

Bitterness, A Form of Religious Insanity

Cled E. Wallace

The bitterness and malice which is often displayed toward each other by members of the body of Christ when unpleasant situations arise in the church is occasion for tears. Worthy men and women in normal situations act very unworthily under emotional stress. Good men sometimes threaten each other with physical violence or recourse at law, and have been known to make good their threats. They take advantage of each other, watching hungrily for any statement that may be used or warped for personal or factional advantage. Men under the domination of the party spirit, party passion running high, often display evidence of religious insanity. They are beside themselves, and their best friends outside the heat of party passion marvel at their excesses in speech and rancor. Situations can arise in any church which call forth the best efforts of level-headed men, "sober-minded, sound in faith, in love, in patience." We need more men who are anxious to claim the blessings of the Lord. "Blessed are the peacemakers: for they shall be called sons of God." "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."

It is most difficult for even good men to tell the truth when they come under the influence of factional passion. It is reason enough why we should all be watchful of the intents and purposes of our own hearts. "But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth . . . For where jealousy and faction are, there is confusion and every vile deed." Every observer of church troubles has noted conflicting reports of what actually happened by men who were considered reliable in matters where their personal feelings were not so deeply stirred. A truthful man can earn a reputation for being a consum-

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The Danger of Factionalism (1)

Mike Willis

Recently I sat in a meeting with several gospel preachers, representing rather conservatively 300-400 years of experience. As we discussed divisions that occur over liberal/conservative splits, the observation was made that the liberals attract those who are moving away from the doctrine of Christ, leading to further digression and apostasy, looser teaching, a more “grace oriented” approach, less distinctive preaching that distinguishes the Lord’s church from the denominations of men, sermons that are filled with anecdotes and few Scriptures, etc. On the other hand, those who preach a conservative message tend to attract those who are overly negative people (they are against whatever anyone else proposes), a legalistic mindset (salvation through perfect knowledge and obedience), divisive over every disagreement in understanding about a Bible verse or doctrine, and extremists. Because our message is more conservative, there is a tendency to attract such people and perhaps we have not written enough to address the problem of factionalism among us as a people.

In 1983, the Guardian of Truth Foundation published a book which I edited entitled *Factionalism: A Threat to the Church* which was designed to address this issue. Almost everything that I will write in this discussion of factionalism has already been published in that book. I say that lest someone think, “Mike Willis is going liberal.” This material has been available for public consumption for sixteen years without anyone challenging it. I believe today what I believed in 1983 about the loose views about marriage, divorce and remarriage, the grace/unity (unity-in-diversity) approach to unity (whether with reference to the divorce and remarriage issue or institutionalism, the sponsoring church, instrumental music, etc.), the sponsoring church, the church building and maintaining fellowship halls, institutionalism, instrumental music in worship, and church support of missionary societies. Having stated that, I also emphasize that I believe the same thing today about factionalism as I believed in 1983 and believe that we have a significant problem among us with churches being ripped apart by factional brethren. Likewise, the early church was racked by both liberal and factional movements, and God’s word addresses both dangers.

What Is Factionalism?

See “Factionalism” p. 600

Baptism and Salvation, Again

Connie W. Adams

R.L Kilpatrick, the editor of *Ensign* responded in his July 1999 issue to my article in *Truth Magazine* of May 20, 1999 in which I reviewed his editorial from the March issue of *Ensign* on “Baptism For the Remission of Sins.” He thinks I missed the point of his article.

On the contrary, I understand very well where brother Kilpatrick is coming from. He holds the same view regarding salvation that many denominational people have held for many years. It is his conviction that salvation by grace through faith means that baptism is not essential for the sinner to become a child of God. As I pointed out in my first article, I am fully aware that salvation is by the grace of God and that it is predicated on faith. I raised the question “What kind of faith saves? Is it inactive or active? Is it obedient or disobedient?” He did not favor us with an answer.

He explained to us that what Peter “meant” in Acts 2:38 is “Repent and submit to the ordinance of baptism in view of the forgiveness of your sins, and when you repent you will receive the gift of the Holy Spirit.” Then he said, “Baptism is the attestation that repentance has taken place in the heart of the sinner and he is now inducted into the Lord’s army of saved people.” What have we here?

The word “for” (*eis*) has been variously translated “for,” “unto,” “in order to.” *Eis* looks forward to an objective (remission of sins) not backward to an accomplishment (remission already achieved). The only authority he cited for his conclusion on Acts 2:38 is the fact that he said it. The standard translations give him no aid. “In view” of the forgiveness of sins suggests that the sins are already forgiven and that baptism becomes “the attestation” that one has been forgiven and is now inducted into the Lord’s army of saved people. In other words, we do not baptize a sinner but a person already saved and in the Lord’s army of saved people. This is the old argument that baptism is an outward sign (attestation) of an inward grace (saved already). The Bible teaches nothing of the kind.

Editor Kilpatrick complains that I make the sinner’s salvation depend on another human being since he cannot baptize himself. No, I do not
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believe that the administrator of baptism can save anyone. Only God can forgive sin. Forgiveness takes place in the mind of God. But that raises a question. Since our friend believes that salvation is by grace through faith, just who is it that must have the faith, and by what means does he become aware of the grace of God extended toward him? Is it not the sinner who must develop faith? But how does he come to the point of faith? Paul said, "So then, faith comes by hearing and hearing by the word of Christ" (Rom. 10:17). "How shall they hear without a preacher?" (Rom. 10:14). Is faith miraculously bestowed or does it follow the process of teaching, learning, and accepting? If God uses other people in this process, then would our friend agree that the sinner's salvation is dependent on another human being to teach so he can hear and learn? Would the presence of a teacher of the word deprive God of his divine right to save? Or would that be a part of his plan to do it?

The editor objects to saying that one is not scripturally baptized unless he understands the purpose for his action. But apply that to faith. Is faith in Christ misdirected if one professes to believe in him but is actually under the impression that Jesus was a good man and noble teacher but does not understand that he is the Christ, the Son of God? Jesus said, "Except you believe that I am he, you will die in your sins" (John 8:24). Does correct understanding matter about faith? The Bible teaches the purpose of baptism. It is "for," "in order to," "unto" the remission of sins.

Then our friend charges that "our minds do not dictate the terms of forgiveness. This is God's domain." It certainly is! He says further, "Brethren it is time to stop dictating to God." Amen, and amen! The question is how does finite man come to know the mind of God? Is it not by divine

revelation? Paul wrote, "Which things we speak, not in the words which man's wisdom teaches, but which the Holy Spirit teaches, combining spiritual things with spiritual words." Then "But we have the mind of Christ" (1 Cor. 2:13, 16). The Holy Spirit guided these men into all truth. And the Spirit directed the words of Acts 2:38; Mark 16:16; Acts 22:16; Galatians 3:26-27 and 1 Peter 3:21. Neither R.L. Kilpatrick nor Connie W. Adams had anything to do with writing those words. They came from the mind of God. Neither of us can set them aside, nor anything else the Lord inspired them to write. When my friend says "God will save him anyway" when he has not done what the mind of God revealed in his word, then who is it that is guilty of dictating to God?

The truth of the matter is that R.L. Kilpatrick believes that a sinner is saved before and without water baptism. He occupies the same ground in this that denominational preachers have long held and have debated numerous times with gospel preachers. The word of God plainly teaches that God's grace is offered to those who respond to it with an active, obedient faith which leads them to do what God commands of the sinner including submitting to the act of baptism in water for the remission of sins. Gospel preachers are as ready to affirm that in honorable controversy as they have ever been. At least this one is. Baptism has long been a bone of contention with denominationlists of every kind because it draws a line between those whose sins are forgiven and those whose sins are not. Indeed Jesus said to the apostles: "Whose sins you remit, they are remitted and whose sins you retain, they are retained" (John 20:22-23). "You mean I am not a Christian unless I am baptized for the remission of sins?" Read the passages which address this subject and you will see the answer. Is that offensive to many? To be sure. Are there brethren who squirm and writhe over this offense? Absolutely! What shall be done to remove this stigma of what editor Kilpatrick calls "our exclusiveness"? Why, ridicule those who teach exactly what the word of God says. Call them "legalists." Accuse them of dictating to God. Belittle them. Insinuate that if they had a suitable amount of learning and mental acuity they would understand. Charge them with denying the grace of God. That ought to do it! Charge them with just looking for something about which to disagree. Yes, that's it!

Now when all the dust settles, Acts 2:38 still says, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit." R.L. Kilpatrick said it is "not necessary for us to quote since the verse is stamped on our foreheads." It would help to get it deeply stamped in the hearts of those whose teaching denies what the passage says. R.L. Kilpatrick, thou art the man.

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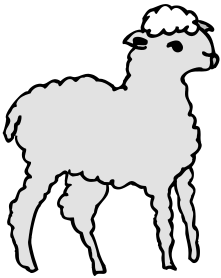
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“Ewe Lamb” Preachers

James Hahn

After David had taken Bathsheba, the wife of Uriah, for his own, and had arranged for the death of Uriah, God sent Nathan the prophet to David. Upon his arrival, Nathan spoke the following parable to David:

There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him (2 Sam 12:1-4).



David had no problem in seeing that a man who would take this little “ewe lamb” was worthy of death (v. 5) and so stated. However, suppose Nathan had been like many preachers today. What would have happened to David? Nathan, up to this point, has taught the truth and has succeeded in getting the audience (David) to see how wrong it would be to act in the manner described, however it was not

until Nathan declared to David, “Thou art the man” (v. 7), that David made the application to himself.

There are preachers today who will boldly declare that we must follow the Bible, and the Bible only, in all we teach and practice and will receive a hearty “Amen” from their audience, but they will never point out to that same audience that the name they are wearing in religion is not found in the Bible, or the church they are members of is unknown to the word of God, or that some specific act they are practicing is not found in the Bible. As one man stated to me, “I preach principles, I don’t make applications.” These men soothe their conscience by saying, “I preached the truth.” What they don’t recognize, in many cases, is that the truth

has been presented in such general terms that the audience can only see the application to someone else. They stop with telling the story of the “ewe lamb.” For their teaching to be effective they need to do as Nathan did and say, “Thou art the man.” They need to show their audience the need for application in their own lives. Brethren, we need to realize that we are not doing anyone a favor if we teach in such a way that the student is unable to see the need to apply that which is taught to his or her own life.

Why is it that some may be called “ewe lamb” preachers (i.e., fail to make application of the truth taught)? I am convinced that some simply do not want to risk upsetting those to whom they are speaking. If they can teach the “truth” and still not disturb or upset anyone they fool themselves into thinking they are “strong” teachers and are pleasing unto God.

It is OK to say that we must respect the teaching of God’s word regarding marriage, but the time comes when you have to tell that one who has divorced his wife for some cause other than fornication and has married again that *he* is guilty of adultery. It is fine to teach that we must put the Lord first in our lives but it may be necessary to point out to the one who allows anything and everything to hinder them from assembling with the saints that they are guilty of sin.

Yes, I think we have too many “ewe lamb” preachers. The need is for men who will teach the truth and are not afraid to make the application to those listening. I am sure David was thankful to God that Nathan was such a preacher and did not stop with just telling the story of the little “ewe lamb.”

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Eulogy for Dad

Lewis W. Willis

Ladies and Gentlemen, allow me to conclude our celebration of Dad's life with these words . . .

There is no human experience so traumatic, so unforgiving, so immutable, so universal, so burdensome, so bathed in finality as DEATH!

Of those things which apprehend us in life, we have a God-given nature and strength to *withstand* them and to *overcome*. If it be a mighty storm that utterly destroys all our accumulated earthly possessions, a maiming accident that leaves us broken and bruised, a merciless disease that leaves us weak and unable; an awful humiliation that leaves us shamed and stripped of our pride and dignity . . . there is a human resiliency within which empowers and sustains us; a facet of our nature, inherent from him who created us, which enables us to *endure* and to *rebound*.

All of these too-frequently-evident calamities which engulf us are not *new*, unique, or unexpected. The Patriarch Job said, "Man that is born of a woman is of few days, and *full of trouble*" (Job. 14:1).

Against these human tragedies, we lash back, sometimes in desperation; sometimes in frustration; yea, sometimes in abject futility, yet, we lash back if perchance we might salvage that which is salvageable of our shattered lot in life. Instinctively, we collect ourselves sufficiently to *rebuild the life* which has been so quickly uprooted.

Yet, there is an enemy before which we are powerless. No human thought, plan, or device can restrain that enemy so that its invasion into our lives is halted. That enemy, of course, is DEATH! None of those traumas already mentioned leaves us so undone, so helpless. There is no void so empty; no loneliness so debilitating; no fear and apprehension so frightening as that which death thrusts upon us.

Some are caught by *surprise* when death invades the sanctity of their homes and lives. Others, especially Christians, live in *expectation* of this event. Today we have once

again experienced the chilly hand of death. How we regret and resent, perhaps even hate, the intrusion.

Job, who spoke of our ever-present trouble, spoke also of death. His words identify the fact of death as the culmination of life. He said man "cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:2). The Apostle Peter wrote similarly saying, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever" (1 Pet. 1:24-25).

Life is indeed a long and arduous journey. The obstacles along the way are innumerable. On almost every corner there are those who beckon us to "Come go with us." In contrast, and in quiet solitude, there is yet another who calls unto us. He is Jesus Christ, Son of God, Redeemer, and Friend. While men offer the excitement of that which is pleasurable and popular; while men would give that which will bring present acclaim and satisfaction; *nothing they can offer* will afford the lasting peace and security which *Christ alone can give*. He offers neither popularity nor worldly pleasure. He said, "Come unto me, all ye that labor and are heavy laden, *and I will give you rest*" (Matt. 11:28-30).

There is a time in life when nothing is more important than *rest*. Nothing in this world can rival that rest and peace of mind that comes through Jesus Christ. It is a rest, not only in this present realm, but for that which is to come, for all eternity in Heaven, with God, with Christ, with all the redeemed of the ages. It is a realized peace which passeth understanding; a joy unspeakable and full of glory. *Christ leads those who are his to that blessed rest*.

Nevertheless, to claim that rest we must walk through the "valley of death." Almost six years ago I wrote an article about this journey which I wish to share with you, even with all of its inadequacies.

"I Will Fear No Evil"

Of all the words written by David, none reflects the spirit of calmness, assurance, trust in God, peace, and serenity as does Psalm 23. No Psalm he wrote is as absent of anxieties, misgivings, doubts, or fears as this. J.J. Stewart Perowne said, “. . . certainly no image could have been devised more beautifully descriptive of rest and safety and trustful happiness” (*The Book of Psalms* 248). David introduces a remarkable transition — from peaceful recline in green pastures, beside still waters, to a walk through the valley of the shadow of death. With the Lord as his shepherd he had no want; his soul was restored. Wherever his path should lead, he feared no evil. Why? The shepherd was with him! Hear these inspiring words again: “The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.”

In his commentary on Psalms, Franz Delitzsch said, “This rod and staff in the hand of God comfort him, i.e. preserve to him the feeling of security, and therefore a cheerful spirit. Even when he passes through a valley dark and gloomy as the shadow of death, where surprises and calamities of every kind threaten him, he fears no misfortune . . . his enemies must look quietly on . . . , without being able to do anything, and see how (God) provides bountifully for His guest, anoints him with sweet perfumes as at a joyous and magnificent banquet . . . , and fills his cup to excess” (I:330-331).

Pulpit Commentary, on verse 4, says, “The quiet paths of righteousness and peace remind the poet of the exact opposite — the dark and dismal way through the valley of the shadow of death. Even when so situated, he does not, he will not, fear . . . The same Protector, the same gracious and merciful God, will be still with him — leading him, guiding his steps, shepherding him, keeping him from evil . . . however long and however dreary the way through the dark veil, I shall still have thy guidance and thy protection” (163). Few of us have trouble handling times of joy and gladness. It is when our path leads to sadness, solitude, and sorrow, even toward death, that we fear and despair. The successful life prepares to deal with these opposite and extreme experiences. With eyes of wisdom we can possibly *see* times of joy or sorrow approaching. There is time to prepare our response and action. More often than not, the change occurs suddenly — without warning. This is more difficult to manage, especially if the event is sorrowful. God instructs Christians, with the Word, on how to survive these changes.

When trouble and death overtake one who is not a Christian, he is without hope (1 Thess. 4:13; Eph. 2:12). It is a real test, even for faithful Christians, when it is time to pass through the valley of death. What will be the nature of our death? Will it be sudden? Or, will it be long and painful in coming? Will we retain our dignity, or be stripped of it? Will we be safe in that realm to come? Will we gain the ultimate victory, or suffer the ultimate defeat? Will our soul be saved eternally, or lost? If death comes slowly or suddenly, can we face it with calmness, assurance and peace? These are the questions. We wonder about the answers. In facing death, we seem so alone. Not so for the faithful Christian! Albert Barnes wrote, “The dying man seems to go into the dark valley alone. His friends accompany him as far as they can, and then they must give him the parting hand. They cheer him with their *voice* until he becomes deaf to all sounds; they cheer him with their *looks* until his eye becomes dim, and he can see no more; they cheer him with the *fond embrace* until he becomes insensible to every expression of earthly affection, *and then he seems to be alone*. But the dying believer is not alone. His Saviour God is with him in that valley, and will never leave him. On his arm he can lean, and by his presence he will be comforted, until he emerges from the gloom into the bright world beyond. All that is needful to dissipate the terrors of the valley of death is to be able to say, ‘Thou art with me’” (*Psalms* I:212).

I cannot imagine walking the valley of death without this confidence and hope. Why would anyone knowingly approach the valley unprepared? Why would any thinking person inflict upon his loved ones the despair of knowing he was not ready to meet God? When God has offered us his hand, assuring safe passage, why would we try to walk that way alone? I do not know when or how I shall die, but one thing is sure, I want my Savior to lead me to the safe harbor of the soul — into the presence of God. Let us join together in preparing for this inevitable journey, for “. . . it is appointed unto men once to die, but after this the judgment” (Heb. 9:27).

For the child of God, eternal rest is a desired reward, but getting to it, walking across “the chilly Jordan of death,” seems so lonesome and fearful, in spite of the assurances found in David’s poetic message. The words of a beautiful old song, written by Charles E. Durham and Thomas Ramsey, are especially poignant, appropriate, helpful and meaningful to us today.

When I come to the river at ending of day,
When the last winds of sorrow have blown;
There’ll be somebody waiting to show me the way,
I won’t have to cross Jordan alone.

Oftentimes I’m forsaken, and weary and sad,
When it seems that my friends have all gone;

There is one tho't that cheers me and makes my heart
glad,
I won't have to cross Jordan alone.

Tho' the billows of sorrow and trouble may sweep,
Christ the Savior will care for His own;
Till the end of the journey, my soul He will keep,
I won't have to cross Jordan alone.

I won't have to cross Jordan alone,
Jesus died all my sins to atone;
When the darkness I see, He'll be waiting for me,
I won't have to cross Jordan alone.

Our sins, which bring us under condemnation by God, are forgiven when we believe in Christ and the gospel message, repent of our sins, and when we are baptized into Christ for the remission of those sins (Acts 2:38). Only then is salvation realized. When one knows that his sins have been cleansed by the blood of Christ; that his is a new life in Christ; that the splendor of Heaven is his ultimate destination; his is a contentment, satisfaction, and peace of mind that few men ever come to realize.

His entire life soon bespeaks the essence of that for which responsible men long. He knows that the torturous darkness of sin has been dispelled with the glorious light of God's Holy Word and in forgiveness. No longer must he grope painfully and hopelessly in confusion, for that which will supply the deeper needs of his immortal soul. The Word of Jehovah, as a beacon in the darkest night, has illuminated his path and it is the light of his life. He does not search in futility for that upon which he might lean. Christ is the anchor of the ship of his life and he finds refuge and safety in the Master's protective, loving hand. His is something that no man can give; a blessed reward that no man can steal from him. The God of Heaven awaits to bestow that eternal blessing in which the redeemed of earth shall forevermore bathe themselves. And, let men praise his Holy Name!

Yes, the journey of life is fraught with frustrations. But, make no mistake, it is not an impossible venture. Scores have launched upon it and have found satisfaction for the deep-seated longings of their souls. Not all of these are faceless, nameless people in distant places and times. Some are our relatives, neighbors, and friends with whom we have trodden this time-worn earth; fellow travelers with us unto the grave; yea, even unto eternity. Today we honor the memory of one triumphant soul who has safely made his journey home.

Obituary

Onan J. (O.J.) Willis, of Woodlake, Texas, was born on June 20, 1908 at the Kinley Ranch on Highway 94 just outside of Groveton, Texas, and he died while a resident at Villa Hermosa Care Center in Fort Worth, Texas, on

August 2, 1999, at the age of 91 years, one month, and thirteen days. He was preceded in death by his oldest son, Homer Cecil, who died in 1997. He is survived by his beloved wife of 68 years, Wilhelmina, and by his children: Donald and Marilyn Willis of San Antonio, Texas; Lewis and Joyce Willis of Akron, Ohio; Ouida and Billy Stover of LaPorte, Texas; Sue and Forrest Morris of Alvin, Texas; Mike and Sandy Willis of Danville, Indiana; and Barbara and Johnny Coleman of Decatur, Texas. He is survived by 81 blood-descendants: including 26 grandchildren and 48 great-grandchildren. He is also survived by one sister, Irene Mochman, of Bryan, Texas.

Many years ago, Dad surrendered himself in obedience to the Lord, becoming a Christian. Before long, he lost his way spiritually and wandered back into sin. I do remember that Cecil preached his first gospel meeting in Groveton in 1950, when Ouida and I obeyed the Gospel ourselves. At that meeting, Dad was also restored to faithfulness in the Lord, and he never looked back again toward sin. I remember his prayers through the years, in all of which he confessed his and our sinfulness, and asked for God's forgiveness. And, friends, Dad prayed often! In this way he kept himself in a forgiven, saved relationship with God.

Today myriad thoughts about Dad flood our hearts and souls. Those special thoughts are as individual as we ourselves are. Allow me some personal reflections.

He was always "Dad" or "Daddy" to me. He never tried to be anything else toward me than "Dad." I never doubted his love for me, nor his essential dedication to my success and well-being. He was always one of my most ardent supporters. He felt the same toward all of his children; he was without partiality. I remember the times when I deeply hurt and disappointed him. He would come home in the evening from a hard day's work, we would have dinner, and then there was "business" that had to be handled. All through the day Mom would discipline us until she could do nothing more. She would then pronounce, "When Daddy gets home . . .," and we all knew what that meant! We were *so good* the rest of the day; even angelic at the table, anxious to help get the dishes cleaned after dinner. "Perchance, perhaps Mom will forget to tell Dad . . ." But, No, she hadn't forgotten. Soon Dad would call the threatened offender to the back porch, pull off that l- o- n-g belt (he was a big man!), get hold of the arm and swing the belt. It wrapped around us about twice, it was so big. Candidly, I cannot recall that it hurt all that much, but we cried as though our lives were ending.

The punishment was even greater if you were the second or third child that had to go out on the porch. The "torture" out there would still be resonating throughout the otherwise quiet little community of Woodlake (We Willises always had big mouths, especially as children. I'm certain we could

be heard screaming for miles). No, in case you are wondering, none of us suffered any lasting physical or psychological damage from those experiences, unless it was Dad! We all made it through those days intact as a family, with love abounding. God's way worked in our home!

There was never any doubt about Dad's devotion to Mom; they loved each other dearly! The interest of each was always for the other; they were not selfish, staking out their own territory. They were a unit — one flesh, as the Bible defines marriage — and their children and friends all recognized that fact. They shared more than 68 years of marriage. I cannot begin to imagine Mom's life without Dad.

Dad was an alarmist about the health of Mom and his children. If one of his kids was sick, something was done about it *now*! Those of us who are older (that's all of us now, isn't it?) remember Dr. Curry. He had a little Ford coupe which he drove for "house calls" in those days. If you weren't the one who was sick, you still hated to see Dr. Curry's car drive up out front. The medical solution to every childhood malady in those days was the newly discovered medicine, penicillin. Dr. Curry would pronounce, "O.J., I'll need to give this one a shot of penicillin. And, since the rest of the kids will likely get the same thing, I think we ought to just go ahead and give them a shot too!" Yep, all of us were lined up and given a shot you know where, with the same needle! But, Dad got us well as soon as possible. I don't know how many of those shots I got during my childhood. I do know that I am seriously allergic to penicillin today!

I also remember Dad as a worker. He worked hard in the trucking and timber business, beginning when he was but a young man. In those days, there were no big machines to do the job. Logging was back-breaking, hard work. Crosscut saws, teams of horses bunching and loading logs, double-bit axes, those were the tools in those days. Dad could swing an ax so effectively that he could almost cut a small log in half as fast as one might cut it today with a chain saw. I always marveled at this because I could never hit the same spot with an axe twice. I remember thinking that Dad could put that axe in the same groove for as long as he wished; he was that good with his tools.

I also remember those early hours when he left for work. In the heat of an East Texas summer, Dad made an attempt to get a full day of work in before "it got hot" in the afternoon. That meant he got up about 3:30 or 4:00 in the morning and went off to work. He wore khaki clothes, those tan colored shirts and pants. By 9:00 o'clock in the morning, Dad's clothes would be totally saturated with perspiration; they'd be "brown" then instead of tan. He would cool off while driving to the mill with his load of logs. That was extremely dangerous work in those days and Dad limited severely what he would let his boys do. I also remember something else that we "city dwellers" can scarcely imagine. Dad would be

driving a loaded truck to the mill when he would meet a funeral procession en route to the cemetery. He likely did not know who had died, but he would pull his truck to the side of the road, get out of the cab, remove his hat, and stand in respect as the family made their way to bury their dead. I personally think we have lost something valuable because we no longer show that kind of respect.

Dad's career extended through this nation's arousal of awareness concerning racial issues. I must confess that he used the highly-charged and insulting language used to refer to black people back then. Almost everybody, including blacks, used that terminology here in East Texas in those days. I would have thought Dad had a special prejudice toward blacks except for one recurring thought. He worked many black men in his logging business. If a black man was willing to work, Dad had respect for him. But if black man or white would not work, he had no use for them.

In rainy, winter weather when no logging could be done, hard times fell on the people working in the logging business. Unable to work, there was no income; no wages. I often remember Dad taking whatever money he could get, sometimes going to the bank to borrow it, and distributing it to his crew (both black and white) because "they have families to feed." I treasure that remembrance about his fundamental thoughtfulness and fairness in dealing with his people.

I think I would like to have had Dad for a neighbor, except for the noise and confusion of a family with seven children in it. In stature, Dad was a giant of a man in his prime, yet he was the most kind, considerate, happy, and gentle man you could ever know. He was always helpful to his neighbors; respectful toward them and taught his children to be respectful as well; and he was never a threat in any way to the folks next door. That was the way of country, community life, young people, when we were children at home.

Dad was never much of a public person. I suspect the nearest he ever came to public action was his involvement in the worship of the church. Though all four of his sons would preach the gospel, and though his daughters would marry men who themselves would be very active in the church, Dad preferred to let someone else "take the lead." Because he had such a limited education, completing only six years of schooling, he always thought that someone else could do the leading in worship better than he. However, because he attended small congregations without many men, he was thrust into a public role. He lead prayers, the singing, made announcements, and officiated at the Lord's table.

His practice of religion was different than is witnessed

in too many Christians today. We used to ask him to take us someplace (perhaps to visit relatives in Lufkin, only 25 miles away. Dad would say perhaps “we can go three Saturdays from now.” Later we would even venture so far away as Houston; about 100 miles away.) But, not on Sundays. If we left, it meant a big decline in attendance and it took away those men needed to conduct the worship. He would say, “If we leave, who’s going to open and close the building?” So, we were in our place on the Lord’s Day. As a preacher, I long for families with that depth of commitment to the Lord and the Church.

I could continue with my reminiscences, but I’ve spoken long enough. I do not wish to over-burden you.

Cecil once defined *sympathy* as “entering into the feelings of another.” Until and unless one has encountered a circumstance exactly like that of another, I am persuaded that it is impossible to fully grasp how that person actually feels. It has not been long since we in this family had the stench of death all over us (Cecil died just two years ago), nor have we forgotten what it is like. All of us here are struggling to comfort and console one another through sympathy; to share our pain and grief. We have been praying for one another for months; we must not stop praying now.

For the family, let me express to you, our friends, relatives, and brethren, our gratitude for your deeds of kindness and thoughtfulness on this sad occasion. Thank you for

caring! Thank you for sharing our time of grief. Your presence here will mean pleasant memories in the quiet, lonesome days ahead.

To the family, let me say something. We now have lost three of us, first Frankie, then Cecil, and now Dad. We are “going the way of all flesh,” and with age, we will be gathering for more and more of these sad vigils, with ever greater frequency. I do not know the condition of your soul, but I implore you, get right and stay right with God, if you need to do that. Do not inflict your death on us while you are unfaithful to the Lord! As you surely know now, death is almost too difficult to bear when the one who has died was faithful; it is almost unbearable if the dead loved one is lost eternally. Don’t do that to yourself or the family.

This family has rendered a great service to the Lord through the years; through the grace of God, we will continue to do all we can to save ourselves and those around us. We are yet needed in the Kingdom. I appeal to us all to “be faithful unto death.” If we do so, a crown of righteousness awaits us. Our prayer is that Dad now has his crown. Now, let’s work God’s works of righteousness and claim our crown as well. Dad, Cecil, and Frankie are waiting for us over there.

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Captious Critics

Irvin Himmel

The prophets of old severely denounced wickedness. They pointed out the shortcomings and iniquities of corrupt priests, covetous leaders, false prophets, and people who strayed from God's statutes. Their exposure of immorality, idolatry, rebellion, and other sins made them unpopular. Their censure often was sharp and stinging.

There is a sense in which every preacher of the gospel is a critic. His work includes expounding the Scriptures, reproving, rebuking, and exhorting (2 Tim. 4:2). He shows the right way and warns against wrong ways. He is not passive in his attitude toward unrighteousness.

All Christians must be alert to helping one another to avoid pitfalls. Jesus said, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Luke 17:3). "Moreover if thy brother shall trespass against thee, go and tell him his fault . . ." (Matt. 18:15). There is a proper sense in which each disciple can be called a critic.

It is in a distinctly different sense that I speak of critics in this article. I am referring to those who carp, quibble, wrangle, and are given to faultfinding. I speak of nitpickers, knockers, backbiters, sore heads, and complainers — people who are harshly judgmental and specialize in censuring others.

There is one thing for which I am thankful, that is, the class of critics just defined constitute a small minority in most congregations.

Self-appointed critics test our patience. They will discourage and defeat us if we allow them to do so. They arouse our righteous indignation. They rock the boat unnecessarily and muddy the water when it could be crystal clear. They carp and scold constantly.

There is a story about a talented young musician who was depressed and dejected when he read the critics' reviews of his recent concert. A famous composer comforted him by patting him on the back and remarking, "Remember, son, there is no city in the world where they have erected a statue in honor of a critic."

Some young people who needed encouragement have been cut down mercilessly by critics in the church. Mothers struggling to teach their little ones to sit with the adults during church services have been harshly reprimanded when they needed sympathy. Elders have been driven from the eldership by an endless barrage of complaints and castigations. Preachers have packed up and moved due to incessant and totally unjustified criticisms.

For those who have set themselves up in the business of being compulsive critics, I suggest that it does not require brains, training, or special skill to find fault. Remember this — no one ever made himself great by showing how small someone else is. It is much easier to point a finger than to lift a helping hand. A person does not move up by running others down. Blowing out another's candle will not make your light shine brighter! If you must look for faults, lay aside your telescope and use a mirror.

Some who loudly criticize others about the way they are rearing their children need to look at their own kids. Brethren who downgrade the Bible class teachers ought to get up and try their hand at teaching. Those who quickly condemn the mistakes of others ought to soberly reflect on their own blunders.

Let us strive to be fruitful workers, not habitual faultfinders. Let us be dedicated builders, not senseless and malicious wreckers. Let us encourage and admonish, not spending our time and efforts in censure and kicking. Let us show an attitude of compassion and understanding, not a disposition to be harsh and judgmental. If we have criticisms to offer, let them be constructive and helpful, not unfair, rude, and mean-spirited. We can be firm and uncompromising in our stand for truth and opposition to error without becoming captious critics. We can earnestly contend for the faith without being cantankerous cavilers.



A Brother in Christ Is Executed

W.R. Jones

There are three mistakes Ricky made when he was a young man:

- He decided to leave God out of his life.
- He decided he would not listen to his parents.
- He chose to run with the wild crowd.

(Houston Post, 8-2-99) — Ricky Blackmon, set to die Wednesday for the robbery-slaying of a Shelby County man who was stabbed and slashed with a homemade medieval-style sword in 1987. Blackmon, 41, the first of the half-dozen this month to face the lethal needle, says his death, likely to occur Wednesday because all his appeals are exhausted, is the best thing that could happen.

“Every young man on death row should give thanks to God when they get an execution date,” he said. “If they wanted to punish me, that would be a life sentence. They are giving me a way out. I’m thanking God for it.”

Blackmon acknowledges hacking to death Carl Rinkle, 26, at Rinkle’s Shelby County home in far East Texas the night of March 28, 1987, and taking about \$600 in cash and a small pistol.

The murder weapon was a 3-foot long serrated-edge steel sword the former sawmill worker made out of a saw blade. He blamed a girlfriend, jealousy, drugs, and a need for quick cash for the attack that left Rinkle butchered.

Blackmon’s girlfriend, who had been seen with the victim earlier in the evening, was arrested and led police to Blackmon. She wound up with a life prison term.

The son of a preacher, Blackmon, who was wearing a black ninja outfit at the time of the killing, said he spurned father’s teachings until he arrived on death row. He’s looking

forward to his death. “I’m going to a much better place,” he said. “I’m going to heaven. No doubt in my mind.”

Now, let us hear the rest of the story.

There is nothing good that can be said about this atrocious crime which was a working of Satan in his heart. Now, let us hear the rest of the story. I have made the journey from my home in Conroe, Texas to Huntsville’s Ellis #1 unit a good many times to visit Ricky Don and study the Word of God with him. He constantly studied the Bible and was always thrilled to see me that we might pray and study the Word together for about two hours.

Bob Pulliam, who preaches for the Woodland Hills church in Conroe, made these journeys with me. While I studied with Ricky Don, Bob taught another death row inmate. Ricky was a handsome man with a very clean and neat appearance. He was usually upbeat in spite of the circumstances. At the end of our sessions I would ask the guard to let me buy him a soft drink which was handed to him through a very small door. I never shook his hand. The nearest we came to contact was to place our hands opposite on the heavy steel wire that separated us. I had the opportunity to meet his parents while preaching a meeting at the 84th Street church in Oklahoma City. They drove quite a distance to attend two nights of the meeting. Not

too long after that brother Blackmon, a gospel preacher, passed suddenly from this life. Of course, Ricky Don could not attend the funeral. They were godly people and according to Ricky they did what they could to bring him up in the right way. Parents should not be blamed for ungodly children when they have done their best to rear them in God's way. Leon Goff baptized Ricky "into Christ" when he was a young man. After the execution his body was taken to Mt. Pleasant, Texas where Leon Goff and Larry Bilbo spoke at his funeral. A number of preachers and other Christians visited with him on various occasions. David Banning, who once preached at Huntsville and became friends with Ricky Don had been asked to witness the execution. Arnold Cochran, the present preacher at Huntsville, and David spent some time with him on Tuesday and on Wednesday before the execution time.

Ricky Don told me that when he was 17 years of age he rebelled against the Lord and his parents and refused to listen to their advice. He said, "Don't blame my parents." "Don't blame the prosecuting attorney, he was just doing the job he was elected to do, nor the jury which simply acted on the evidence they heard. I alone have sinned." Certainly, there were other wicked factors that helped provoke this crime, but he did the deed and he has paid the price of earthly punishment.

He did not try to hide his sins. He is the only prisoner I have dealt with who fully and completely acknowledged his wrong. Most inmates, to hear them tell it, were framed, mistakenly identified, just happened to be in the wrong place, or were abused as a child. Not so with Ricky, who said, "I am guilty, I deserved to be punished."

He was penitent over his sins. If his language was true, and I believe it was, he was as sorry for what he did as the apostle Paul was for persecuting

and killing Christians before his conversion. Ricky constantly apologized and prayed that God would forgive him for his terrible deed.

He was constantly trying to teach others. I sent him the *Messenger* every week. He read every word and passed it around to others as much as possible. I sent him articles, and others did also, which he used to teach those around him. Sometimes he was discouraged because others would not listen to the Truth, but he kept on trying. He wrote many letters to warn young people where he made his big mistake. If I knew of a young person who was getting on the wrong track, I would send him their address and he would send them a letter with some of the best advice one could read. I have read some of his letters to young people in various places and they were astonished. God alone knows how many young people may have been saved from ruin from his letters. Ricky has departed this life by reason of civil punishment, At the execution hour I could only think of Martin Luther King's words; "Free at last, free at last, thank God Almighty, I'm free at last."

Young friends, there are three mistakes Ricky made when he was a young man. I urge you to beware of these three snares. He decided to leave God out of his life. Of course, God has been back in his life for a decade, for which we are grateful, but there was a time when God was not in the picture. It isn't that he has not repented and that he cannot be saved, but just look at the price he has paid. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8). Some of this reaping can take place in this life — what a price to pay. My young friends, don't make this mistake.

He decided that he would not listen to his parents. Children are not

qualified to run their own lives, they need the guidance of good parents. Here is the reason why: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). "My son, keep thy father's commandment, and forsake not the law of thy mother" (Prov. 6:20). My young friends, don't make this mistake. He chose to run with the wild crowd. The wild crowd will promise you great things, but they always bring you to a bitter end.

My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us, let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof (Prov. 1:10-19).

My young friends, don't make this mistake.

Let us profit from Ricky Don's mistakes. Let us learn and profit by the way he turned his life around. He is gone, but his lessons remain. Our sympathy to his mother and brothers and sisters.

From The Messenger, Decker Prairie Church of Christ, Pinehurst, Texas, August 8, 1999

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Apostasy in Limestone County

Eugene Britnell

It has been said that if the South is the Bible belt, Limestone County is the buckle. There may be some truth in that, but the buckle is becoming a bit tarnished. There are more than fifty churches of Christ in this county. Some of them have attendance from three to four hundred people. The vast majority of these churches are conservative — opposed to sponsoring churches, institutionalism, and the social gospel. For that we are thankful!

It may be that not enough preaching has been done in the county in recent years concerning the unique position of the church, its distinctive plea, and opposition to denominationalism. This lack of understanding and conviction has produced some members who are dissatisfied with the church and want to change it. A number (mostly younger people), unable to get their way, left two congregations (along with a few from others) and started what is known as “Valley Church” and the one meeting on Seven Mile Post Road west of Athens. A few of those misguided members went into the few churches known to be liberal or into denominations. They seem to be under the influence of the Nashville Jubilee, Rubel Shelly, Max Lucado, Mike Cope, Lynn Anderson, Randy Mayeux, Edward Fudge, and others.

These brethren have followed the four steps outlined by Dave Miller in his book *Piloting the Strait*:

There was a time among churches of Christ when there was a spoken understanding that members of denominations were lost since they were not members of the church described in the New Testament. With time, we moved into

a period of unspoken understanding. Everyone knew what shape denominations were in; it was understood. But we shied away from verbalizing it, “lest we offend.” Tragically, the generation that grew up with such silence ushered in a new period that entailed unspoken misunderstanding. They had not been taught (Deut. 6:7). They mistook the silence of their parents for indifference and approval.

We are now reaping the consequences of these failings. We have now moved into a period of outright spoken misunderstanding. Brethren are openly declaring their conviction that the church of Christ is simply one denomination among many and those who are in denominations are saved Christians. They maintain that teachings like “the sinfulness of instrumental music” and “baptism unto remission of sins” are trivial in comparison with the need to “fellowship” and “unite” with those in the denominations (286-287).

That describes the local situation completely! Some brethren have followed this pattern of apostasy.

In July of 1998, Edward Fudge returned to his native county for a series of lessons at the SMPR church. He returned to Houston and placed a message on the Internet in which he said:

What a feast of fellowship we enjoyed in Athens on Friday night, Saturday and Sunday at the Seven Mile Post Road church (a church of Christ) — in ministry from God’s Word, roof-ringing congregational worship and praise, and testimonies to God’s kindness and love! We ended the feast Sunday noon with a table laden with food for our bodies. We are holistic beings; God provides for the entire person.

Shepherded by my life-long buddy Joe Curtis, and our brother Dwight Ridinger, the 7MPR Church fulfills Isaiah's messianic vision of a time when "the Lord God will cause righteousness and praise to spring up before the nations" (Isa. 61:11). God has wonderously saved some from drug addiction, delivered others from alcohol, healed others who were sick, mended troubled families, and transported many from the bondage of legalism and the ceaseless task of joyless religion to the freedom of a personal relationship with the living Lord."

It was a treat to welcome visiting believers from Baptist, Methodist and Presbyterian churches, as well as from many churches of Christ.

Pentecostals would make the same claims about those who were "wonderously saved." His reference to the "bondage of legalism" was directed toward relatives and fellow-Christians among whom he was reared — the faithful churches of Christ. He is referring to those of us who believe in giving book, chapter and verse for what we believe and practice. He and his "buddies" argue that we are not under law today. He implied — and he believes — that those "visiting believers" from denominations were saved believers. And of course they had that "feast" on Sunday. Edward can remember when there was not a kitchen or banquet room in churches of Christ in Limestone County. It's another mark of apostasy. Would he say that the church is to provide every need of "the entire person"? Every need, Ed?

On May 8, 1999, a much-publicized musical show known as "Soul Stock 99" was held at Beasley Field at Athens State University. It was promoted by some sectarian organization known as "Lightly Salted Ministries" — whatever that means. They featured two rock groups and a football player. Their aim was "to plant the seed of Jesus Christ in the hearts of our youth and to promote a spirit of unity among all who put their trust in Him." The sponsoring churches include Baptists, Methodists, Presbyterians — and the Valley and SMPR churches. This has really opened some eyes among Christians in the county. Co-sponsors were the local newspaper and Harvest Field Bookstore.

Scott Tidwell, a Baptist, of Harvest Field Store, writes a weekly column in the local newspaper. Following the gospel/rock show, he wrote a report of what happened. We quote from him:

What a great event! There was a tremendous crowd, good music, great Christian witness and testimony, fun, friends and food — and most importantly, souls were saved at Beasley Field last Saturday night.

Last Saturday night in Athens, Alabama, thousands upon thousands of people gathered and praised God, heard about God's life-changing love, were encouraged, to practice a

life of purity, and caused a celebration in heaven as sinners accepted Jesus as their personal Savior (The *News-Courier*, May 14, 1999).

In a letter to Joe Curtis and Dwight Ridinger dated May 18, 1999, I gave the above quotes and asked:

"Since the Seven Mile Post Road Church of Christ was listed as one of the sponsors and promoters of the show, do you endorse Tidwell's statements that some people were saved at Beasley Field? If not, will you seek to correct his false and misleading statements?"

I have not received a reply from either preacher.

If they do not agree with Tidwell, they should realize the dangers of their ungodly compromise with sectarians, repent, and seek forgiveness from God and offended brethren.

If they do agree with Tidwell, then they do not believe the truth! They believe in salvation by faith only and without baptism for the remission of sins (Acts 2:38). In other words, they endorse the kind of "conversions" as seen in the Billy Graham services.

If they refuse to answer (and it seems so), then they disobey a scriptural command (1 Pet. 3:15).

In the dedication service for their new building, the Valley church used denominational preachers as guest speakers. Now contrast that with the attitude of the early Christians as described by J.L. Hurlbut, in *The Story of the Christian Church*:

Heathenism was hospitable to new forms and objects of worship, while Christian was exclusive. Where gods were

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already counted by the hundreds, even by the thousands, one more god would make no difference. One emperor wished to place a statue of Christ in the Pantheon, a building in Rome, still standing, where all the important gods were worshiped. But the Christians rejected the offer with scorn. They would not have their Christ recognized merely as one of many deities (50).

The apostle Paul instructed the Christians at Ephesus to “have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph. 5:11).

This paper is read across the nation. Many of you do not live in Limestone County, Alabama. These dangers and departures may not yet affect you, but to be forewarned is to be forearmed. This compromising, stand for nothing, accept everybody and any religious practice is spreading, and it will continue. We must oppose it with all means available and defend the one true church built by the Lord and to which he adds all the saved who have obeyed him

as we read in Acts chapter two!

We close with another quotation from Dave Miller. He concludes his chapter on “Embracing Denominationalism” with this wonderful statement:

How tragic, that at the very time when our nation needs to have God’s truth clearly articulated, so many within churches of Christ are selling out and blurring the distinction between the false religions of man and the religion of God. Those within churches of Christ who are embracing the denominations and working hard to get others to do the same are, in reality, participating with Satan to fool people into thinking they are acceptable to God when they are not. Of all the changes that churches of Christ are currently facing, surely this fraternization with denominationalism is the most sinister, the most destructive, and the most tragic in its implications for the future of the church and for eternity. Father, forgive them, for they know not what they do! (*Piloting the Strait*, 323).



An Appeal to Our Brethren in Limestone County

It is a matter of record that there has been considerable drifting from the paths of New Testament teaching regarding how one becomes a Christian, the identity of the Lord’s church, the composition of the body of Christ, the scriptural functioning of a local church, acceptable practice in the area of marriage-divorce-remarriage, and even other matters. A recent advertisement in the *Athens News Courier* documented the participation of two congregations in a county youth rally, as it listed them as “church sponsors” with several denominational congregations. Especially telling was the claim that sponsors were interested in sowing the seed of Jesus Christ and encouraging unity among all who trust in Jesus.

Let it be remembered that Jesus promoted and prayed for that unity, but he based it on the word that the apostles would later teach (John 17:20). Unity sought on any other basis than the complete teaching of the Lord, including what his apostles did for him, is not the unity for which he prayed. Unity promoted among people who do not even subscribe to New Testament teaching on the essentiality of baptism is not the unity that he desired. Unity promoted among people who use instruments of music in worship, which lack the authorization of Christ, can never be the unity desired by

Christ. Unity involving an amalgamation of religious bodies with their differing creeds and practice, though masked by the facade of all “trusting in Jesus,” is not what Jesus desired. The names, creeds, and practices of denominationalism all subvert the unity desired by Jesus. Only by laying them all aside can a proper approach to scriptural unity be made.

Our appeal in this brief article is to those truly trusting Jesus, trusting him enough to believe all that he authored and to do and be all that he required. We appeal to you to separate yourself from any group that approves such an approach to unity so you might stand with Christ and his people aloof from sectarian creeds and practices. We appeal to you to appreciate and respect the authority of Jesus Christ, who has the preeminence in all things (Col. 1:18). You have not so learned Christ, and we appeal to you to remember the teaching of the New Testament concerning the faith and practice of Jesus Christ. We appeal to you to throw off the yoke of soft teaching and compromised practice that you might occupy the firm ground of the faith once delivered to the saints.

Bobby L. Graham

A Long Cold Trip



It was a cold blustery Sunday morning in mid-winter. I had been invited to preach to a congregation in the next county. The church is in an isolated part of the county and we had never attended a service there. The journey to a place where one has never been before often seems endless. So it was on that morning. Mile after mile, over hills and around blind curves we went. There was a coating of snow on the road. A light snow continued blowing unceasingly. Would we ever get there?

Then, there was the little town! It was strung out along the road with sharp curves to the right and the left. But, *where* was the church building? We were almost to the far edge of the community. Then we made a sharp left turn, over a bridge, up the hill and there it was! A typical country frame building. It was surrounded on two sides by a graveyard with two outhouses and a coal pile out back. Only three or four cars were in the muddy parking lot.

Clutching our Bibles we hurried through the biting cold wind and entered the building. When you enter a one room church building, one step takes you from the outside into the auditorium. However, we found ourselves, not at the back of the building but at the front. The front door entered right beside the pulpit stand. The seating capacity was perhaps sixty. A large coal stove stood right in the middle of the building. And there was the congregation! Seven shivering souls, huddled about the stove. My wife and I were very young and to us the congregation seemed very old.

We received a very warm welcome.

After delaying services about fifteen minutes past starting time, they decided there would be no “late comers” and so the service began. The singing was poor, the prayers were awkward, the Lord’s supper was taken with surprising dignity and sincerity and it was time for the sermon.

Upon mounting the pulpit I found myself in a cold place some twenty feet from the stove. (On other occasions I learned to preach with my overcoat on.) I gathered myself together and proceeded to preach to the group of seven with all the enthusiasm I could muster. The sermon was entitled, “Would Thou Forget Thy God?” I spoke 25 minutes. And the service was dismissed.

The three or four men present huddled after services. After their little impromptu business meeting was over they invited me to come back and preach for them, the first Sunday of the month for the rest of the year. Then to the second item of business — my pay. They said they usually gave the preacher the whole contribution when they had preaching, but the contribution that day only totaled \$6.50. Therefore, they agreed that considering the distance I had come, they would dig into the treasury and give me \$10.00.

The trip back home didn’t seem nearly so long and we were excited! Imagine — an invitation to preach once a month for ten months!

Memoirs of Alexander Campbell

by Robert Richardson

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Are You Y2K Ready?

Kenneth D. Sils



It's the hottest topic of the year. All over the television — over talk radio — in the newspapers and magazines — everywhere you look, people concede the possibility of a major international crisis occurring due to the calendar changing to the year 2000 and our computers are not ready. We have been warned not to be flying

at midnight this New Year's Eve. Some are storing up can goods and bottled water. What is going to happen? People really have no idea, but many are quite concerned. I'm not sure what to expect.

A couple of weeks ago, my family was out doing some shopping and in a causal conversation, I asked my oldest son if he was Y2K ready. He said, "I don't know." Then, I proceeded to ask him if he knew what I meant when I asked him if he was Y2K ready and he emphatically said, "Yes." Puzzled by his certainty, I asked, "What is Y2K?" He said, "*Your two kids!*" Of course, Sandra and I just about lost it, but when I regained my composure, I realized that was a good answer in which we should ponder.

Most parents in our generation are not Y2K ready. This generation, in many ways, has lost its composure when it comes to raising *their two kids!* So many children are taking "depressive" type of prescription drugs. Many kids are so rude, filled with "attitude," failing in school work and exhibiting major deficiencies of character and the blame should, more often than not, be laid right at the doorsteps of their parents.

"What's going on?" is the cry heard across the land. The answer to this question is actually quite simple. Modern parents, for the most part, have ceased implementing God's instruction manual, the Bible, concerning marriage and

child raising. The result has been just as many divorces in our land as marriages and the children are reaping the bitter price of their sin. Also, many American parents are abdicating their responsibility of child raising to impersonal daycare centers or to modern philosophy manuals of enlightened humanists which propose training our kids in "tolerance and understanding" rather than a submissive respect for authority which can only be implemented with that good "ole fashioned Bible based" woodshed discipline. The wise preacher states, "Foolishness is bound up in the heart of a child; the rod of correction will drive it far from him" (Prov. 22:15). Foolish children are usually the product of parents who foolishly forsake the right ways of God to ensure their lifestyle is perceived "politically correct" for the approval of the "enlightened" ignorant masses. Yes, there is plenty of foolishness to go around today!

Christians, let's not be foolish. Principles for proper child raising originate in Holy Scripture and our consistent application of God's Word towards our children will drive away their foolishness. This generation is filled with failures. Our children don't have to participate! Our light must shine in our lives and in our homes, so our "two kids" can be the wise and mature men and women they ought to

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Cornelius and Salvation

Weldon E. Warnock

Some misguided preachers tell us that Cornelius was saved before and without water baptism. They reason that since Cornelius (and his household) received the baptism of the Holy Spirit before he was baptized in water, then he had to be saved as only saved people receive the Holy Spirit.

However, these same preachers contend that alien sinners must receive the Holy Spirit in order to convert them. So, they have unsaved people with the Holy Spirit. Therefore, Cornelius had to receive a direct operation of the Spirit before the baptism of the Spirit mentioned in Acts 10:44-46. Hence, these preachers argue out of both sides of their mouths. When they preach how an alien sinner is saved, they have him getting the Holy Spirit to regenerate him. But, when they discuss water baptism they declare that those with the Holy Spirit, such as Cornelius, are already saved without water baptism. It looks like to me that they use whatever dodge is necessary at the time to prop up their erroneous doctrine.

Let us observe what the Bible clearly teaches about the conversion of Cornelius and his household.

1. *Peter was sent from Joppa to Caesarea to tell Cornelius and household words whereby they could be saved.* When Peter rehearsed the conversion of the Gentiles in sequence to the church at Jerusalem, he states that an angel told Cornelius to send for Peter and he would “tell thee words whereby thou and all thy house shall be saved” (Acts 11:13-14).

2. *The Holy Spirit fell on the Gentiles as Peter began to speak (Acts 11:15).* This verse states, “And as I began to speak, the Holy Ghost fell on them as on us at the beginning.” Peter had just begun his speech when the Spirit fell. Luke says “while” Peter spoke the Holy Ghost fell on them (Acts 10:44). The word “while” does not state at what juncture in Peter’s speech the Spirit fell whether at the beginning, middle, or end. However, Peter says it was

the very beginning. He had not yet had the time to speak the words whereby they could be saved. And, since faith comes by hearing (Rom. 10:17), they had not yet believed. To say that Cornelius was saved because the Spirit fell on him is to have him saved without faith. Friends, this convoluted argument of these preachers needs to be abandoned and forgotten.

The Holy Spirit falling on Cornelius and his house was to show the Jews that God was accepting the Gentiles as well as the Jews for the right of citizenship in the kingdom of God. In light of this occurrence Peter said, “Can any man forbid water?” (Acts 10:47). Again, Peter said, “What was I, that I could withstand God?” (Acts 11:17). Later, in Acts 15:8 Peter stated, “And God which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us.”

Cornelius was commanded to be baptized in the name of the Lord (Acts 10:48). He had to be baptized to obey God. His baptism was to save him as Jesus said, “He that believeth and is baptized shall be saved” (Mark 16:16). “Saved” in this text is after baptism, not before. If Cornelius was saved without water baptism, he was saved without doing what Jesus said in the Great Commission. Peter told the Jews on Pentecost to repent and be baptized for (unto, ASV) the remission of sins. Cornelius was baptized for the same reason, that is, for the remission of sins. Yes, water baptism is essential!

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Billy at Indy

Jerry Shull

Billy Graham held one of his famous crusades in Indianapolis, Indiana, June 3-6, 1999.

He is a very charismatic person with a great delivery of his words and a charmer of millions; however, his message of “go to the church of your choice” is in direct violation of the message from God.

The Scriptures teach that Christ is the founder of only one church — *his church* (Matt. 16:18). From the Louisville, KY, *Courier Journal*, June 4, 1999:

50,000 people attended the crusade on June 3, 1999. There was a 4,000 member choir. Using the Columbine High School tragedy as an example that no one knows when life will end, Graham urged his listeners to repent, seek God and have eternal security.

An estimated 3,000 people — some crying — had come up toward the podium to pray with counselors.

Throughout his message, Graham focused on repentance and turning to Jesus Christ. Graham said, “Have you really opened your heart and life to Christ? Not only as savior, but Lord.” Graham asked the huge crowd, “You better decide for Christ now because you never know when your moment is coming. You are a walking dead person now if you don’t know Christ.”

On Sunday, June 6, the last day of the crusade, Graham said, “You don’t know when your moment is coming. It may come tonight.”

And with that he invited people to come down from the stands and gather in front of the stage, where counselors gave them packets of information and arranged to connect them with local churches. (Quite a contrast to what Peter told the multitude on the day of Pentecost when they asked, “What shall we do?” Peter responded, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins” — Acts 2:38, JS)

An estimated 2500 people answered that call joining more than 12,000 others who had done so during the previous three days” (Read Matt. 7:21, JS).
Once Graham leaves Indy, he'll pass the torch to area

churches. The Rev. Russ Blowers, honorary chairman of the Indiana crusade, said local churches will minister to those called to God with the help of Graham’s organization. ‘He works hand in glove with the local churches,’ Blowers said.”

Graham Crusade Stresses Follow-up

Local churches and counselors will stay in contact with the 15,328 people who came forward during the crusade to “make decisions for Christ” — either by making a commitment to become a Christian or by renewing their commitment to their faith.

“As counselors, we keep the information on people we talked with. After a few weeks go by, we will be in touch to see if they have any questions,” said Bill Everhart, a crusade volunteer from Seymour (IN).

Within a day, Graham’s evangelistic association sent an encouragement letter to each of these people, and the person’s name was forwarded to his or her church. If the person didn’t attend a church, *one that was* involved (there were over 200 different denominations involved) in the crusade was given the information.

Graham’s organization also will refer new believers to a three-month Bible study program involving churches that participated in the crusade. (Sad to say this Bible study cannot include Acts 2; John 17:20-21; 1 Cor. 1:10; Eph. 4:4-6; Col. 1:18; Eph. 5:23-29; Eph. 1:22-23; and many more, JS.)

The crusade drew 193,500 people to four services and a program for children.

Officials also said they raised more than \$2.5 million needed to stage the event, though final financial figures were not released. (Paul tells us in 1 Cor. 16:2, “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him”, JS.)

It seems that Mr. Graham omitted baptism, but since baptism is “for the remission of sins,” how can he possibly ignore it (Acts 2:38; 22:16)? Jesus said, “He that believeth and is baptized shall be saved” (Mark 16:16). Baptism is

“Bitterness” continued from front page

mate liar in a short time in the middle of a church fuss. And too often the reputation is deserved. “Who is wise and understanding among you? Let him show by his good life his works in meekness of wisdom . . . But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.” And it often happens that the individual who is most aberrant in his handling of facts is also most ready to hurl the short ugly word at the opposition. It reminded Paul of the manner in which beasts go at one another. “But if ye bite and devour one another, take heed that ye be not consumed one of another.” Think of brethren in Christ biting and snarling at one another like hungry wolves or wild dogs! It often happens.

Does It Favor My Side?

The factious spirit plays some ugly tricks on its possessor. It victimizes and deceives him. When he listens to a sermon or reads an article, his eye is single to only one consideration. Does it favor my side? If it does, then he is not critical of the facts involved. The rankest inaccuracies or the most reckless perversions may be passed upon with approval. If it does not, he may react resentfully toward pointed and helpful truth. A factious spirit can rob a man of the good he might receive from reading the Bible. It can change him into a mote-hunting, faultfinding hypocrite. Light becomes darkness as soon as it reaches his soul.

Preachers and Petitions

It sometimes happens that a preacher who advocates majority rule will lead off a minority if he can't get a majority. There is usually a grievance against elders and a circulating of petitions. Sometimes the preacher has an advantage in that he is in a position to do more electioneering among his admirers than the elders can. And when it comes to voting and circulating petitions, it may be that

some of the most active ones were in a state of suspended animation before the fuss came up. Children and various irresponsibles can be herded for a vote who are incapable of judging the principles involved. It is easier for them to fancy a preacher than an elder, anyway. Elders are not as good at flattery as preachers are who circulate petitions and advocate majority rule in churches of Christ. The friends of one preacher circulated a petition demanding that the elders “resign” and turn the church over to “the pastor.” Think of a thing like that happening in a church of Christ! In a case like that, of course the elders are responsible for any trouble that arises over their refusal to “resign” and turn the church over to “the pastor.” Circulators of petitions among churches are ordinarily good logicians also! If they cannot arrive at a conclusion along the route of sound reasoning, they can jump at it.

No Doctrinal Difference, But No Fellowship

Our brother mixed a little humor with his philosophy as he watched a preacher lead away a following to another place of worship. In justice to the preacher, be it said, he disclaims the idea of leading away anybody. He didn't follow, either. Anyway, they went along together. I'm not good at splitting hairs. The ones who went away, including the preacher, could not worship amidst the awful conditions in the old church. Our humorous brother thought it a bit arbitrary for anybody to come along and thus separate the sheep from the goats, when the only difference *he* could see between the sheep and the goats was that the sheep *followed* and the goats *didn't*. No doctrinal difference now exists between the two groups. And there is no fellowship between them, either. Former friends are now enemies, and those who once thought well of each other now have nothing to do with each other all in the name of Christ. (Reprint from “Sword Swipes” column, *Gospel Advocate* LXXV [5 Jan. 1933]: 3, title and sub-heads supplied by Ron Halbrook for reprint here.)

one of the conditions with which one must comply in order to be saved in Christ (John 3:3-5; Rom. 6:3-4; Gal. 3:27; 1 Pet. 3:21).

The Holy Spirit revealed in Acts 2:41, “Then they that gladly received his word were baptized.” “And the Lord added to the church daily such as should be saved” (Acts 2:47). They did not have to wait three weeks for some counselor to tell them what church to go to; there was, and still is, only *one* church, the church the Lord died for, the church of Christ!

Jesus, who has all authority in heaven and on earth, said “Upon this rock I will build my church” (Matt. 16:18). Je-

sus did not say that he would build a *church, his churches, or one of his churches*. He said, “I will build my church.” Let me spell it: C-H-U-R-C-H — that is how many Jesus promised to build. Jesus also promises, “Every plant which my heavenly Father hath not planted, shall be rooted up” (Matt. 15:13).

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“Factionalism” continued from page 2

The English word group from which “factionalism” is derived is the derivative of “faction.” A “faction” is “1. a number of persons in an organization, having a common end in view; especially, a party within a party, seeking to further its own ends, usually in opposition to the ends and aims of the main body or leadership of the party; a clique. . . 2. partisan conflict within an organization or a country; discord; dissension” (Webster). The word “factious” means “1. producing or tending to produce faction; causing dissension. 2. produced or characterized by faction.” “Factionalism” is “factional quarreling; a spirit of faction.” The Bible addresses these attitudes and actions of men in no uncertain terms and labels them as sinful. Let us consider some of the Scriptures where such sinful conduct is addressed.

1. 1 Corinthians 1-4. The church at Corinth was torn apart by factionalism. The division had not progressed to the point that brethren were meeting in different locations, but there were certain identifiable factions within the local church, identified as “I am of Apollos,” “I am of Cephas,” “I am of Paul,” and “I am of Christ” (1 Cor. 1:12). Paul condemned the factionalism or division in the church at Corinth (1 Cor. 1:10-17). He called the divisions *schismata*, from *schisma* which means “**a.** prop. *a rent*: . . . **b.** metaph. *a division, dissension*” (Thayer 610). George Campbell wrote, “whatever alienates the affections of Christians for one another, is manifestly subversive of both, and may consequently, with the greatest truth and energy, be denominated *schism*” (*The Four Gospels* 1:321). Paul charged that the existence of these factions within the church was proof of carnality (1 Cor. 3:1, 3), envy, strife and division (1 Cor. 3:3). Let’s look at these words from 1 Corinthians 3:3.

“Carnal” is translated from *sarkinos*, a derivative of the word *sarx* (“flesh”), which means “wholly given up to the flesh, rooted in the flesh as it were” (Thayer 569). In 1 Corinthians 3:3, the word *sarkikos* which is twice translated “carnal” is defined as “having the nature of flesh, i.e. under the control of the animal appetites. . . governed by mere human nature. . . not by the Spirit of God” (Thayer 569). Evidence that the Corinthians were governed by their fleshly nature rather than by the Holy Spirit was shown by the existence of “envy, strife, and division.”

The word “envy” is from *zelos*, a word that can describe a very positive zeal that sees the good in others and tries to make that a part of his own life, but is used in this context with an obviously negative connotation to describe “an envious and contentious rivalry” (Thayer 271). In conflicts that happen in local churches, disagreements occur that may have originated innocently. However, a person begins to view the conflict as a struggle in which his “side” must predominate. With all of the zeal of two athletes in competi-

tion with each other, the parties to the rivalry begin to see which side can gather the most adherents to its position. The same kind of “win at all costs” disposition that has had such a deleterious impact on sports at every age level can become the attitude of brethren who disagree. When this happens, the Bible’s teaching becomes subordinated to this spirit of rivalry that has one group against another group. “I am of Paul!” “I am of Cephas!”

The word “strife” is translated from *eris*. It is defined as “contention, strife, wrangling” (Thayer 249). The word describes that condition that develops in a church when various parties turn against each other and vie for control of the congregation. The word “division” is from *dichostasia* which is defined as “dissension, division.” This is the product that such dissension creates.

The tragedy of the divisions that occur among so many congregations among us is that they occur with virtually no doctrinal disagreement among the brethren. Just because one person cannot conscientiously say something the way that another believes it should be said, division (which everyone admits is sinful) is justified under the pretense that one is “standing for the truth.” Standing for the truth never justifies slandering a brother by misrepresenting what he believes to make one’s own cause look more righteous, working to create support for one’s party by political campaigning and maneuvering (every past disagreement that one had with someone on the other side is a legitimate tool to use to persuade another to join as a political ally against the other side), overthrowing elderships, driving away conscientious brethren because they happen to disagree, refusing to speak to one another, and a host of such like offences. What I have just described has been repeated in too many congregations for us to ignore the fact that such conduct is a problem among us at times.

The Lord condemned such division in no uncertain terms. Writing in the context of 1 Corinthians 1-4, the context of the divisions created by the various parties at Corinth, Paul said, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor. 3:16-17). This passage is not to be confused with 1 Corinthians 6:19 where the “temple” figure is used to describe the physical body; this passage is using the word “temple” to describe the local church. The “defiling” of the temple is that which occurs by sinful division. God’s judgment against those who destroy God’s temple by sinful division is clear: “him shall God destroy” (1 Cor. 3:17).

2. 2 Corinthians 12:20. In Paul’s exhortation to the church to turn away from ungodliness, he said, “For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest

there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed” (2 Cor. 12:20-21). I think one can see from the superficial reading of this text that Paul is still concerned about the factionalism in the church at Corinth. Let’s look more specifically at some of the evidences of this factionalism that he mentioned:

“Debates” is translated from *eris*, the same word as appeared in 1 Corinthians 3:3 which was there translated “strife.” The word does not describe that orderly polemical discussion of different points of view. The English word “quarreling” (NIV, NRSV) better captures the meaning of *eris*. The word “envying,” from *zelos*, also appeared in 1 Corinthians 3:3 and has previously been discussed. “Wraths” is from *thumos*, which describes “passion, angry heat. . . anger forthwith boiling up and soon subsiding again” (Thayer 292). There is another kind of sinful anger translated from the word *orge* that describes a settled anger that shows itself in revenge, bitterness, malice, and hatefulness. But this word emphasizes what so frequently happens when brethren become embroiled in controversy and one loses his temper. Sometimes business meetings are disrupted by this kind of behavior, and conversations on the parking lot or in the vestibule become so heated that someone is guilty of this kind of sinful wrath.

Paul adds that “strifes” also come from sinful factionalism. The word is translated from *eritheia* which has an interesting history. It was “used of those who electioneer for office, courting popular applause by trickery and low arts.” (Have you noticed any such political campaigning to solicit adherents to one’s party in church divisions? The spirit of Absalom did not die when he died. He campaigned to create dissatisfaction with the administration, feigning sympathy for the cause of every man dissatisfied with anything happening in the kingdom [2 Sam. 15:1-5].) Thayer continues to explain that the verb form of the word was derived from *erithos* which means “working for hire, a hireling” and then adds, “in the N.T. a courting distinction, a desire to put one’s self forward, a partisan and factious spirit which does not disdain low arts; partisanship, factiousness” (Thayer 249). If you think that brethren will not stoop to what Thayer describes as “low arts” to create their own following, you are naive.

Another expression of sinful conduct in the midst of factionalism is “backbiting.” The word is translated from *katalalia*, which Thayer defines as “to speak against one, to criminate, traduce” (Thayer 332). The English word “traduce” in case you are not familiar with it, means “to defame; to slander; to malign; to calumniate; to vilify” (Webster). Brethren who disagree sometimes latch on to

the slenderest thread of “evidence” in order to make unbelievable charges against men whose moral character is above reproach, simply because they thought they could win people to their side by painting those on the other side as ungodly. This is factionalism in full bloom.

Another expression of sinful conduct by factional people is “whisperings.” The word is translated from *psithurismos*, an onomatopoeic word, which means “a whispering, i.e. secret slander” (Thayer 676). The difference between *katalalia* and *psithurismos* is that one works out in the open and the other works behind the back and under cover, but both accomplish the same thing. Men who would not come to talk to a brother about their differences will work like a bunch of maggots behind his back to destroy his influence and alienate him from those who love him.

Another expression of sinful conduct by factional people is described as “swellings.” The word is translated from *phusiosis*, “a puffing up of soul, loftiness, pride.” Arrogance is typical of factional brethren who think that their own judgment is superior to that of all others and are willing to divide churches to press their opinion on others (it is so much superior to any other person’s opinion). In circumstances in which men disagree over some matter, wisdom dictates that one should seek a multitude of counselors, in obedience to the divine counsel (Prov. 11:14; 15:22). However, when the advice that is given is not what one wants to hear, factional men tend to have such an arrogant disposition about their own opinions that they evaluate their own judgment as superior to that of older, wiser, and more experienced brethren. Of course, anyone

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who agrees with him after having only heard his one-sided presentation, which usually gives a very slanted assessment of those who disagree with him, is judged to be a very wise man.

Another expression of sinful conduct by factional people is “tumults.” The word is translated from *akatastasia* which means “instability, a state of disorder, disturbance, confusion: 1 Cor. xiv.33; Jas. iii.16; . . . plur. disturbances, disorders: of dissensions, 2 Cor. xii.20” (Thayer 21). Factional brethren create chaos in churches. The disorder and confusion that come is the natural result of their mindset.

3. Galatians 5:19-21. There are three words in Paul’s list of the works of the flesh that pertain to factionalism. They are “strife, sedition, heresies.” The words describe a progressive breakdown of the unity that should exist in the local church. Consider the definitions of these words:

“Strife” is from *eritheia*, which we previously considered on 2 Corinthians 12:20. It was used historically to refer to the politician and then to the hireling disposition that works for what one gets out of working for himself (without regard to service to others). Then the word is used to refer to “a courting distinction, a desire to put one’s self forward, a partisan and factious spirit which does not disdain low arts; partisanship, factiousness” (Thayer 249). The first steps of factionalism are taken by a person with this kind of partisan and factious spirit who is working in the congregation.

The word “sedition” is from *dichostasia*, which means “dissension, division” (Thayer 153). This describes the condition of a church when there are identifiable parties meeting together (“I am of Paul,” “I am of Cephas,” “I am of Apollos”). The progression of the division has increased to the point that the partisan and factious person has been able to gather a nucleus of men in support of his position. He presses others to accept his position to such a degree that he creates a reaction in opposition to himself. Now there is party “A” and party “Not-A.” When a church reaches this condition, dissension and division have occurred. All of the congregation is still under the same roof, but the presence of distinctive parties is evident.

The third word is “heresies.” The word *haireisis* is used in this context without reference to the doctrinal correctness of the opinion that is held. Though error certainly may be involved, the emphasis here is on the divisive spirit rather than the content of the teaching. The heresy is heresy not because what is consolidating the party is unorthodox, but because of the party spirit that loves its doctrinal position more than it loves its brethren. They would rather cling to their position, even if that means that they must drive away from themselves everyone who disagrees with them. Thayer defines the word *haireisis* as a derivative of

haireomai, “choosing, choice. . . 3. *that which is chosen*, a chosen course of thought and action; hence one’s *chosen opinion, tenet*; acc. to the context, an opinion varying from the true exposition of the Christian faith (*heresy*): 2 Pet. ii.1. . . 4. a body of men separating themselves from others and following their own tenets [*a sect or party*]: as the Sadducees, Acts v. 17; the Pharisees, Acts xv.5. . . 5. *dissensions* arising from diversity of opinions and aims: Gal. v.20; 1 Cor. xi.19” (Thayer 16). Notice that the “heresies” of Galatians 5:20 have nothing to do with unorthodox belief. Rather, it has to do with that holding of an opinion to the point of separating oneself from his brethren. At this point, brethren cannot meet together under the same roof.

Until brethren come to grips with Paul’s statement that “strife, seditions, heresies” are works of the flesh that cause one to lose his soul, we will continue to have churches torn asunder by factional conduct of brethren. The weak defense, “We had to divide to maintain the doctrinal purity of the church,” is betrayed by the fact that the two groups created by the factional conduct continue to invite men standing for the same doctrine to hold their meetings and continue to believe, teach and practice the same things. Brethren this scenario has repeated itself in congregations all across America from time to time. Our factionalism is shameful. How often our announcement of “new congregation established” is another way of saying, “A faction that could not get along with their brethren decided to start meeting two

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Preachers Needed

San Antonio, Texas: The Crestway church of Christ in San Antonio would like to obtain a full-time preacher to work with them. The church has a new building, is debt free, self-supporting and located in a growing area. For information call (210) 661-7458.

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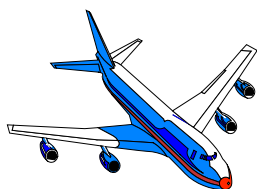
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com and our phone number is (440)232-2231.

Meridian, Mississippi: The Grandview church of Christ is looking for a preacher. They are a small congregation, very conservative, with about 15 active members. They would prefer someone 30 years or older with family. Of course they want someone of sound doctrine, who cares about the lost enough to visit not only them but their own members as well. They just need someone to help get them started. They all love each other very much and there are no problems. This person would need some support of his own but they can pay a fair amount themselves. If interested, please contact Ron Cooper at his office at 1-800 467-2447.

Lexington, Alabama: The Northside church of Christ (Hwy. 101 N., P.O. Box 9, phone: 256-229-5270) is looking for a full-time preacher. Lexington is in northwest Alabama about 30 miles northeast of Florence, AL. The church has a recently refurbished 3 bedroom, 2 bath home. If interested, please send a letter of interest including: work history, references, support requirements, and sermon tapes (if possible) to Northside church of Christ.

Fremont, California: The church at 36600 Alvarado in Fremont is looking for a full-time evangelist. The congregation has about 40 members and the average attendance on Sunday mornings is in the 70s. They are able to fully support a preacher. They prefer someone with at least ten years of preaching experience and either has children at home or has raised children. If interested, please send a letter of interest, a resume, and three personal references to: David Parks, 36283 Birkshire Pl., Newark, CA 94560, (510) 792-6914 or Roger Lee, 41319 Malcomson St., Fremont, CA 94538, (510) 651-0492.

Preacher Available

Phil W. Martin, 9005 Walker Rd. #1104, Shreveport, LA 71118 (phone: 318-671-1531): Looking to move by October 1, 1999. My wife and I are newly married (May 1999). I have been preaching in Stonewall, Louisiana since April 1998. Prior to that I have preached in St. Croix (during one summer), Canada, and various states in the US by appointment for four years. Looking for a group wanting sound preaching and teaching.

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 & 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 & 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 & 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 & 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 & 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 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>UHRICHSVILLE, OH Church of Christ 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>AVONDALE, PA Avondale Church of Christ Glen Willow Rd. P.O. Box 421 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>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 & Carthage)</p>	<p>MCMINNVILLE, TN West End Ave. Church of Christ P.O. Box 37110</p>
<p>MANSFIELD, OH Southside Church of Christ 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>WAVERLY, OH 4th & Mullins Church of Christ 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>CARLISLE, PA Walnut Bottom Rd. Church of Christ 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>TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. 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>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>MARIETTA/RENO, OH Jct. St. Rt. 7 & County Rd. 20 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 & 5th weeks Thurs. - 1st week 614-374-9827</p>	<p>ALTUS, OK Southeast Church of Christ 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>EXTON, PA Exton Church of Christ 217 N. Whitford Rd. 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>WARRENVILLE, SC (Aiken/Augusta Area) Warrenville Church of Christ P.O. Box 98 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>FRANKLIN, TN Cedarhurst Church of Christ Arno Rd. & Hwy. 96E (P.O. Box 682042) (1 mile East of I-65 South) Bible Study 9:00 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>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M.</p>
<p>NEW CARLISLE, OH Church of Christ 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>MIDWEST CITY, OK Fifth St. Church of Christ 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>PHILADELPHIA, PA Church of Christ 45 W. Durham St. P.O. Box 4985 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>WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (803) 755-0023 or 894-6471</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.) 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 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>OKLAHOMA CITY, OK Broadview Heights 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>VANDERYRIFT, PA Church of Christ 156A Farragut Ave. Worship 9:00 A.M. Bible Study 10:30 A.M. Thursday 7:30 P.M. (412) 337-4488</p>	<p>RAPID CITY, SD Church of Christ 1302 E. Fairmont Blvd. Bible Study 9:30 A.M. 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>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>HELP</p>	<p>PURCELL, OK Jackson & Green Ave. 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. 527-3538 or 872-3596</p>	<p>BEAUFORT, SC Church of Christ 2107 King St., P.O. Box 4 (Hwy. 170)</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>STILLWATER, OK East 6th Ave. Church of Christ 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>BEAUFORT/BURTON, SC Church of Christ 170 Robert Smalls Pkwy. (Hwy. 170) Bible Study 9:30 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>CLEVELAND, TN Highway 64 Church of Christ 111 Durkee Rd. Bible Study 9:30 A.M. 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>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>NORTHWOOD, OH (Toledo Area) Church of Christ 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>TULSA, OK Church of Christ 1702 S. Memorial Dr. Bible Study 9:30 A.M.</p>	<p>CHARLESTON HEIGHTS, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir. Bible Study 9:30 A.M.</p>	<p>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N</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>

DIRECTORY OF CHURCHES

<p style="text-align: center;">ALLEN, TX</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;">ALVARADO, TX</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;">CLEBURNE, TX</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;">DUMAS, TX</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;">HOUSTON, TX (Southwest) Murphy Rd. Church of Christ</p> <p>in Oak Forest 1333 Judway</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:30 P.M. (713) 686-0788</p>	<p style="text-align: center;">HOUSTON, TX (East Dallas)</p> <p style="text-align: center;">Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Bobby Holmes (817) 277-9186 or (972) 262-3818</p>
<p style="text-align: center;">NASHVILLE, TN</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;">ALVIN, TX</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;">CLEVELAND, TX</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;">EDNA, TX</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 & S. Wilson Evangelist: Boyd Jennings Web Page http://kycc.com/cofc/</p>	<p style="text-align: center;">HOUSTON, TX Spring Woods Church of Christ</p> <p>9955 Neuens Rd. at Witte Rd.</p> <p>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;">MIDLAND, TX Midland Church of Christ</p> <p>3416 Thomson</p> <p>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;">NASHVILLE, TN</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;">ANGELTON, TX</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;">CLUTE, TX</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;">EL PASO, TX</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;">HUNTINGTON, TX Church of Christ</p> <p>P.O. Box 858 One block north of U.S. 69</p> <p>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;">NACOGDOCHES, TX Mound & Starr Church of Christ</p> <p>1439 N. Mound St.</p> <p>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;">NASHVILLE, TN</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;">AUSTIN, TX</p> <p style="text-align: center;">Cedar Park Church of Christ Brushy Crk. Rd. & 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;">COLLEGE STATION, TX</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;">FORT WORTH, TX</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;">IRVING, TX 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 http://www.flashnet/~westside</p>	<p style="text-align: center;">ODESSA, TX Crescent Park Church of Christ</p> <p>1415 Royalty</p> <p>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;">NASHVILLE, TN</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;">AUSTIN, TX</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;">COLUMBUS, TX</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;">FORT WORTH, TX</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;">LANCASTER, TX Dallas Avenue Church of Christ</p> <p>601 N. Dallas Ave.</p> <p>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;">SPRING CREEK CHURCH OF CHRIST</p> <p>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;">ROCKWOOD, TN</p> <p style="text-align: center;">Post Oak Rd. Church of Christ 1227 Post Oak Valley Rd.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: Glen Moore (423) 354-9416 or 354-0489</p>	<p style="text-align: center;">BAYTOWN, TX</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;">CORPUS CHRISTI, TX</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;">HARLINGEN, TX</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;">LANCASTER, TX</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;">CHURCH OF CHRIST IN VALLEY-HI (Near Lackland AFB)</p> <p>4302 SW Loop 410</p> <p>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 262-1018</p>
<p style="text-align: center;">ROCKWOOD, TN</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;">BAYTOWN, TX</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;">DALLAS, TX</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;">HOUSTON, TX</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;">LUFKIN, TX Church of Christ</p> <p>4th & Groesbeck 401 E. Groesbeck</p> <p>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;">SAN ANTONIO, TX</p> <p style="text-align: center;">Church of Christ in Valley-Hi (Near Lackland AFB)</p> <p>268 Utopia (IH 37 S.E.) Exit Pecan Valley)</p> <p>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;">SHELBYVILLE, TN</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;">BEAUMONT, TX</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 & Edwin Crozier (409) 866-1996</p>	<p style="text-align: center;">HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$95.00 PER YEAR \$25.00 PER QUARTER</p>	<p style="text-align: center;">HOUSTON, TX</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. Lanus, Jr. (713) 668-4810</p>	<p style="text-align: center;">LUFKIN, TX Timberland Dr. Church of Christ</p> <p>912 S. Timberland Dr.</p> <p>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;">SAN MARCOS, TX San Marcos Church of Christ</p> <p>2660 Hunter Road P.O. Box 669</p> <p>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;">WAVERLY, TN</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;">BEAUMONT, TX</p>	<p style="text-align: center;">DICKINSON, TX</p>	<p style="text-align: center;">HOUSTON, TX Church of Christ</p>	<p style="text-align: center;">MANSFIELD, TX Northside Church of Christ</p>	<p style="text-align: center;">SHERMAN, TX</p>

DIRECTORY OF CHURCHES

OGDEN, UT Westwood Village	OGDEN, UT Ogden Church of Christ	RICHMOND, VA West End	VANCOUVER, WA Church of Christ	VANCOUVER, WA Greenbay Road	VANCOUVER, WA 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 \$25.00 PER QUARTER \$95.00 PER YEAR</p> <p>YAKIMA, WA Church of Christ W. Washington Ave.</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>Pembroke Manor Recreation Building 4452 Hindsdale 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>FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</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>5201 Northwest Rd. Bible Study 9:30 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>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>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (06371) 17049 or 44529</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>POUND, VA 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>BREMERTON, WA 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 QUARTER \$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.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) 782-2132</p> <p>FAIRMONT, WV Eastside Church of Christ 934 East Park Avenue</p>	<p style="text-align: center;">ADVERTISING RATES On Church Ad Pages Rates on the church ad pages are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month — 12 times a year. Billing is done quarterly. Would the church where you worship like to be listed on the church ad pages?</p>	
<p>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>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>			

