p>MURFREESBORO, TN 663 Compton Road (1 mi. E. of VA Hospital) Bible Study 9:00 A.M.</p>	
<p>1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Glen Murphy, Jr. 687-2985</p>	<p>Church of Christ 3536 NW 38 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James B. Lusby 946-6301 or 728-3058</p>	<p>Worship 9:00 A.M. Bible Study 10:30 A.M. Thursday 7:30 P.M. (412) 337-4488</p>	<p>Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Matt Allen (605) 348-7990 or 688-9170</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gary Kerr 668-1794 or 664-5295</p>	<p>Assembly 10:00 A.M. Bible Study 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. David Arnold (615) 896-6550 or 896-9474 Web page: <a href="http://www.mtsu.edu/~arnoldd/bible.html">http://www.mtsu.edu/~arnoldd/bible.html</a></p>	
<p>HELP</p>	<p>PURCELL, OK Jackson &amp; Green Ave.</p>	<p>BEAUFORT, SC Church of Christ 2107 King St., P.O. Box 4</p>	<p>CHATTANOOGA, TN North Hixson Church of Christ 5484 Old Hixson Pike Bible Study 9:30 A.M.</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M.</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M.</p>	
<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>Church of Christ 407 Jackson Street (Mailing address - Rt. 1, Box 80A) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Ronald Nelson (843) 524-4400 or 524-4652</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Paris Island, 8:00 A.M., Sunday Evangelist: Ronald Nelson (843) 524-4400 or 524-4652</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Walton (423) 870-8029 or 842-5526</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 615-928-4000 or 753-9865</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Kyle Campbell and Bill Cavender (615) 893-1200</p>	
<p>NORTHWOOD, OH (Toledo Area)</p>	<p>STILLWATER, OK East 6th Ave. Church of Christ</p>	<p>BEAUFORT/BURTON, SC Church of Christ 170 Robert Smalls Pkwy. (Hwy. 170)</p>	<p>CLEVELAND, TN Highway 64 Church of Christ 111 Durkee Rd. Bible Study 9:30 A.M.</p>	<p>KNOXVILLE, TN 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. Evangelist: Roger D. Williams (423) 573-6638</p>	<p>MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. (Exit 81 off I-24, south 1 1/2 miles on 2315, turn right) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (615) 848-0303 or 893-5070</p>	
<p>4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688</p>	<p>2417 E. Sixth Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Eppler (405) 743-2603, 377-2847</p>	<p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (803) 524-4281 or 525-1483</p>	<p>Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (423) 344-7259, 479-6990 or 339-1068</p>	<p>MADISON, TN Church of Christ Kemper at Tuckahoe Dr. (10 min. from Opryland) Bible Study 9:00 A.M.</p>	<p>MURFREESBORO, TN University Heights Church of Christ 1412 East Main St. Bible Study 9:00 A.M.</p>	
<p>NORWALK, OH Church of Christ State Rt. 250 &amp; 13 North</p>	<p>TULSA, OK Church of Christ 1702 S. Memorial Dr.</p>	<p>CHARLESTON HEIGHTS, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir.</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N</p>	<td></td> <td></td>		

# DIRECTORY OF CHURCHES

<p style="text-align: center;"><b>ALLEN, TX</b></p> <p style="text-align: center;">Church of Christ 303 E. Main St.</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Foy W. Vinson 424-5766</p>	<p style="text-align: center;"><b>ALVARADO, TX</b></p> <p style="text-align: center;">I-35 Church of Christ (E. Service Rd. of I-35, North of Alvarado)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 783-6308 or 790-7253</p>	<p style="text-align: center;"><b>CLEBURNE, TX</b></p> <p style="text-align: center;">Church of Christ 404 South Caddo St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 645-3588</p>	<p style="text-align: center;"><b>DUMAS, TX</b></p> <p style="text-align: center;">Central Church of Christ 424 E. First St.</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David M. Bonner (806) 935-5363 or 935-6883</p>	<p style="text-align: center;"><b>HOUSTON, TX (Southwest)</b> Murphy Rd. Church of Christ</p> <p>2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p style="text-align: center;"><b>PO. Box 165</b></p> <p>Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p style="text-align: center;"><b>MESQUITE, TX</b> (East Dallas)</p> <p>Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: David Haley (972) 285-1610</p>
<p style="text-align: center;"><b>NASHVILLE, TN</b></p> <p style="text-align: center;">Bell Road Church of Christ 1608 Bell Road</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Bill O'Neal (615) 833-4444 or 941-1134</p>	<p style="text-align: center;"><b>ALVIN, TX</b></p> <p style="text-align: center;">House St. Church of Christ 516 W. House St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry R. Osborne (713) 331-4953 or 331-9305</p>	<p style="text-align: center;"><b>CLEVELAND, TX</b></p> <p style="text-align: center;">Church of Christ 310 E. Houston</p> <p>Bible Study 9:00 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Raymond Meaux 281-592-1581</p>	<p style="text-align: center;"><b>EDNA, TX</b></p> <p style="text-align: center;">301 South Robison</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (512) 782-5506 or 782-2844 Elders: S.A. Mercer &amp; S. Wilson Evangelist: Boyd Jennings Web Page <a href="http://kycc.com/cofc/">http://kycc.com/cofc/</a></p>	<p style="text-align: center;"><b>HOUSTON, TX</b> Spring Woods Church of Christ</p> <p>9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church Phone (713) 973-6667 Elders: 468-4753, 461-2222, or 863-1927</p>	<p style="text-align: center;"><b>MIDLAND, TX</b> Midland Church of Christ</p> <p>3416 Thomson Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Mid-week 7:30 P.M. 694-3482 or 683-6725</p>
<p style="text-align: center;"><b>NASHVILLE, TN</b></p> <p style="text-align: center;">Hillview Church of Christ 7471 Charlotte Pike</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (615) 356-7318 or 952-3433</p>	<p style="text-align: center;"><b>ANGELTON, TX</b></p> <p style="text-align: center;">Kiber St. Church of Christ P.O. Box 1162</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Rick Moore (409) 849-6246</p>	<p style="text-align: center;"><b>CLUTE, TX</b></p> <p style="text-align: center;">Church of Christ 343 S. Main</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Ron Lloyd 265-5283 or 265-2933</p>	<p style="text-align: center;"><b>EL PASO, TX</b></p> <p style="text-align: center;">Eastridge Church of Christ 3277 Pendleton Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Ken Looper (915) 821-1084 (915) 855-4327</p>	<p style="text-align: center;"><b>HUNTINGTON, TX</b> Church of Christ</p> <p>P.O. Box 858 One block north of U.S. 69 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (409) 422-4623</p>	<p style="text-align: center;"><b>NACOGDOCHES, TX</b> Mound &amp; Starr Church of Christ</p> <p>1439 N. Mound St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Randy Harshbarger</p>
<p style="text-align: center;"><b>NASHVILLE, TN</b></p> <p style="text-align: center;">Perry Heights Church of Christ 423 Donelson Pike</p> <p>Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Daniel H. King (615) 883-3118 or 366-5009</p>	<p style="text-align: center;"><b>AUSTIN, TX</b></p> <p style="text-align: center;">Cedar Park Church of Christ Brushy Crk. Rd. &amp; Mustange Cedar Park, Texas</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Everett (512) 259-0924 or 219-6816</p>	<p style="text-align: center;"><b>COLLEGE STATION, TX</b></p> <p style="text-align: center;">Church of Christ 810 Southwest Pkwy.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Wayne Moody 764-6562 or 693-1758</p>	<p style="text-align: center;"><b>FORT WORTH, TX</b></p> <p style="text-align: center;">Woodmont Church of Christ Altamesa at Landview ("at the overpass")</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tom M. Roberts 292-4908 or 294-9706</p>	<p style="text-align: center;"><b>IRVING, TX</b> Westside Church of Christ</p> <p>2300 W. Pioneer Dr. (closest to D/FW Airport)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts 258-8527 or (214) 986-9131 <a href="http://www.flashnet/~westside">http://www.flashnet/~westside</a></p>	<p style="text-align: center;"><b>ODESSA, TX</b> Crescent Park Church of Christ</p> <p>1415 Royalty Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Paul Smith (915) 362-1777 or 366-5071</p>
<p style="text-align: center;"><b>NASHVILLE, TN</b></p> <p style="text-align: center;">Riverside Dr. Church of Christ 1530 Riverside Dr. (Close to Opryland and new stadium)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wilson Adams (615) 262-0241</p>	<p style="text-align: center;"><b>AUSTIN, TX</b></p> <p style="text-align: center;">Wonsley Dr. Church of Christ 507 E. Wonsley Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff Smith (512) 990-7158 or 836-8532 Wonsleycoc@aol.com</p>	<p style="text-align: center;"><b>COLUMBUS, TX</b></p> <p style="text-align: center;">West Oaks Church of Christ 214 FM 806</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Herbert Thornton Jr. (409) 732-3001</p>	<p style="text-align: center;"><b>FORT WORTH, TX</b></p> <p style="text-align: center;">West Side Church of Christ 6110 White Settlement Rd. 76114</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Stan Cox (817) 738-7269</p>	<p style="text-align: center;"><b>LANCASTER, TX</b> Dallas Avenue Church of Christ</p> <p>601 N. Dallas Ave. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Charles Boshart (972) 227-2910 or 227-1119</p>	<p style="text-align: center;"><b>SPRING CREEK CHURCH OF CHRIST</b> 2100 W. Spring Creek Pkwy.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 398-3221 or 231-3748</p>
<p style="text-align: center;"><b>ROCKWOOD, TN</b></p> <p style="text-align: center;">Church of Christ Highway 70 East</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (423) 354-2557</p>	<p style="text-align: center;"><b>BAYTOWN, TX</b></p> <p style="text-align: center;">Pruett and Lobit Church of Christ 701 North Pruett St.</p> <p>Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Larry Hafley (281) 422-5926 or 421-7367</p>	<p style="text-align: center;"><b>CORPUS CHRISTI, TX</b></p> <p style="text-align: center;">Hwy. 9 Church of Christ 5853 Leopard St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clyde Carter (512) 777-0606, 241-0818, 289-1559, 853-8637 or 289-1439</p>	<p style="text-align: center;"><b>HARLINGEN, TX</b></p> <p style="text-align: center;">Church of Christ 1625 Morgan Blvd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Earl Dale (956) 423-4690 or 423-6225</p>	<p style="text-align: center;"><b>LANCASTER, TX</b></p> <p style="text-align: center;">Pleasant Run Church of Christ 831 W. Pleasant Run Rd. 4302 SW Loop 410</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 227-1758 or 227-2598</p>	<p style="text-align: center;"><b>SAN ANTONIO, TX</b></p> <p style="text-align: center;">Church of Christ in Valley-Hi (Near Lackland AFB)</p> <p>4302 SW Loop 410 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (210) 674-4188 or 288-1018</p>
<p style="text-align: center;"><b>SHELBYVILLE, TN</b></p> <p style="text-align: center;">El Bethel Church of Christ Hwy. 41-A North</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (615) 685-1113 or 684-9099</p>	<p style="text-align: center;"><b>BAYTOWN, TX</b></p> <p style="text-align: center;">East Side Church of Christ 2100 James Bowie</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tony Mauck (281) 427-8729 or 837-9259</p>	<p style="text-align: center;"><b>DALLAS, TX</b></p> <p style="text-align: center;">College Park Church of Christ 701 Centennial Blvd. Richardson, Texas</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Rickie G. Jenkins (972) 783-9777</p>	<p style="text-align: center;"><b>HOUSTON, TX</b></p> <p style="text-align: center;">Fry Rd. Church of Christ 2510 Fry Road (77084)</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Mark White (281) 578-1897</p>	<p style="text-align: center;"><b>LUFKIN, TX</b> Church of Christ</p> <p>4th &amp; Groesbeck 401 E. Groesbeck Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (409) 632-1771 or 634-7515</p>	<p style="text-align: center;"><b>SAN ANTONIO, TX</b> Pecan Valley Church of Christ</p> <p>268 Utopia (H 37 S.E.) Exit Pecan Valley) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Byron Gage (210) 337-6143 or 662-9336</p>
<p style="text-align: center;"><b>WAVERLY, TN</b></p> <p style="text-align: center;">Eastside Church of Christ 1412 E. Railroad St.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (931) 296-5217 or 296-4657</p>	<p style="text-align: center;"><b>BEAUMONT, TX</b></p> <p style="text-align: center;">Dowlen Rd. Church of Christ 3060 Dowlen Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson &amp; Edwin Crozier (409) 866-1996</p>	<p style="text-align: center;"><b>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$95.00 PER YEAR \$25.00 PER QUARTER</b></p>	<p style="text-align: center;"><b>HOUSTON, TX</b></p> <p style="text-align: center;">Bellaire Church of Christ 8001 South Rice Ave.</p> <p>Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David O. Lanius, Jr. (713) 668-4810</p>	<p style="text-align: center;"><b>LUFKIN, TX</b> Timberland Dr. Church of Christ</p> <p>912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock James W. Adams 634-7110 or 632-7070</p>	<p style="text-align: center;"><b>SAN MARCOS, TX</b> San Marcos Church of Christ</p> <p>2660 Hunter Road P.O. Box 669 Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:00 P.M. Wednesday 7:30 P.M. Evangelist: George W. Slover (512) 396-2399 or 353-0364</p>
	<p style="text-align: center;"><b>BEAUMONT, TX</b></p>		<p style="text-align: center;"><b>HOUSTON, TX</b> Church of Christ</p>	<p style="text-align: center;"><b>MANSFIELD, TX</b> Northside Church of Christ</p>	<p style="text-align: center;"><b>SHERMAN, TX</b></p>
			<p style="text-align: center;"><b>DICKINSON, TX</b></p>	<p style="text-align: center;"><b>1820 E. Debbie Lane</b></p>	

# DIRECTORY OF CHURCHES

OGDEN, UT Westwood Village Church of Christ	OGDEN, UT Ogden Church of Christ	RICHMOND, VA West End 4909 Patterson Ave.	VANCOUVER, WA Church of Christ	VANCOUVER, WA Greenbay Road Barrio Colon	VANCOUVER, WA Greenbay Road Barrio Colon
<p>Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Fred Watkins (903) 868-2809, 893-3637</p> <p>TAYLOR, TX South Loop Highway 79</p>	<p>910 23rd St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (801) 394-1397 Bilingual English and Spanish</p> <p>ANNANDALE, VA Annandale Church of Christ</p>	<p>4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Michael W. McLemore (804) 358-7933, 320-3948 or 750-2873</p> <p>RIDGEWAY, VA Church of Christ (Rd. 750)</p>	<p>Temp. at Sara J. Anderson School, 2215 N.E. 104th St. P.O. Box 2488, Zip 98668 Worship 10:00 A.M. Bible Study 11:00 A.M. (360) 687-9196 (360) 263-2168</p> <p>HELP</p>	<p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeremy Joy (304) 292-3276 or 296-9793</p> <p>MOUNDSVILLE, WV Church of Christ 210 Cedar St.</p>	<p>Bible Study 10:30 A.M. Worship 11:15 A.M. Evening 6:00 P.M. Wednesday 8:00 P.M. (54) 51-561645 or 219123 Evangelist: Carlos Gatti</p> <p>CANADA Calgary, Alberta Northside Church of Christ</p>
<p>Church of Christ Route 2, Box 136B Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John H. Crow (512) 365-7058</p> <p>HELP</p>	<p>Washington, D.C. Area 4709 Ravensworth Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Contact: Floyd Chappellear 256-5543 or 830-0164</p> <p>CHESAPEAKE, VA Tidewater Church of Christ</p>	<p>2273 Old Leaksville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:30 P.M. Wednesday 7:30 P.M. Tom Knight - 956-3637 Webster Ford - 956-3093 Jamie Hinds - 956-4651</p> <p>ROANOKE, VA Blue Ridge Church of Christ</p>	<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$95.00 PER YEAR \$25.00 PER QUARTER</p> <p>YAKIMA, WA W. Washington Ave. Church of Christ</p>	<p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Brian Price (304) 845-2820, 845-4940</p> <p>MOUNDSVILLE, WV Roberts Ridge Church of Christ Rd. 2 - Box 368-A</p>	<p>805 - 20th Ave. N.E. 12E 1st Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Derek Chambers (403) 276-8088 Services in English and Spanish</p> <p>CANADA Jordan, Ontario, Loriso Jordan Church of Christ</p>
<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>TEMPLE, TX Leon Valley Church of Christ</p>	<p>217 Taxus St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Steve Schlosser (757) 479-5658 or 436-6900</p> <p>CHESTER, VA Chester Church of Christ</p>	<p>Blue Ridge Mall, Unit 16 9 mi. E. of Roanoke, Rt. 460 Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Call: Larry Powell (540) 992-5912 or Building (540) 977-1277</p> <p>STAFFORD, VA Ruby Church of Christ</p>	<p>902 W. Washington Ave. Conservative Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (509) 248-8190 or 248-5614</p> <p>BECKLEY, WV Church of Christ 100 Carriage Dr.</p>	<p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Sam Wood (304) 845-2202 Ray Crow (304) 845-8098</p> <p>HELP VACATIONING</p>	<p>2863 Regional Road 81 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (905) 562-4739, 685-3896</p> <p>CANADA Hamilton, Ontario 33 Highcliffe</p>
<p>4404 Twin City Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Joe Stroud (254) 939-0682 or 774-7551</p> <p>TEMPLE, TX Southside Church of Christ</p>	<p>12100 Wintree St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Charles Crowder 796-2374 or 530-2285</p> <p>CHESTER, VA Rivermont Church of Christ</p>	<p>5 mi. S. of Stafford US Rt. 1 - P.O. Box 1524 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (540) 373-9466 or 972-2598</p> <p>VIRGINIA BEACH, VA Virginia Beach Church of Christ</p>	<p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Weldon E. Warnock (304) 252-8108 or 255-1136</p> <p>HELP VACATIONING CHRISTIANS</p>	<p>CHRISTIANS FIND YOU PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>PARKERSBURG, WV Marrtown Church of Christ 825 Marrtown Road</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Closest Church to Toronto Steve Rudd, Evangelist (905) 575-8437</p> <p>JAPAN Okinawa, Japan Mid-Island Church of Christ</p>
<p>2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Haynes 773-0931</p> <p>HELP</p>	<p>2316 E. Hundred Rd. (2 mi. W. of Hopewell on Hwy. 10, 5 1/2 mi. E. I-95, exit 61A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert S. Swain (804) 530-1764</p> <p>NEWPORT NEWS, VA Harpersville Rd. Church of Christ</p>	<p>Recreation Building 4452 Hinsdale St. P.O. Box 8693 (23450) Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (804) 486-6639 or 486-6245 www.vb-churchofChrist.com</p> <p>BELLINGHAM, WA Northside Church of Christ</p>	<p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (304) 346-2112</p> <p>CHARLESTON, WV Church of Christ 522 Daugherty St.</p>	<p>Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p> <p>RAVENSWOOD, WV Church of Christ 1101 Gallatin St.</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Call 645-6334, 622-5163 for information</p> <p>WEST GERMANY Kaiserslautern Area Ramstein Church of Christ</p>
<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER MONTH</p> <p>WEST COLUMBIA, TX</p>	<p>315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Aaron Burleson (757) 877-6264 or 838-5374</p> <p>POUND, VA</p>	<p>5201 Northwest Rd. Bible Study 10:00 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 354-7867 or 384-1807</p> <p>BREMERTON, WA</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd.</p>	<p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Rick Christian 273-0261 or 273-3267</p> <p>MILWAUKEE, WI Metropolitan Church of Christ</p>	<p>HELP VACATIONING</p>
<p>Church of Christ 306 E. Jackson Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Weaks (409) 345-3818</p> <p>THE WOODLANDS, TX Woodlands Church of Christ</p>	<p>Church of Christ U.S. 23, 3 mi. S. of Pound Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Daniel Holloway (703) 796-5767</p> <p>HELP</p>	<p>Church of Christ 500 Pleasant Drive Bible Study 9:30 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Elders: Howard Reagan Harold Trimble, Otto Spieth, Scott Saario 377-5622</p> <p>HELP</p>	<p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (304) 342-5637</p> <p>CLARKSBURG, WV Westside Church of Christ Davison Run Road</p>	<p>1029 S. 58th St., P.O. Box 14187 Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: David Girardot 257-3035 Church: 258-8520</p> <p>ARGENTINA, Cordoba Iglesia de Cristo Pasaje Alicante 2431</p>	<p>CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>
<p>P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 367-2099 or 367-1235</p> <p>KAYSVILLE, UT 137 S. Flint St.</p>	<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER YEAR \$95.00 PER QUARTER</p> <p>RICHMOND, VA Forest Hill Church of Christ</p>	<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>TACOMA, WA Manitou Church of Christ</p>	<p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 782-2132</p> <p>FAIRMONT, WV Eastside Church of Christ 934 East Park Avenue</p>	<p style="text-align: center;"><b>ADVERTISING RATES</b> 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>Bible Classes 9:30 A.M. Worship 10:45 A.M. Wednesday 7:30 P.M. For info, call (801) 544-1401 or 451-4582</p>	<p>1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Jack Bise, Jr. (804) 233-5959</p>	<p>4806 So. 66th St. (P.O. Box 7523, 98407) Sunday 9:30 A.M. Wednesday 7:30 P.M. (253) 759-7875 (425) 557-9242 Voice Mail: (253) 752-5616</p>	<p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 366-4523 or 449-1495</p> <p>MORGANTOWN, WV Glen Oaks Church of Christ</p>		



