

“I Think We’d Better Go”

J. Wiley Adams

Sometimes small children set some mighty fine examples for the adults in the congregation. Such an example was set recently by a six-year old who did not even realize that he was doing anything out of the ordinary.

We’ll call this young boy, Jacob, since that is really his name. His father was away on a business trip. His mother stays home and tends to her children and the ways of her household. How wonderful to see this happen in this day and time!

It was the time of year for colds, allergies, and sinus problems in Central Georgia. These ailments had run through the whole family as this kind of thing will do. Jacob had been running a fever but it had subsided. Still the little guy felt pretty bad.

But Wednesday night came. Time to go to services. Noting, as an attentive mother would do, that her son felt bad, she asked him if he felt like going. Without hesitation Jacob said, “I think we’d better go.” He knew that if he stayed home that his mother and two sisters would have to stay too to care for him. So the van pulled up to the building with all four of them. You can’t keep a good kid down!

I hope many adults in the church will read this and bow their heads in shame. Surely there are legitimate reasons for not being present but many hide under the ambiguous umbrella of “I feel bad.” My brother’s first gospel meeting in Newport, North Carolina (arranged for him by Harry Pickup, Sr.) would have been a non-meeting because of an awful throat condition that developed almost as soon as he arrived had it not been that the nice couple with whom he stayed “mopped” his throat every night and every morning throughout the meeting. But, preach he did. I mean he did. Sore throat be hanged!

Vol. XLIII August 19, 1999 No.
16

Editor: Mike Willis

Associate Editor: Connie W. Adams
Staff Writers

J. Wiley Adams	Irvin Himmel
Donald P. Ames	Olen Holderby
O.C. Birdwell, Jr.	Frank Jamerson
Dick Blackford	Daniel H. King
Edward Bragwell	Aude McKee
Paul J. Casebolt	Harry Osborne
Bill Cavender	H.E. Phillips
Bob Dickey	Donnie V. Rader
Johnie Edwards	Tom Roberts
Harold Fite	Weldon E. Warnock
Larry Hafley	Lewis Willis
Ron Halbrook	Bobby Witherington
Clinton Hamilton	Steve Wolfgang

Guardian of Truth Foundation

BOARD OF DIRECTORS

Connie W. Adams	Fred Pollock
Alan Birdwell	Weldon E. Warnock
O.C. Birdwell, Jr.	Mike Willis
Dickey Cooper	Steve Wolfgang
Ron Halbrook	

— Subscription Rates —

\$19.00 Per Year

Single Copies — \$2.00 each

Foreign Subscriptions — \$22.00

— Bulk Rates —

\$1.25 per subscription per month

Manuscripts should be sent to Mike Willis, 6567 Kings Ct., Avon, Indiana 46123. E-mail: mikewillis1@compuserve.com. All business matters should be addressed to O.C. Birdwell, Jr. who serves as Executive Vice-President for the Guardian of Truth Foundation. He is available by phone at 1-800-633-3216 or by mail at P.O. Box 858, Athens, AL 35611.

Subscriptions, renewals and other correspondence should be sent to Truth Magazine, P.O. Box 9670, Bowling Green, KY 42102.

Book orders should be sent to Truth Bookstore, P.O. Box 9670, Bowling Green, KY 42102. Phone: 1-800-428-0121.

Postmaster: Send change of address to P.O. Box 9670, Bowling Green, KY 42102.

Extending Fellowship To A False Teacher

Mike Willis

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds (2 John 9-11).

This text of Scripture warns a church against receiving into its fellowship those who are transgressing the doctrine of Christ, not being content to abide in the doctrine of Christ. In our age of loose fellowship, it is a concept that is not readily accepted.

The unity-in-diversity plea has rejected the concept expressed in this verse. The Christian Church calls for a unity-in-diversity with members of the Lord's church. The kind of unity they accept is one in which the Christian Church continues its unauthorized practices (which initially were the church support of missionary societies and instrumental music in worship, but now has expanded to church operated schools, women speaking in the assembly, receiving the pious unimmersed, etc.) and gospel preachers ceasing to preach that these practices are sinful. It is immaterial to the Christian Church whether or not we choose to use instrumental music in worship. The same unity-in-diversity plea has been espoused by our institutional brethren. The kind of unity they accept is one in which they continue to support their human institutions (colleges, orphan homes, hospitals, old folks homes, etc.), participating in the sponsoring church arrangement, and building "fellowship halls" (another name for recreational facilities ranging from a kitchen to a gymnasium). These brethren do not care whether or not we decide to support these activities so long as we do not condemn their participation in them. Some among us clamor for the same kind of unity on divorce and remarriage. They want to preach their doctrines that allow those who have divorced their mates for causes other than fornication to hold membership in the church while staying in these unscriptural marriages and want us to quit preaching that is unscriptural doctrine and conduct. They do not care that we do not accept into our fellowship those involved in unscriptural marriages and do not invite preachers who preach their false doctrines on divorce and remarriage, so long as we don't condemn them for doing those things!

The unity-in-diversity plea is a different platform of unity than is the plea for unity grounded on the revealed word of God. Just as we have uni-

see "Fellowship" on p. 504

The Greatest Task in the World

Connie W. Adams

The Lord's church has been given the greatest task in the world. It has been charged with the awesome duty of preaching the gospel to all mankind. The design of that message is to turn people from darkness to light, to "rescue the perishing."

Jesus said the gospel was to be preached to the whole creation (Mark 16:15-16). Paul said the church is the "pillar and ground of the truth" (1 Tim. 3:15). As such, it is expected to stand under and support the truth in the world. The church at Thessalonica was commended because from it had "sounded out the word of the Lord" (1 Thess. 1:8-10). The seven churches of Asia were described as candlesticks (lampstands) (Rev. 1:20). They were to be bearers of the light of the gospel.

The greatest task in the world has been ordered by the greatest Being in existence, God himself. This task can only be accomplished by following the wisdom of the God who ordered it. "The foolishness of God is wiser than men" (1 Cor. 1:25). God said, "My thoughts are not your thoughts and my ways are not your ways" (Isa. 55:8-9). The human mind would have required the massing of troops and the concentration of power to carry out this task. The mind of God ordained that there be no more complex arrangement than that of a local church doing what it can to the limit of its power, and the consecrated efforts of individual disciples whose hearts burn with a love for the souls of the lost.

The great worldwide spread of the gospel did not take place in the New Testament era until the concentration of thousands of members was scattered abroad (Acts 8:1-4). The scattering of the troops was contrary to anything the wisdom of men would have fashioned, but the wisdom and providence of God were behind it and it resulted in permeating the Roman Empire with the gospel.

The trend toward huge projects, mass meetings, great demonstrations of "our" numbers and "our" great men, and the concentration of power and resources in the hands of a few elderships in large congregations is but a symptom of a loss of respect for the wisdom of God and an over-estimation of the wisdom of men.

With each congregation sounding out the word of the Lord under its own elders, using its own resources and answerable to no board or con-

continued bottom of next page

"I Think We'd Better Go"
 J. Wiley Adams.....front page
 Extending Fellowship to a False
 Teacher
 Mike Willis 2
 The Greatest Task in the World
 Connie W. Adams 3
 Why Paul Left
 Roy S. Fudge..... 4
 Till
 Johnie Edwards..... 5
 In the Defense of the Apostle Paul
 Matthew Allen..... 6
 Communication is Vital
 Irvin Himmel 8
 King Saul's Treatment of Family and
 Friends
 Douglas W. Hill 10
 Jesus Prayed for Peter
 Donald P. Ames 12
 The Cure For Indifference
 Donnie V. Rader 13
 A Prospective Preacher's Credentials
 Larry Ray Hafley 14
 Have Sinned . . . And Repented Not
 Dan King, Sr. 16
 The Religion of Freemasonry
 Jarrod Jacobs 18
 Abortion: Fleshly and Spiritual
 P.J. Casebolt 20
 The Blood of the Cross
 Lewis Willis..... 21
 The Poor Excuse of Hypocrisy
 Steven J. Wallace..... 23
 The Quartet
 Louis J. Sharp 26

Why Paul Left

Roy S. Fudge

There was a series of lessons given in Fort Worth, Texas in 1948 entitled "Why I Left." A number of different people told why they left their former religious bodies.

Saul of Tarsus left his former religious ties. Why? When we look at Saul we find he grew up in an important city (Acts 21:39). Saul must have been of a prominent family since they were Roman citizens (Acts 22:27). They were strong religious believers being Pharisees (Acts 26:5). Saul went to Jerusalem to study under the best teachers. He sat at the feet of Gamaliel (Acts 22:3). He was at the head of his class (Gal. 1:14). Not only that, but he was well liked by the High Priest (Acts 9:2). His zeal had no bounds (Acts 22:3). It seems Saul had everything any young man could want. So why did he leave it all?

As Saul was letting his zeal and conscience guide him, he went to Damascus to destroy all who followed Christ. However before he reached the city he had a change of heart. A great light shown about him and he heard a voice calling his name. This we read in Acts 9:5. He asked, "Who are you Lord?" The answer came, "I am Jesus, the one you are persecuting." He saw and talked to Jesus (1 Cor. 15:8). Paul always kept a good conscience (Acts 24:16). He was honest in all he did.

Being honest he looked beyond this life (1 Tim. 4:8). He could not be happy if he was untrue to himself. Paul said, "It is not I that live but Christ lives in me" (Gal. 2:20).

clave known to man, and with each disciple personally doing all he can to teach the truth wherever his influence extends, then the task can and will be accomplished in harmony with the wisdom of the Being who ordered it. Let us be content to work according to his will. But let us not be content until we have done exactly that. Let's get on with God's work in God's way.

P.O. Box 69, Brooks, Kentucky 40109

He had given himself to God. Looking beyond this life he saw the prize set before him (Phil. 3:14). He recognized he was a sinner. Seeing himself as God saw him caused him to want to change. He wanted God to forgive him. He asked what Jesus would have him to do (Acts 9:6). Jesus told him to go into the city and it would be told him what to do. Ananias was sent to him. He told him to arise and be baptized and wash away his sins (Acts 22:16; 9:17-18). Paul was determined to do what was right in the sight of God (2 Tim. 3:10-11). Paul understood his duty before God and lived as God would have him to do (1 Cor. 9:16). It was his duty to preach to and save as many people as he could (Rom. 10:1).

Do we love God as Paul did? Will we give ourselves wholly to him? Do we have that desire to be forgiven and go to live with the redeemed of all ages?

1150 County Highway 45, Hayden, Alabama 35079

Bible Text Books

Proverbs

by Mike Willis

A good study for teenage or adult classes.

\$3.25

Johnie Edwards

The word "till" is important in the understanding of many Scriptures. This study is designed to show the value of the word "till."

Till All Be Fulfilled

As Jesus taught about the law of Moses, He said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17-18). The word "till" limits. We are told by some that Jesus did not fulfil the law. He said he did. The passage does not say the law would not pass away.

It says "the law would not pass away till all be fulfilled." The law did not go in parts, when it went, all of it went at the same time! In fact there is no "jot" or "tittle" of the law that Jesus did not fulfill.

Till My Change Come

Job wrote of the brevity of life when he said, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come" (Job 14:14). Man's waiting time there is limited. It is limited till a change comes. One of these days, we all will change worlds. The wise man said, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). We are here till this takes place. James penned, "For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26). Man's earth-life will continue till his spirit leaves his body. The coming of Christ will find that, "... that the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52). Those living on the earth when Christ returns will, "... all be changed ... for this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:51-52).

Till We All Come in the Unity of the Faith

As the apostle Paul discusses the giving of "gifts unto men" (Eph. 4:8-12); he mentions, "And he gave some, apostles; and some, prophets; and some evangelists; and some pastors and teachers; for the perfecting of the

saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, carried about by every wind of doctrine" (Eph. 4:11-14). These gifts the Lord gave, designed to bring about unity as the truth demands. This enabled men to grow, become complete and be, as Paul wrote the Colossians, "... grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:23). Ephesians 4:3 urges, "Endeavoring to keep the unity of the Spirit in the bond of peace." Paul then tells us that we can be united as we adhere to the seven ones of unity (Eph. 4:4-6). If you are thinking of the nine spiritual gifts of 1 Corinthians, they were given till "that which is perfect is come" (1 Cor. 13:10). This has reference to the time that all of the faith would be completed, or until such time as, "... the faith which was once delivered" (Jude 3).

Till The Seed Should Come

In discussing the closing out of the law of Moses and the bringing in of the new covenant, Paul asked and answered the question. "Wherefore then serveth the law: It was added because of transgression till the seed should come to whom the promise was made . . ." (Gal. 3:19). Just what is the limitation of this serving law? The word "till" holds the duration. "... till the seed should come." Now who is the seed? Galatians 3:13 tells us, "... And to thy seed, which is Christ." So the law of Moses was in effect till Christ came and died on the cross. The law then was "... took, out of the way, nailing it to his cross" (Col. 2:14). So, we today live under and are subject to the law of Christ (Gal. 6:2).

4121 Woodyard Rd., Bloomington, Indiana 47404

Subscribe for a friend!

In the Defense of the Apostle Paul

Matthew Allen

As Paul taught the Christians of the first century, he was revealing the law of Christ as expressed by the Holy Spirit. It simply was not “just his opinion.” The law of Christ is applicable to all generations — including those living in 1999!

The number of people wishing to conduct themselves in or applaud deviant sexual behavior or other immoral activities seems to be growing at an alarming rate. We are in the midst of a society that glorifies ungodly behavior as being freedom of expression while at the same time it viciously attacks morally minded people as being right wing extremists. That the assault by the mainstream media on biblical values continues is very evident and often goes unchecked by the majority of complacent, self-satisfied Americans. It is enough to depress even the most optimistic of persons.

Recently, I was given an article entitled “Reassessing the Apostle Paul” which appeared in the April 5, 1999 edition of U.S. News & World Reports. The article, written by Jeffery L. Sheler, describes Paul as “a tireless missionary and prolific theologian, . . . more instrumental in the founding of Christianity than anyone else — even Jesus Himself” (52). While the article endeavors to describe many of his life events (conversion, the thorn in the flesh, and his persecution of Christians before coming to Christ) it summarizes several new theories being supported by “prominent theologians.”

One theory as explained in the article reads, “Paul was intense-

ly apocalyptic and believed that Christ’s second coming was imminent. Consequently, he did not intend his sometimes stern judgments on doctrinal matters and on issues of gender and sexuality to become church dogma applied, as it has been, for nearly 2000 years” (52). While it was a common belief among first century Christians that the return of Christ was imminent (as expressed in 1 Thess. 4:13-5:11), who is to say that Paul meant that the things he taught only to be applied to them of that generation?

Who is to say that the doctrinal matter established by Paul was merely his opinion? One must remember that the New Testament is not a collection of the personal beliefs of several men, but rather the inspired Word of God! Peter says knowing this first, that no prophecy of Scripture is of any private interpretation (origin) for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit (2 Pet. 1:20-21). Not only did the personal judgment of Paul condemn homosexuality and state the proper role of women — it was and is the law of God expressed by the Holy Spirit!

Peter defended the writing of Paul as being the wisdom given to him in 2 Peter 3:15. Paul reminded his read-

ers in several instances that his words were not his own. Observe:

These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches . . . (2 Cor. 2:13).

The commands were not solely from Paul, but the Lord (1 Cor. 7:10).

The things which I write to you are the commandments of the Lord (1 Cor. 14:37).

The Thessalonians welcomed the teachings of Paul and the apostles not as the word of men, but as it is in truth, the Word of God (1 Thess. 2:13).

In 1 Corinthians 14:37 Paul stated the things he wrote were the commandments of the Lord.

In 1 Timothy 6:3-5 Paul taught that if one did not consent to "the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing . . . (and) from such withdraw yourself.

As Paul taught the Christians of the first century, he was revealing the law of Christ as expressed by the Holy Spirit. It simply was not "just his opinion." The law of Christ is applicable to all generations — including those living in 1999 (Heb. 13:8)! Homosexuality and feminism are just as wrong today as they were 2000 years ago!

The above reasoning is nothing more than a careful disguise of the belief that certain biblical principles are not relevant to people today. Most of the biblical principles some claim not to be relevant are those that go against politically correct and deviant lifestyles. However, principles concerning love, and especially forgiveness (which many confuse with tolerance) are championed by liberal theologians. But what does

the standard say?

The New Testament teaches the Christian not to turn away from the pattern established by the Apostles. Please note 2 Thessalonians 3:14 and Galatians 1:7-9. In 2 Timothy 4:2-4 Paul charged Timothy to "preach the Word! . . . for the time will come when they will not endure sound doctrine, but according to their own desires they will heap up for themselves teachers; and they will turn their ears away from the truth." The book of 2 Timothy was written just before the death of Paul (see 4:6-8). He knew following his death (through inspiration of the Spirit) that believers would depart from the truth. These words were meant to be applicable for all generations — up to the return of Christ! Jesus said, "Heaven and earth will pass away, but My words will by no means pass away" (Matt. 24:35). Indeed there are many who cannot endure sound doctrine! The idea that certain teachings of Scripture are not relevant today is simply an open rebellion against the authority of Almighty God!

Some liberal theologians now assert that Paul's writings have been adjusted by "church leaders" to conform his writings to their particular opinion. Sheler writes, for all of his energy and influence, Paul wrote only a fraction of the New Testament letters that tradition ascribes to him, and even some of those were subsequently altered by others to reflect later developments in church theology (52). Sheler goes on to write, ". . . the most flagrant 'anti-women' statements may have been added to the text by later church scribes . . . and . . . Paul's views on homosexuality may have been misconstrued" (55). While there may have been a mis-translation here and there one may know with confidence that the Bible as we have it today is indeed

the inspired word of God. How?

Beginning at the end of the first century, Christians began to write down copies of the exhortations of the apostles. Most of the New Testament could be reproduced from the second century writers Origen, Clement of Alexandria, and Tertullian. Also, during the second century, the text was translated into the common languages of the people where it went. There are over 9,000 manuscripts of the New Testament printed in language other than Greek — all dating from the second century. Most of the manuscripts were found all over the known world and have given scholars a good chance to verify later Greek manuscripts. The texts we have today match the texts from the second century.

When people refuse to conform their lives with the truth of the Scriptures, they must resort to the tactics of assuming the motives of the Apostles and inspired men. As noted above, some even have to go to the extreme of claiming that uninspired men have tainted the text with their biased opinions/judgments. These assertions should be proof positive that the practices and attitudes they attempt to bring into "religion" are contrary to the clear teaching of God's word. Jesus said, "This is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil" (John. 3:19).

Let us conform our lives to the Word of God which is found within the pages of the New Testament! Jesus said that the "Word will judge us on the last day: He who rejects

Communication Is Vital

Irvin Himmel

We could not know what pleases God and what violates his will if there were no communication from him. He has “revealed” by the Spirit the things of God (1 Cor. 2:10-13).

The ability to communicate effectively is a mark of leadership. President Franklin D. Roosevelt, a Democrat, spoke meaningfully to the hearts of Americans in the depression years. His “fireside chats” carried live across the nation by radio struck responsive chords. My aged Grandmother Melton admired Roosevelt as a speaker. President Ronald Reagan, a Republican, gained the reputation of being the “great communicator.” He expressed himself with clarity and persuasion.

To communicate is to impart, transmit, or convey knowledge or information; to reveal or make known so that others will understand; to notify or apprise; to disseminate facts or ideas. We transmit and receive thousands of communications daily. These communications relate to many facets of life. Stop and think of the importance of communication.

1. Communication is essential to our having the proper relationship with God. We could not know what pleases God and what violates his will if there were no communication from him. He has “revealed” by the Spirit the things of God (1 Cor. 2:10-13). That which was a “mystery” (something hidden or concealed) was made known to the apostles and prophets by the Spirit (Eph. 3:1-5). By reading what inspired men wrote we gain understanding. God has not left us to guess what his will is, nor has he left us to direct our own footsteps (Jer. 10:23). Through the Scriptures the information we need to obey God is conveyed.

2. Communication is critical in marriage. Some husbands and wives are so busy pursuing their individual careers that they are seldom together. Instead of developing understanding, they grow apart. Or, a husband and

wife may get angry or become peeved over something. They do not talk freely. Instead of communicating with each other about their finances, likes and dislikes, in-laws, sex, work situation, or whatever problems they have, they refuse to talk. When communication breaks down, real trouble is on the way.

3. Communication is crucial in the parent-child relationship. An exasperated mother wrings her hands and exclaims, “I just can’t talk to Mary these days.” Previously Mary had shouted to her mother, “Don’t preach to me; just take me to the mall.” A barrier has come between mother and daughter. Words and acts which convey understanding are blocked. Until communication is restored there will be a strained and unpleasant relationship. Teenagers often speak a language of their own. Parents may have difficulty in understanding the emotions of their youngsters. Older people can lose touch easily with the younger generation. Good parents look for ways to communicate with their offspring. Father and mother must be willing to listen. Above all, parents must communicate to their children by example and word so as to train them in the admonition or instruction of the Lord (Eph. 6:1-4). Godly parents are never too busy to discuss with their children whatever problems they have.

4. Communication is necessary in converting the lost. Despite the strained relation between Jews and Samaritans, Jesus engaged the Samaritan woman at the well in conversation. He talked to her about the water of life, worship, and his being the Messiah (John 4). Philip arrested the attention of the Ethiopian by asking, “Understandest thou what thou readest?” This question led to the opportunity of opening his mouth and preaching to the Ethiopian about Jesus. And that led to the Ethiopian’s

confessing Christ and being baptized (Acts 8:30-39). There are numerous ways of communicating gospel truth to the lost. Some can talk on a one-to-one basis who could never preach a public sermon. The essential thing is to find a way of arousing interest and imparting knowledge of the word of God.

5. Communication is vital when saints assemble to worship. A brother who is asked to lead prayer should speak slowly, distinctly, and with adequate volume. Others cannot say "Amen" unless the leader communicates his thoughts. One who talks so low that he cannot be heard is not "leading" prayer. He is merely praying privately while others are straining to hear. One who stands up to make announcements must be able to communicate. Some mumble and stumble, fail to check their information beforehand, and do not express themselves clearly. Misunderstandings result.

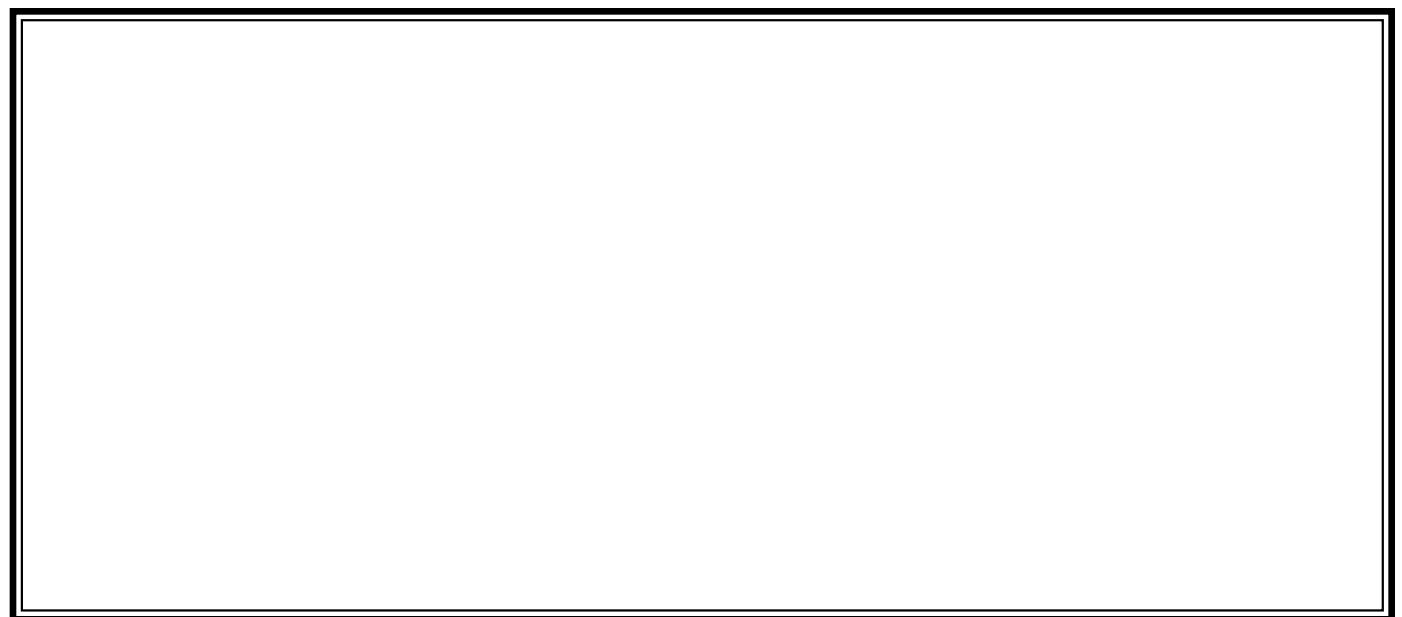
6. Communication is highly important in public preaching. The task of every preacher is to preach the gospel. He must present the message in language which his hearers can grasp. It is very easy for one who is thoroughly familiar with the Bible to shoot over the heads of people who have never studied God's book. In his choice of words and illustrations, the preacher should strive for simplicity and understandability. He must remember that his aim is to impart information concerning the word of God, to stimulate interest in righteousness, to challenge to nobler living, and to lead people through sound teaching. He must, "Preach the word . . . reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). Some preachers are more effective in communicating to some audiences than to other audiences. There are preachers

who are better at exhorting and motivating than imparting knowledge. The personality of the preacher, his style of presentation, his speaking ability, and other factors influence his power as a communicator.

7. Communication is indispensable in reconciling and restoring. "Moreover if thy brother trespass against thee, go and tell him his fault . . ." (Matt. 18:15-17). That directive cannot be carried out without communication. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." That calls for more communication. "And if he neglect to hear them, tell it unto the church . . ." That necessitates communication to the church. "But if he neglect to hear the church . . ." That implies communication by the church to the offender. "Let him be unto thee as an heathen man and a publican." The instructions in Galatians 6:1 to restore one overtaken in a fault demand communication between the spiritual and the one who has stumbled.

8. Communication is compelling for elders as overseers of the church. Problems arise when elders fail to keep the church informed. What information do elders need to communicate to the flock? Why do elders neglect to communicate as they should? How may the overseers best communicate with the church? These matters will be explored in an article to follow.

Remember that communication is vital. Even in ordinary conversations we sometimes fail to speak and listen carefully. All of us occupy roles that necessitate clear expression and transmission of thought. Poor communication can bring painful consequences.
2820 Hunterwood Dr. S.E., Decatur, Alabama 35603-5638



King Saul's Treatment of Family and Friends

Douglas W. Hill

Remember the story of Saul? He was the first king of Israel. He began very humbly, but in the end, his self-will, anger, and jealousy began to be displayed (1 Sam. 9-11).

In facing the Philistines, Saul was to wait for Samuel to come and sacrifice. Yet, as Samuel did not come immediately, Saul took it upon himself to offer the sacrifice even though it was not his place to do so. For this cause, God promised to remove the kingdom from him and to give it to a man after his own heart (1 Sam. 13:8-14). From this we see that Saul sought his own, rather than God's, will.

As time passed, we again see Saul facing the Philis-

tines. In this case, Israel stands intimidated and afraid of Goliath's challenge to them to send out a champion. When the young man David came and slew Goliath, the Philistines fled before Israel. Then a song was sung, "Saul hath slain his thousands, And David his ten thousands." Saul was very wroth and displeased by this, and "eyed David from that day forward" (1 Sam. 17-18).

Rather than humbling himself and admitting his errors, Saul allowed jealousy and bitterness to remain in his heart. He came to the point where he was enraged against his own son, Jonathan, for being a friend to David (even though neither Jonathan nor David had done any wrong). Saul even threw a spear at Jonathan in 1 Samuel 20.

What does all of this illustrate? It shows how a self-involved person, one who trusts in self rather than God, can be defensive, mistreating, and persecuting even those who have done him no wrong. Saul's guilt and defiled conscience simply waxed worse and worse, for he did not repent, confess, and forsake his sins as he should have. Instead, he became jealous and angry, and he sought to destroy those who (in his skewed view) challenged his will and desires.

Can such happen today? It certainly can, if we allow it (Jas. 3:13-18). Do we allow sin to remain in our lives? Do we truly repent, confess and forsake sin (Acts 8:22; 1 John 1:9)? Or do we harbor ill will and resentment because things have not gone our way?

Brethren, let us always behave like true followers of Christ. Beloved, let us always behave ourselves like brethren. And remember, this behavior begins in the heart (Prov. 23:7).

2447 Becker, New Braunfel, Texas 78130 Douglaswh@juno.

Old Testament History

by Wilbur Fields

Revised, expanded, and updated, this overview of the Old Testament is "designed to help you understand and teach the Old Testament with clarity and power!"

Price — \$24.99

Jesus Prayed for Peter

Donald P. Ames

Peter was a very impetuous young man, often acting first and thinking of the consequences later. In Luke 22, Jesus explained to Peter that his impetuous nature was about to get him into trouble. Satan had demanded permission to sift the disciples “as wheat” (v. 31). Despite Peter’s strong affirmation that he would be able to withstand such an assault, Jesus noted that Peter would deny him three times that very evening. But, first he addressed the assault by Satan, and said, “But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.” Jesus knew Peter was about to stumble, but still he said, “I have prayed for thee.” Why?

It Would Make a Difference

First of all, I would suggest Jesus prayed for Peter because he knew it would make a difference (see Jas. 5:16). Some claim that all of our actions are “predestinated” by God, that we have no choice or individual response of our own. If so, why did Jesus bother to pray for Peter? If all Peter’s actions were predestinated, of what value was a prayer by Jesus for Peter? Jesus knew Peter was headed for trouble, but he prayed anyway, because he knew that prayer could help! He knew Peter had some hard choices ahead, but they were choices! Luke 7:30 and Matthew 23:37 remind us we can reject God’s purpose for us (2 Pet. 3:9). Jesus knew prayer worked. He had prayed, and God had answered his prayers on many occasions. Now he sought the throne of God in behalf of Peter. Sometimes that may be the only way we can help someone, but let us not underestimate the importance of this avenue of help. If Jesus knew prayer could help, shouldn’t we seek it more often as a way of helping others?

Because He Cared

Secondly, Jesus prayed for Peter because he cared! So often we tend to think of God as uncaring, waiting for us to make a mistake so he can “zap us into hell.” My friends, it “jest ain’t so!” God is not willing that any should perish (2 Pet. 3:9), but that all people be saved. Obviously, if we reject his will, we can — and will — be lost, but it will be in spite of and not because of God. The Bible gives us a picture of a God who does care: he sent his Son as proof of that love (John 3:16). The Bible tells us he had

“compassion” (Matt. 9:36), and on one occasion that he “wept” (John 11:35). Peter had already made mistakes, and being impetuous, more lay ahead. He was about to deny Jesus on three distinct opportunities. Yet Jesus did not write him off or cast him away. He prayed for him because he loved him. He loves us as well, and is on our side, serving as our advocate (a lawyer called on to defend us — 1 John 2:1). Is it any wonder the writer of Hebrews says that we are to “come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need” (4:15-16). We must never lose sight of the fact Jesus wants us to succeed and wants what is best for us. He prayed for the strength we could find in unity (John 17:20-21) knowing how vital that unity would be in the trying times of Christianity (as well as in reaching out to teach others). When we truly care, we will want to pray for others, knowing it is one way we can help them!

It Would Comfort Him

He also let Peter know that he was praying for him — it would be a source of comfort and strength later on. If you knew Jesus really cared that much, wouldn’t it help you in your time of grief and temptation? My friend, he does and he has let us know (cf. Luke 15:3-7, John 10:10-15). Jesus let Peter know so that later in his deep grief (Matt. 26:75), when he was telling himself how badly he had failed Jesus, and asking himself where he should go next, he would remember Jesus loved him still and had offered these words of comfort earlier. Peter could know Jesus still loved him, still cared, and still wanted him. Perhaps a small matter unless you were standing in Peter’s shoes at that point in time! When we let others know we care and are praying for them, it is comforting. Paul sought such prayers in 2 Thessalonians 3:1-2.

It Helped Challenge Peter

It also served as the challenge now set before Peter. “When thou turn again. . .” Jesus had expressed confidence, and Peter could be reminded of that. He now had a sense of direction, a purpose: To make Jesus proud of him again! And his first task: Strengthen thy brethren! You’ve been there and back, now help them (cf. 2 Cor. 1:4) deal with the same problems you wrestled with.

The Cure For Indifference

Donnie V. Rader

What can a church do when there are members who are indifferent? What can those who are indifferent do to overcome their problem? Let's consider the Bible answer:

1. Preach and warn. Paul wrote, "Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. 1:28). This verse mentions a goal and how it is to be accomplished.

The goal: ". . . that we may present every man perfect in Christ Jesus." The one who is perfect is mature; not indifferent. How it is to be accomplished: "Him we preach, warning every man and teaching every man . . ."

Preaching is God's remedy. It is the power of God unto salvation (Rom. 1:16). We do not need gimmicks, fancy buildings, social programs, entertainment or activities for the whole family to interest those who are indifferent. We

From there we see Peter's repentance and resolve grow, as he moves on to preach on the day of Pentecost (Acts 2), stand up firmly for Jesus (Acts 4:19, 5:29), become a leader in the church (Gal. 2:9), and eventually serves as an elder (1 Pet. 5:1).

Obviously Peter had many of these characteristics already, which was one reason Jesus selected him as an apostle in the first place. Yet they needed to be harnessed and put to the proper use. But the trust, comfort, love, concern, and confidence expressed as Jesus told Peter he was praying for him must have also helped him rise to the challenge before him in the days that followed. Let us never underestimate the power of prayer, but use it more often as we strive to help one another. And from this example, may we always be reminded of how much our Lord does care what befalls us.

809 W.S. Third, Shelbyville, Illinois 62565-1924

just need to preach and warn! Jesus said to the lukewarm church at Laodicea, "As many as I love, I rebuke and chasten" (Rev. 3:19). Soft soap preaching won't do it.

2. Repent. Churches that had a problem with indifference were told to repent. Ephesus was told, "Remember therefore from where you have fallen; repent and do the first works . . ." (Rev. 2:5). Laodicea was told, "Therefore be zealous and repent" (Rev. 3:19).

Repentance involves a change of mind. It is prompted by godly sorrow (2 Cor. 7:10) and results in a change of life (Rom. 6). All of this is found in the letter to the church at Ephesus (Rev. 2:5). (a) Godly sorrow: "remember therefore from where you have fallen," (b) A change of mind: "repent," (c) A change of life: "and do the first works."

If you recognize the signs of indifference in your life, you need to repent!

3. Study. Faith is based upon the word of God (Rom. 10:17). The more we study, the stronger our faith becomes (2 Thess. 1:3). The stronger our faith is, the more indifference fades. Study involves more than a casual or quick reading of a chapter or few verses. It consists of reading the text, meditating upon it, learning what it means, and seeing how it applies.

4. Be a doer of the word. It is not enough to learn what the Bible says, we must be doers of the word and not hearers only (Jas. 1:21-25). We must activate what faith we have (Jas. 2). One who is indifferent obviously has a weak faith. However, if he will use what faith he has, it will grow. It is like exercising a weak muscle. The more we use it, the stronger it becomes. The more we exercise our faith, the easier it is to continue in the practice.

Indifference, by its very nature, is a hard problem to battle. However, it can be overcome.

408 Dow Dr., Shelbyville, Tennessee 37160-2208 drader@cafes.net

A Prospective Preacher's Credentials

Larry Ray Hafley

Brother Olen Holderby, a faithful evangelist in Alameda, California, gave me a copy of a guideline for selecting a preacher which had been drawn up for use in a local church. Brother Holderby withheld the identity of the church involved. It is not germane to our purpose, so we shall pass it along and make a few observations.

Things of Interest in a Prospective Preacher for the Church In . . .

1. Member of the Lord's Church
2. Good References
3. Resume Should Be Provided
4. Good Pulpit Speaker
 - A. Simple Speaker
 - B. Capable in Presentation
 - C. Comfortable
 - D. Shows Good Preparation
 - E. Know the Truth and Presents it Well
 - F. Energetic
5. Interested in Beginning Cottage Classes
 - A. In Addition Has Demonstrated Himself as a Capable Teacher
6. Good Reputation
7. Has a Sincere and Strong Desire to Serve the Lord
8. Has Experience in Young People's Classes
 - A. As a Teacher
 - B. Some Suggested Subject Matter
9. Has a Good Outlook on the Following Items:
 - A. Visiting Those Who Have Fallen Away
 - B. The Potentials for this Congregation
 - C. Working with the Group Here In . . .
 - D. Has a Desire for the Work In . . .
10. Is Ready to Work with the Group (as the group should be ready to work with him and his family)
11. Has a Desire to Teach the Word of God by Scriptures and Not By Man Made Design
12. An Individual Who Does Not Feel as Though Divorce and Remarriage Is a Platform for the Lord's Church
13. One Who Loves the Lord and Does His Will
14. In General, a Man Around the Age of 45-50 Years

Observations And Reflections

First, since divorce and remarriage are not to be considered as "A Platform for the Lord's Church," it will help us to know what a "platform" is. Webster says it is "a declaration of the principles on which a group of persons . . . stands." If the preacher should not feel that marriage and divorce is one of "the principles on which" the church, "the pillar and ground of the truth" stands, should the elders, deacons, and brethren "feel" the same? If gospel preachers can "feel" Matthew 5:32; 19:9 are not part of the principled platform and pattern of the truth on divorce and remarriage, how do we deny the Baptist preacher the right to "feel that baptism is not part of the platform for salvation" (Mark 16:16; Acts 2:38; 22:16)? I thought we were to walk by faith, not by feeling (2 Cor. 5:7).

Second, if one should critically comment on the guidelines above, would he be violating that local church's autonomy? If "yes," must he remain mute and not question item number "12"? If "no," how do we qualify an issue to see whether or not criticizing it will result in a violation of a church's autonomy — music in worship, premillennialism, institutionalism?

Third, if an "Individual . . . Does Not Feel as Though Divorce And Remarriage Is a Platform For The Lord's Church," may he also feel the same about homosexual marriages and polygamy? If he "Does Not Feel as Though (Homosexuality And Polygamy Are . . .) Platform(s) For The Lord's Church," should he be regarded as a "prospective preacher"? If not, why the one and not the other?

Too, along this same line, what shall we say about social drinking, dancing, immodest apparel, gambling, "and such like"? Is "An Individual Who Does Not Feel as Though Opposition to Social Drinking Is a Platform For The Lord's Church" a prospective preacher?

Fourth, just how does one who "Knows the Truth and Presents it Well" (qualification # 4E) avoid the truth and

application of Matthew 5:32 and 19:9? If one “knows the truth”; namely, that “whosoever shall put away his wife, except it be for fornication, and shall marry another, commiteth adultery,” shall he be permitted to “present it well,” or not at all?

If a couple in an unscriptural marriage (as per Matt. 5:32 and 19:9) should present themselves for membership in that local church, would their petition be a “platform” for reception or rejection? Would the preacher who “Knows the Truth and Presents it Well” be allowed to do so? (What if a well known preacher who endorses the marriage of the couple living in adultery were preaching that morning? Could the brethren accept their widely known brother but reject the couple who practices what he preaches?)

Fifth, how do we “square” items number eleven and thirteen with item number 12? Surely, “One Who Loves the Lord and Does His Will,” and who will “Teach the Word of God by Scriptures and Not by Man Made Design,” will insist on applying the Lord’s teaching to those who are living in marriages contrary to it.

Sixth, if a brother in that local church puts away his wife and marries another without the cause of fornication, should the preacher “Feel as Though (That Man’s) Divorce and Remarriage Is a Platform for the Lord’s Church”? Or, shall that man be allowed to divorce his wife without the cause of fornication, marry another, and still be received? When (and for whom) is divorce and remarriage a “platform” and when is it not? Perhaps those responsible for the standards above will favor us with an answer.

Worse yet, what if a “prospective preacher” comes for a “try out” and what if he fits their bill of particulars in every area, and, then, as they are about to offer him the work, he says, “Brethren, now that we agree that ‘divorce and remarriage is not a platform for the Lord’s church,’ let me tell you that my present wife is my second one. I put away my first wife because we just could not get along. I’m sorry for that, but now I’m happily married, and I’m glad this second marriage is not going to be a problem with you brethren.” What then? Does divorce and remarriage suddenly become a platform? Or is it only a “platform” for accepting a preacher but not a “regular” member?

Seventh, the “prospective preacher” must be one who visits “Those Who Have Fallen Away” (# 9A). Have those who have divorced and remarried without the cause of fornication “fallen away”? If a single, young brother marries a lady who has been put away, has he “fallen away,” since “whoso marrieth her which is put away doth commit adultery” (Matt. 19:9b)? If so, does divorce and remarriage then become a “platform for the Lord’s church”? If so, what if the preacher who was employed

because he did not consider divorce and remarriage a “platform for the Lord’s church,” refuses to treat it as such in the case of the young man cited above? What if the preacher does not view the young man as having fallen away while the rest of the church does? Can divorce and remarriage suddenly become a platform for the brethren but not the preacher?

Eighth, item number five says, “Interested in Beginning Cottage Classes.” Suppose the preacher “Who Does Not Feel as Though Divorce and Remarriage Is a Platform for the Lord’s Church” begins a “cottage class” with a couple and teaches them the truth. After much study, they express a desire to become Christians. As they prepare to be baptized, they inform the preacher that they have both been unscripturally married and divorced and that this has kept a Baptist church from accepting them, and they wonder if it will be a problem “in the Church of Christ.” What, then?

This very thing has happened to me. I have taught folks who were interested in becoming Christians and who, suddenly, spoke about other churches refusing them over their “marriage situation.” Tell us, ye who say that marriage and divorce should not be a platform for the Lord’s church, what shall we say to such a couple? Do we baptize and accept them without repentance and allow them to continue living in adultery? What should the preacher do? If he refuses to baptize them until they repent and cease living in adultery, has he made “divorce and remarriage . . . a platform for the Lord’s church”? These are real predicaments of sin. They cannot be shrugged off by refusing to face the issue and by dismissing it as a matter that should not be a “platform for the Lord’s church.”

Ninth, will someone explain to me the difference between placing divorce and remarriage in Romans 14 and the acceptance of the stipulation of qualification number 12? Just tell me how that item 12 is wrong but that placing the issue in Romans 14 and accepting the same people in adulterous marriages is right.

Finally, how many things can you insert in item number 12 above? How about baptism? Max Lucado would insert it into number 12. What of mechanical instruments of music in worship? Rubel Shelly would place it in number 12. Like unto baptism, music, and divorce and remarriage, what else could be placed in item number 12? How many things shall we refuse as “a platform for the Lord’s church”? No matter how broad is your list, the next generation will expand it — “they will increase unto more ungodliness” and “evil men and seducers shall wax

4626 Osage, Baytown, Texas 77521 LarryHafley@com-
puserve.com

Have Sinned . . . And Repented Not

Dan King Sr.

Sin is principally an offence against the nature of our Holy God. It does denigrate the human spirit and diminish one's estimation of himself, but that is not the point of forgiveness. Sin insults the holiness of God.

We cannot assume that the forgiveness of our sins is immediate and automatic, just because we enjoy a relationship with Jesus Christ. Many people today behave as if this were so. It is worthwhile therefore, to examine this important question.

Forgiveness for the alien sinner results from compliance with the will of God: (1) Faith in Christ (Acts 15:9 "cleansing their hearts by faith"); (2) Repentance regarding past sins committed (Acts 2:37, 38 "What must we do? Repent . . ."); (3) Confession of faith in Christ (Rom. 10:9, 10 "with the mouth confession is made unto salvation"); and, (4) Baptism into Christ for remission of sins (Acts 2:38; 22:16). The consistency of all biblical examples of response to the gospel of Christ gives us the definite impression that there is a pattern for acceptance of the grace of God by the alien sinner. When those requirements are met by the submissive penitent, then God grants forgiveness of sins. This is what is sometimes referred to by Bible students as the "first law of pardon."

In similar fashion, forgiveness of sin for the Christian results from compliance with the will of God for him or her: (1) Repent of the particular wickedness committed (Acts 8:22 "Repent therefore of this thy wickedness . . ."); (2) Prayer for forgiveness (Acts 8:22 "and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee . . ."). This passage assumes that there exists a pattern delivered to us by the apostles for access into the forgiveness of sin for the child of God also. Some Bible students have called it a "second law of pardon."

Consistent with this pattern is John's discussion of

"walking in the light" and the momentary failures which may occur in our lives: "If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:6-9). This passage demands that we confess our sins, and so put them behind us. Making a clean break with sin is most important to the process, for otherwise we have not met the terms of pardon set by God in his word.

I believe that it is this situation which is described by Paul in his second letter to the Corinthians, when he wrote:

For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest again when I come my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed (12:20-21).

Evidently these church members were guilty of sin which they had "swept under the rug," feeling that because they had ceased committing the wrongs, they were therefore forgiven by God. Paul's stern rebuke is clear evidence that one cannot merely "forgive himself" by

such personal fiat. This is the same thing as “pronouncing oneself forgiven!” More is assuredly required.

Behavior of this kind assumes that sin is against one’s own self, whereas the Bible says sin is against God. Sin is principally an offence against the nature of our Holy God. It does denigrate the human spirit and diminish one’s estimation of himself, but that is not the point of forgiveness. Sin insults the holiness of God: “Against thee, thee only, have I sinned, And done that which is evil in thy sight; That thou mayest be justified when thou speakest, And be clear when thou judgest” (Ps. 51:4).

It also assumes that forgiveness takes place in one’s own mind, whereas the Bible says forgiveness takes place in the mind of God. David begs for God’s pardon, recognizing that he (God) is the offended party, and so, the one who must forgive: “Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow. Make me to hear joy and gladness, That the bones which thou hast broken may rejoice. Hide thy face from my sins, And blot out all mine iniquities. Create in me a clean heart, O God; And renew a right spirit within me” (Ps. 51:7-10).

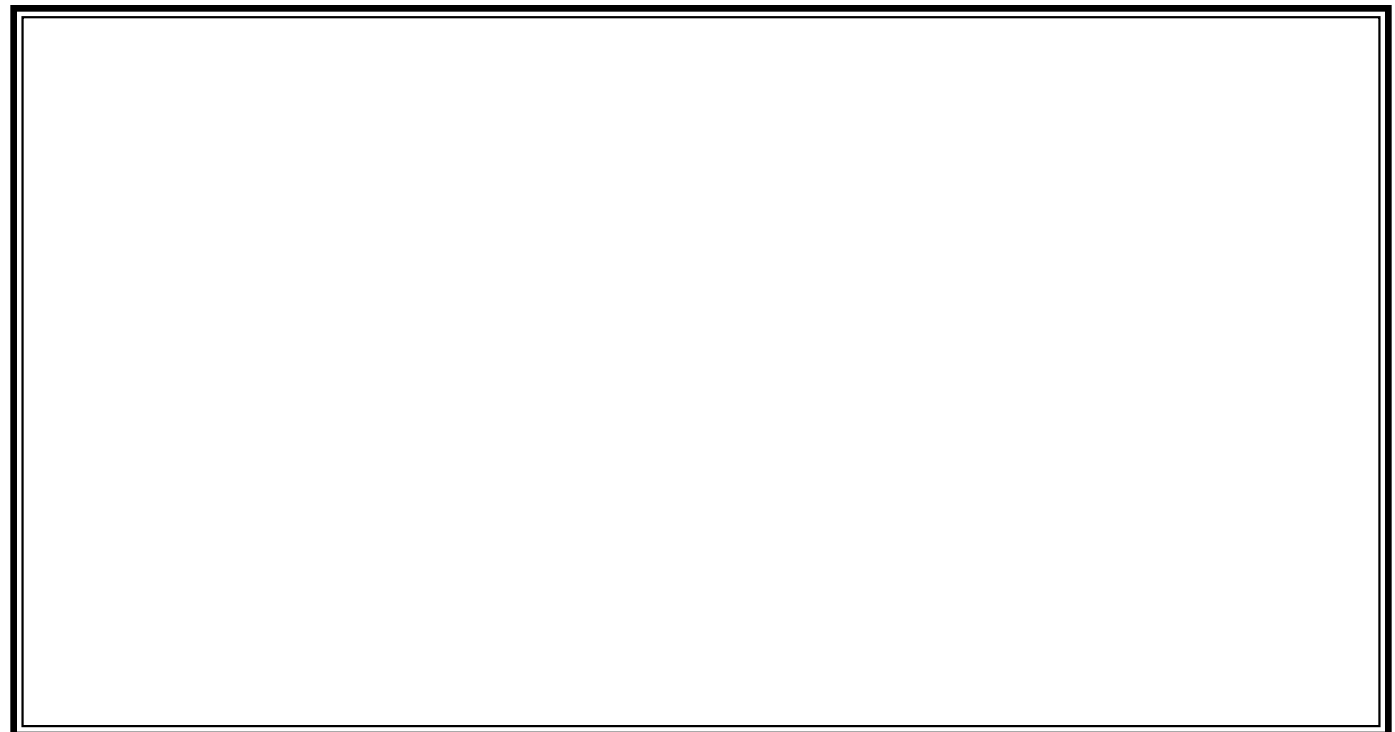
Recently a major tax case was settled with the Internal Revenue Service by a country music star. He owed millions to the IRS, and the Tax Service eventually settled for significantly less than was actually owed. He was forgiven of a rather large sum of money owed to the government in the form of taxes, interest, and fines. Note, please, that this forgiveness could never have been granted to him by

his own “blotting it from his mind” or simply “forgetting about it.” The terms of repayment and forgiveness were set by the IRS. He met the conditions and was absolved from payment of the remainder. God does the pardoning, and sets the conditions of our pardon, just as the IRS did for him!

Finally, it assumes that we may set our own pattern of pardon, whereas the Bible teaches that God sets the terms of pardon and has left us a pattern for receiving forgiveness in Scripture. As Paul put it in rebuke of the Corinthians for setting their own standards of right, “What, came the word of God out from you? Or came it unto you only?” (1 Cor. 14:36). We must follow the divine patterns: “So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours” (2 Thess. 2:15).

Sin must be renounced and repented of to be forgiven. We ought not to want any unpleasant surprises at the final judgment. Jesus says there will be some (Matt. 7:21ff). Make a clean break with any sinful practice in your life now by repenting and confessing it to God if it is of a private nature, and to God and your Christian friends if it is publicly known. Do not make a small matter of it by simply considering it a part of the past, though, for the stakes are far too high! When God blots it out of his book of remembrance, then and only then, may we dismiss it from our minds, forget about it, and go on with our lives.

2521 Oak Forest Dr., Antioch, Tennessee 37013



The Religion of Freemasonry

Jarrood Jacobs

The religion of Masonry dates itself back to the time of Solomon. It is said that a man named Hiram Abiff (the widow's son and architect of the Temple) was attacked by three of his fellow-workers (Jubela, Jubelo, and Jubelum) during construction of the Temple. These three men met Hiram after he had worshiped in the Temple, and one after another accosted and beat him because he refused to give them the Master Masons' word, or secrets of the Master Mason, which would allow them to receive wages as a Master Mason in other countries after the Temple was built. At Hiram Abiff's refusal to tell any of the three the words, he was subsequently killed. A short time later, these three men were discovered as the murderers of Hiram Abiff and they were executed for their crime.

Thus, begins the religion of Freemasonry. Hiram Abiff is put on an equal plane with Jesus Christ. Masons consider Hiram Abiff to be their redeemer. Please read the following (emphasis mine, JJ): "All antiquity solved the enigma of the existence of evil by supposing the existence of a Principle of Evil, of demons, fallen angels, an Ahriman, a Typhon, a Sivi, A Loki, or a Satan, that, first falling themselves, and plunged into misery and darkness, tempted man to his fall and brought sin into the world. All believed in a future life, to be attained by purification and trials; in a state of successive states of reward and punishment; and in a Mediator or Redeemer by whom the Evil Principal was to be overcome and Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishma; the Chinese, Kiountse; the Persians, Sosiosch; the Chaldeans, Dhovanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; Masons, Hiram" (Kentucky Monitor xiv, iv).

Yes, dear readers, Masonry is a (false) religious organization, just like the Baptists, Catholics, Presbyterians, Mormons, Pentecostals, Methodists, etc. In Albert Pike's book, *Morals and Dogma*, Pike makes it clear that Masonry is a religion, and those who say otherwise, including those in the "Blue Lodge" (first three degrees of Masonry) are "intentionally misled by false interpretations. . . .

deceived." Pike says, "it is well enough for the mass of those called Masons to imagine that all is contained in the Blue Degrees" (*Morals and Dogma* 819). From the pen of Mr. Pike, himself, we learn that people are deceived, and merely imagine that all is contained in the first three degrees of Masonry, You see, the "truth" has been reserved for the higher-ups in Masonry! Pike again says (emphasis mine, JJ), "Masonry, like all other religions, . . . conceals its secrets from all except the Adepts (skilled person, expert, JJ) and Sages (profoundly wise men, JJ), or the Elect (person or pawns worthy to be chosen, JJ), and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it or would pervert it" (*Morals and Dogma* 104-105). Not only is Masonry a religion, but they use tactics to fool and mislead those they consider "unworthy." No wonder there are so many confused as to what Masonry is all about!

Further Proof That Masonry Is Considered to Be A Religious Institution

1. The Master's Lodge represents "Sanctum Sanctorum," the holy of holies in Solomon's temple.

2. Such men as Albert Mackay and Albert Pike have said in no uncertain terms that Masonry is a religion. They have said that it is a religious institution in which the Lodge is used for "sacred and religious purposes." Albert Mackey said that Freemasonry "will produce an active religious faith and lead in the end to a building not made with hands, eternal in the heaven."

3. They teach that Masonry produces religious faith.

4. Masons have their own "worship" during their meetings. This includes: prayer and ceremonial songs such as: "Lord of all! below-above — Fill our hearts with truth and love, When dissolves this earthly tie, Take us to Thy lodge on high." Another song they sing is, "Hail, Masonry divine, Glory of ages shine; Long may'st thou reign! Where'er thy

lodges stand, May they have great command, And always grace the land, Thou art divine."

5. Masonry teaches its own "new birth." It teaches that salvation is in the Lodge, and that it gives light. Masons teach that a person outside the Lodge is in darkness, helpless, and ignorant. In fact in the first degree of Masonry, a potential candidate must stand outside the doors, and declare he is "in search of light."

Yes, Masonry is a religion, and anyone claiming to be a Christian could not be a Mason anymore than they could be a Christian and a Baptist at the same time.

Hiram Abiff

A man named "Hiram" is mentioned in the Bible in connection with the building of Solomon's temple. This is found in 1 Kings 7:13-40 and 2 Chronicles 2:14-15. He was a widow's son of the tribe of Naphtali, his father being of Tyre. However, this man was one "skillful to work in gold, silver, brass, iron, stone, timber, purple, blue, fine linen, crimson . . . to grave any manner of graving" (2 Chron. 2:14). He was also responsible for building the Temple pillars, Jachin and Boaz (1 Kings 7:21). He was a "cunning man" but the Bible says nothing about his being an architect on the Temple! Nor does the Bible give us his last name! Interestingly enough Hiram is not mentioned outside of these verses, and he most assuredly takes a back seat to Jesus Christ in the Bible! Yet the Masons want to hold up this man Hiram as something great, as their Redeemer! Why?

The Contradictions and Conflicts Between Christ and Masonry

The following reasons will make clear why a Christian cannot be a Mason:

1. Masonry claims the status of "religious institution," therefore, it conflicts with the Bible when it says there is "one body" (Eph. 1:22-23; 4:4; Col. 1:18, 24). Along this same line, we see that if Christ is the head of his one body, the church, then who is the head of the Masons?

2. In a related point, the Masons teach that the Lodge is a better institution than the church! They say, "No institution was ever raised upon a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down" (Kentucky Monitor 53-34). Can anyone else see a problem here? The Bible says that the church was founded upon Christ (1 Cor. 3:11; 1 Pet. 2:6-8). According to them, their lodge has a "more solid foundation" than that! The Bible says that the church follows the "perfect law of liberty," the gospel (Gal. 1:6-9; Jas. 1:25). The Masons say that the Lodge has "more excellent rules" than the Bible! Who can believe it? What true Christian would say, or believe such a thing?

3. The Masons claim their redeemer is Hiram Abiff. The Bible says our redeemer is Christ (1 Pet. 1:18-19; Luke 19:10; 1 Tim. 1:15). When a Christian becomes a Mason, does he now have two redeemers? No! He has a choice to make, Christ or Hiram (Matt. 6:24).

4. Masonry practices "unity-in doctrinal-diversity" to the greatest degree. They speak of "one common altar of Masonry on which the Veda, Shastras (sacred books of Hinduism, JJ), Sade, Zend-Avesta (religious books of Iran and India, JJ), Koran (Muslim), and Bible shall lie untouched by sacrilegious hands, and at whose shrine the Hindoo, the Persian, the Assyrian, the Chaldean, the Egyptian, the Chinese, the Mohammedan, the Jew, and the Christian may kneel with one united voice celebrate the praises of the Supreme Architect of the Universe" (Kentucky Monitor 95). The Bible teaches that a Christian must "have no fellowship with the unfruitful works of darkness, but rather reprove (expose) them" (Eph. 5:11). A Mason cannot obey this verse. The Bible teaches that true unity comes when we all submit to the same standard, being of "one mind" and "striving together" (Phil. 1:27; 2:2). This cannot happen when all those various books are on the "same altar" of Masonry! The Bible says that Christians are not to have fellowship with those who do not live by and teach the doctrine of Christ (2 John 9-11). How could a Christian consider a Mason a "brother" in a religious sense when they are their own religious body, doing their own things? Jesus said those he considers "brothers" are those who do his will (Matt. 12:48-50). Are we doing his will when we endorse Masonry and its various teachings? Of course, not!

Conclusion

Why any Christian would want to be a Mason is beyond me. If one claims to be a Mason and a Christian "at the same time," why not claim to be a Christian and a Baptist, Pentecostal, Catholic, or Jew, "at the same time"? It does not work! Freemasonry has no part in the life of a Christian. It is sinful.

Sources:

Encyclopedia of Free Masonry by Albert Mackay.
Kentucky Monitor by Henry Pirtle
Morals and Dogmas by Albert Pike
Can A Christian Be A Mason? By David J. Riggs

From The Old Paths, December 6, 1998, White Bluff, Tennessee

New Testament Books Outlined by Derrell Shaw.

A good study guide — \$5.95

Abortion: Fleshly and Spiritual

P. J. Casebolt

In recent years, abortion has become the center of much controversy, both religiously and politically. The very fact that the extent of this controversy is of recent origin should indicate that some are being influenced by popular custom rather than by moral principles.

Much of the abortion dispute centers around the time when abortion is performed and when life really begins from a medical or a spiritual standpoint. Personally, I believe that we can arrive at morally defensible positions on this important subject without turning the pulpit into a demonstration that would be more appropriate in a medical college laboratory, and without allowing the advocates of abortion to draw the battle lines from a purely scientific standpoint.

When we believe that God is the giver of life, and that man has a God-given spirit which activates the "also flesh" part of man (Gen. 6:3), then we need to let our Creator define the principles upon which we decide our earthly and eternal destinies. Maybe it will help us to look at the subject of abortion from both a fleshly and a spiritual standpoint. And I believe that man is in no position to separate the fleshly from the spiritual. Further, some common-sense questions and answers may help to clear the atmosphere around this subject which has been clouded by demonstrations centering around abortion clinics.

Even the sensitive matter of deciding between the life of the mother vs. the life of the child constitutes a very small percentage of the questions which arise from the abortion debate. But similar decisions must be made every day. In emergency care manuals, there is a chapter on "Triage," which simply means a sorting out priorities which must be set in any life-threatening situation. In both the time of birth and the time of death, decisions must be made by families and by the medical profession, and it is difficult to make such decisions.

Rachel died in childbirth (Gen. 35:16-20), as did the wife of Phinehas (1 Sam. 4:19-22). Maybe with modern

medical facilities, both the mothers and children could have been saved. I don't know. Neither do I profess to know or dictate what should be done in similar situations today. But there are some things we can know, and it is with those things that we are more concerned.

Cyrus, the Persian king, was chosen and named by God some 100 years before he was born (Isa. 44:28; 45:1-4), and in the first year of that king's reign, he began to fulfill the mission which God had planned for him (2 Chron. 36:22, 23). To Jeremiah, the Lord said, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 2:5).

God told Zacharias and Elisabeth that they would have a son, that his name would be John, "and he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:13-15). At about the same time, Mary was told, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus" (Luke 1:31).

Similar examples from the Scriptures could be cited, but these are sufficient for us to ask some questions and reach some conclusions. Do you think that the mothers of Cyrus, Jeremiah, John the Baptist, and Jesus should have considered an abortion, when God "knew" them even before they were conceived or born, and had their missions in life planned? It may be said that God revealed sufficient information to the mothers of John and Jesus that an abortion clinic was not an option, but nothing is said about the mothers of Cyrus and Jeremiah having such information.

How can prospective mothers today know what is in store for their unborn children? Where would the champions of abortion be if their mothers had decided to visit an abortion clinic? Sure, these may be hypothetical questions, but they should remind us that God is the Father of our spirits (Heb. 12:9), the Giver of life, and that when in doubt as to the scientific or medical protocols of birth and life, we need to give at least equal consideration to

The Blood of the Cross

Lewis Willis

Much is promised because of the shedding of his blood. Peter called his blood the precious blood: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19).

Because the Jews hated Jesus with such passion, they demanded that the Romans crucify him (Matt. 27:22-23). To appease the Jewish mob, Pilate delivered Jesus and two common thieves to his soldiers and they crucified them (Luke 23:32-33). Because the Jews wanted the bodies removed from the cross before the Sabbath day, they

besought Pilate that their legs might be broken and their bodies removed from the crosses. The legs of the thieves were broken, but when they came to Jesus, he was dead already. Thus, one of the soldiers reached forth with his spear and pierced his side, and precious blood of the Son of God was shed (John 19:31-34).

In volume, it was not much blood. It is unlikely that even all of his blood was shed. At the most it was but the blood of a single man which John witnessed falling from the cross onto Palestinian soil (John 19:35). However, with the shedding of that blood there was wrought a change that would affect the lives and souls of people from the beginning of man's sojourn on the earth, until the time

what God's will may be in the matter. If all women were to embrace the philosophy of abortion, the population of the world would not only decrease, but it would cease. And why should some women continue to accept the responsibilities of marriage and childbearing while the rest pursue a selfish course and in many cases simply satisfy the lust of fornication?

Let us consider the matter of figurative, or spiritual abortion, for many religious people become guilty of this practice, while voicing their opposition to fleshly abortion.

God had plans for fleshly Zion, as well as for spiritual Zion, and the two ideas are inseparably related. "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God" (Isa. 66:7-9). According to the premillennialist, God had plans to set up his kingdom, but he aborted those plans when the Jewish nation rejected their Messiah. God had said 700 years before Christ came that he would be rejected (Isa. 53:3), and some 300 years before Isaiah's time, "Yet have I set my king upon my holy hill of Zion" (Ps. 2:6). And this was to be accomplished in spite of the fact that kings and rulers would "set themselves . . .

against his anointed" (Ps. 2:2; Acts 4:25-30). No, God did not allow some premillennial abortion clinic to abort his plans concerning the kingdom.

There are other religious people who oppose fleshly abortion, but set up their abortion clinics in an effort to keep people from being born into the family of God. As the Jews tried to hinder the establishment of Christ's kingdom and those who would enter that kingdom (Matt. 11:12), "Elymas the sorcerer . . . withstood them, seeking to turn away the deputy from the faith" (Acts 13:8). I have seen people who would not be born into the kingdom themselves, and who would also discourage others from being "born of water and of the Spirit" that they might enter the kingdom (cf. Matt. 23:13; John 3:5). As Nicodemus could not discern between a physical and a spiritual birth, so are some today unable to discern between a fleshly abortion and a spiritual abortion.

We are born into the family of God by the incorruptible seed of God's word (1 Pet. 1:23), and that word tells us that we become children of God through faith and baptism (Gal. 3:26, 27). As the Lord hates "putting away" (Mal. 2:16), so does God hate abortion, whether it be fleshly or spiritual.

72211 Grey Rd., Vinton, Ohio 45686

that Jesus shall come again. The Hebrew writer tells us that his blood was shed for the transgressions of those who lived under the first testament, as well as those who live under the second (Heb. 9:15). All of humanity who desire salvation are depending upon the blood of the cross.

In this article I wish to list some of the things that are said to be accomplished by the blood of Christ, defining some of the terms that are used in the Divine narrative. We often use these words interchangeably, but they have different shades of meaning which I would like to share with you.

1. Made nigh. It is said that those who were far off are made nigh by the blood of Christ. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). The immediate reference was to the Gentiles, but in a real sense, it refers to us all. All of us are far from God because of our sin. Sin separates us from God (Isa. 59:1-2). By the blood of the cross, we are made nigh to him again.

2. Peace is given. Paul said that Jesus, when he died, "made peace through the blood of his cross" (Col. 1:20). The peace effected is a peace with God. We became his enemy when we sinned (Jas. 4:4), but that state of enmity was corrected by the blood of the cross. Peace was the result: Peace with God, and peace within the soul.

3. Redemption obtained. The Bible says, "by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). Several words are translated redeem or redemption. Exagorazo "denotes to buy out, especially of purchasing a slave with a view to his freedom." Lutrosis means "deliverance . . . from the guilt and power of sin." Apolutrosis means "liberation from the guilt and doom of sin and the introduction into a life of liberty" (Vine 263-264). All of these definitions apply in this case. Man was enslaved to sin until Christ delivered or liberated him from that sin by the blood of the cross. Through redemption the power, guilt and doom of sin was removed.

4. Purged from dead works. The Hebrew writer asked: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). Katharizo is the word translated purge. It means "to cleanse, make clean . . . purification" (Vine 232). By the blood of the cross we are cleansed from the dead works of sin (1 John 1:7).

5. Reconciled. Paul said, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things

in earth, or things in heaven" (Col. 1:20). Katallasso is the word translated reconcile. It means "to change from enmity to friendship" (Vine 260). We have already noted that sin or friendship with the world establishes a state of enmity and alienation between man and God (Isa. 59:1-2; Jas. 4:4). That state of enmity is changed to a state of friendship by the blood of the cross when we obey the gospel of Christ.

6. Sanctified. The word is hagiozmos which means "separation to God . . . from evil things and ways." Hagi-azo signifies "the separation of the believer from the world" (Vine 317-318). The Hebrew writer spoke of the punishment of those who have "counted the blood of the covenant, wherewith he was sanctified, an unholy thing" (Heb. 10:29). By the blood of the cross, we are separated from the evil of sin and the world, and we are separated or set apart unto God. This is said to be "an individual possession."

7. Justified. Paul said we are "now justified by his blood" (Rom. 5:9). Dikaiosis is translated justified and it means "acquittal . . . from guilt . . . pronouncing righteous" (Vine 284-285). Vine also says the idea is "no condemnation" (Rom. 8:1). The meaning of acquittal is release, or to set free. We cannot change the fact that we have sinned (Rom. 3:23). But, by the blood of the cross, we are set free from the guilt of sin and pronounced just or righteous by God.

8. Forgiven. Paul said, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Forgiveness or aphemi means "to send away." Another form of the word, aphasis, means "a dismissal" (Vine 122). Through the blood of the cross, our sins are removed from us, and we are dismissed from the doom of them through our obedience to the gospel of Christ. That obedience remits our sins (Acts 2:38).

A host of blessings are ours through the blood of the cross. It is evident that we are in serious trouble until that blood saves us from our sins. What does the blood mean to you? Does it mean enough to cause you to obey the Lord? Or, do you despise it through your refusal to obey the gospel?

Two Men

by Bill Hall

A collection of articles on practical Christian living.

Price — \$5.95

The Poor Excuse of Hypocrisy

Steven J. Wallace

The lessons are obvious to the Christian, for we can immediately see that we cannot act like we are a Christian and not really live as one and be pleasing to God.

Hypocrisy is certainly a sin which the Lord condemns without hesitation. Jesus accused the scribes and Pharisees this way, "Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness" (Matt. 23:28). These people who Jesus addressed were acting righteous to men, but their hearts were far from God even as our Lord quoted from Isaiah saying, "... Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, but their heart is far from Me'" (Mark 7:6; cf. Isa. 29:13). Jesus also warned his disciples about walking in this same hypocritical path in Luke 12:1, "in the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, 'Beware of the leaven of the Pharisees, which is hypocrisy.'"

The lessons are obvious to the Christian, for we can immediately see that we cannot act like we are a Christian and not really live as one and be pleasing to God. If we make a commitment to God by dying to sin in baptism and rising to live for Christ, yet willingly forsake the assembling of the saints, we are committing hypocrisy. If we say that we love God and do not the things which he has commanded, then we are walking in a hypocritical path. A verbal love or faith that does not work is simply a hypocritical love or faith. John, the apostle encouraged, "My little children, let us not love in word or in tongue, but in deed and in truth" (1 John 3:18). If we have become Christians and refuse to bear the cross, then we are committing hypocrisy. Living as a Christian demands some "cross-bearing." There are some things that we must crucify (i.e., selfishness, lusts, insubordination, pride, etc.) if we are going to consider ourselves Christians. If one is not willing to "bear his cross" (Luke 14:27), then he should not deceive himself or others by thinking that he is a Christian, a disciple of Christ, because he is not; he is a disciple of the devil. We cannot pretend to be someone that we are

not, for God knows the hearts of men.

Some, however, use hypocrisy as an excuse to relieve themselves of their personal responsibility to God. You may have heard someone speak something like this, "I don't need a church to go to. There are too many hypocrites there anyway. In fact, all hypocrites are found in church buildings on Sunday mornings. My spirituality rests on a personal relationship with God." To one who is ignorant of God's word, this may seem wise, enticing, and even excusing, but it is simply playing the hypocrite (as we will show) and is dangerously playing with eternal fire! Christians are to have a personal relationship with God; however, much of our "personal relationship" with God rests on our personal responsibilities toward others! Refer to Matthew 25:31-46 for a case in point. Too, Paul penned, "Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith" (Gal. 6:10). And again one said, "For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister" (Heb. 6:10; emp. mine). We cannot hide our faith in some closet and be apathetic towards our fellowman's soul justifying it all by some erroneous idea of a "personal (private) relationship."

When these people say "personal" relationship, they mean an "inconspicuous" relationship. Most who justify their complacency by condemning other persons' hypocrisy are acting hypocritically themselves. For example, they go to work to earn their buck even though they work with hypocrites, hypocrites who only work when the boss is around.

Nearly everyone has worked with someone who instead of working hard, works hard to hardly work! Again, many of these same people who sneer and deride the "church's" hypocrisy will gladly entertain themselves listening to musicians who sing about adultery, premarital

sex, drinking parties, and things of the like, who then praise and thank God for their Grammy. Why will some work with hypocrites, but not worship with them. Why will some listen to hypocrites entertain, but not study God's word with them?

Is this not hypocrisy? Would one be so foolish to refuse blood for an immediate surgery for fear of a hypocrite who may have worked in the blood drive? Would one resist a lifeline and perish in a raging sea because there may be a hypocrite on board the ship? How absurd! I am not excusing hypocrisy, I am simply questioning some people's inconsistency. How Jesus' words ring true, "And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye?" (Luke 6:41).

People who excuse themselves from any responsibility to the Lord's church because of some person's sin of hypocrisy will never be saved unless they examine their own hypocrisy of self-righteousness, repent and obey the gospel of Jesus Christ. With such an evasive attitude, these people would have even refused to enter into the first-century church, for there was this ugly problem even then (see Acts 5:1-10). In fact some of the prominent leaders in the first century fell subject to this very problem (see Gal. 2:11-14)!

Though we detest hypocrisy, it is a sin that can be cleansed by the blood of Jesus if we are willing to self examine and judge ourselves before we judge others. Hypocrisy is a sin that must be repented from in order to be forgiven. Christians are not perfect, just forgiven. As for all sins, let us take up the words of the apostle Peter, "Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you" (Acts 8:22). Don't stand in the gate of hypocrisy and neither hide behind it. No flesh shall be justified before God by committing it or prejudicially pointing it out in others. Hypocrisy is a poor flimsy excuse that some give to justify their ungodliness.

Let us never be sucked into this deceit. Have you yet

The Prophet Motive

by Kenny Barfield, Ed.D.

Outstanding book on the fulfillment of the Old Testament prophecies. 340 pages. Paper.

Price — \$12.99

"Better Go" continued from front page

But I cannot let my brother outdo me in this. I have preached a lot of times when I "felt bad." Once I traveled straight through from middle Georgia leaving on Sunday after morning services, stopping over for evening services, traveled through Kentucky and West Virginia nonstop, changed clothes at a gas station near Charleston, West Virginia, hit the ground a-running at 7 P.M., was greeted by the brethren at the Three-Wells Church of Christ (for further reference on this designation contact Paul Casebolt) and was in my seat ready to start at 7:30 P.M. Drunk as a fish mind you from those crooked West Virginia roads but I propped myself up in the pulpit holding on to the sides of the stand for dear life. Brethren, I mean to tell you I "felt bad." But, as Weldon Warnock would say, by George I preached and it turned out pretty good the brethren told me.

We teach, and rightly so, that we should not forsake the assembling of ourselves together. This is taught in Hebrews 10:23-26. In this passage we not only have the command to assemble but it also states why and what it amounts to if we do not. We are to stir one another up to love and good works so our faith will not waver. We assemble in order to do this and it amounts to wilful sin if we fail to comply.

Yes, brethren, we all "feel bad" a lot of the time but not so bad that we cannot tighten up our belts and go to services in spite of it.

I agree with my little friend, Jacob. I think we'd better go.

"Fellowship" continued from page 2

ty with one another based on our common acceptance of what the Scriptures teach about the person of Christ and the conditions for salvation, we can have unity with one another so long as we have common acceptance of what the Scriptures teach about the worship and work of the church, and divorce and remarriage.

There can be no on-going fellowship with those who continue in the practice of their sin, defend it as an act of righteousness and invite others to participate with them in the practice of their sin. John did not think he could invite those Gnostic teachers of the first century who denied the humanity of Jesus to a special series of lectures on the evidences or the home, so long as they did not teach their loose views on the humanity of Christ. Those who taught these false doctrines could not be received, plainly and simply.

There are many other Scriptures that emphasis this same truth about fellowship. Consider the following:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. 6:14-7:1).

And have no fellowship with the unfruitful works of darkness, but rather reprove them (Eph. 5: 11).

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple (Rom 16:17-18).

The unity-in-diversity is plea is not the Bible plan of unity. Years ago, our brethren used to illustrate the difference in doctrinal unity and union. They said, "You can tie two cats tails together and throw them over a clothes line and you have union, but you don't have unity." The difference between union and unity should be obvious. God calls us to the same kind of unity that exists between him and his Son, Jesus Christ: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20-21).

Bible unity is grounded in adherence to the revealed Word of God and to that unity God's people are committed. (Reprinted from The Exhorter, bulletin of the Danville, IN church of Christ, June 4, 1999.)

6567 Kings Ct., Avon, Indiana 46123

"My Preacher"

Glendol McClure

If the brethren go to snoring,
My preacher's sermons;
They're just too boring!

If a sick brother needs a visit,
I'll call my preacher;
Its his job, isn't it?

When there are souls we need to seek,
I'll call my preacher,
Don't you know I have to work all week!

If the church is not a growing,
Don't blame the brethren;
My preacher needs to pack and be going.

If there's a need for a Bible class teacher,
Get with my preacher;
He's the one we hired to do the teaching!

If some of the brethren go to blows;
Don't blame me;
My preacher stepped on their toes.

When with the bills we get behind,
Just cut my preacher's pay,
I'm sure he won't mind.

And when there's work or cause for blame,
Go see my preacher;
Don't bring up my name!

From all of this its plain to see,
The brethren hired my preacher,
Just for me!

Thayer's Greek-English Lexicon of the New Testament

by Joseph Henry Thayer

Coded to Strong's. — **\$24.95**

The Quartet

Louis J. Sharp



Memory, precious memories, are one of mankind's greatest treasures. We love the hymn, "Precious Memories." It is a meaningful song. Please allow me to share a few memories with you.

Speaking at my sister's memorial service, I recalled that as children, growing up in our parents' home, our father formed a singing quartet with the four older children, two boys and two girls. Juanita sang soprano, Virginia the alto, Harold sang bass, and I, the tenor. Our Daddy was the long-time song leader for the church in Little Rock. He led at the original meeting house at 10th and Valmar; then at 12th and Thayer, when the congregation met there. As we moved to 4th and State Street, Daddy was still leading singing. This was the location of the well known Hardeman-Bogard Debate in 1938. Daddy was still song leader when the new building was erected at 6th and Izard streets in the early fifties.

We grew up in a singing family. Daddy taught us a great deal about singing. He had been a musician in his younger years, played cornet and french horn in a school band, and was an excellent singer. He had a natural pitch and frowned on the use of a pitch pipe or tuning fork. Although he didn't make an issue of it, he simply did not like them himself.

He had us singing at different programs at the old Missouri-Pacific Depot. He worked for the American Railway Express Agency, having started his work with Wells-Fargo. We also sang just for entertainment. Being without radio or TV (still undeveloped), we sang for our own pleasure. We grew up singing. The first of our quartet to leave us was Juanita (1986). Our lead singer departed. The next was Harold, our bass (1987). Every quartet needs a good bass! The most recent to depart is Virginia, a strong alto. And how she could sing her part. As I stated to the audience, only the tenor remains. We know not when our quartet will be reunited, but we believe that day will surely come. My mother and daddy departed many years ago. Now, three of our quartet also have answered death's call. By reason of time, we too must leave this old world.

Heaven is made more precious, our desire and longing for it greater. One day, with the ransomed of all ages, we'll meet around the throne of God, singing his praises with the redeemed of all ages! Won't It Be Wonderful There?

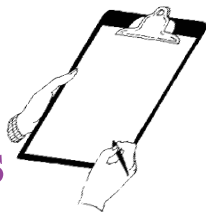
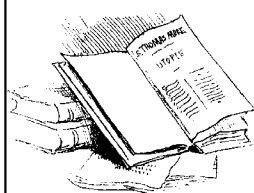
From The Gospel Spotlight, June 27, 1999

Field Reports



Edgar E. Holcomb: I am resigning from the work with the Southeast church here in Akron effective the first of the year. I am looking for a place to relocate. I have been preaching about forty years. I've been at Southeast ten years. I was with the church in North Ridgeville, Ohio ten years before moving here. Both groups and their elders would give me a good recommendation. Would you please keep me in mind if you are looking for a preacher. 1679 Preston Ave., Akron, OH 44305, (phone: 330-784-6718).

Quips & Quotes



Presbyterians Retain Policy on Gay Clergy

“Fort Worth, Texas — Presbyterian leaders Friday rejected a measure that could have opened the door to the ordination of non-celibate gays and lesbians.

“At the annual meeting of the 2.6-million-member Presbyterian Church (U.S.A.), delegates decided 389-198 not to allow the church’s regional governing bodies to vote on the issue.

“For now, the vote ends an attempt to strike the constitutional clause that requires clergy to maintain ‘fidelity within the covenant of marriage between a man and a woman, or chastity in singleness.’

“Gays must remain celibate if they wish to be ministers because the church does not recognize homosexual marriages” (The Indianapolis Star [June 26, 1999], A6).

Gambling Pastor Loses Church Funds

“New Albany — A church recently lost \$11,000 to gambling at Glory of Rome riverboat casino in Harrison County.

“The Rev. Bryan K. Litton, 23, who leads First Baptist Church of Jefferson Gardens, was charged this week with nine counts of forgery involving checks drawn on the church’s bank account. If convicted, he faces up to 72 years in prison.

“It’s a tragedy,” said Floyd County Prosecutor Stan Faith.

“Faith described Litton’s career as promising and said he was an accomplished speaker.

“So far, Faith said the only motivation he has found in his investigation is the temptation that gambling produces.

“... The case comes just a week after members of National Gambling Impact Study Commission warned members of Congress about the toll on millions of people who become addicted to gambling.

“Members of the church, many of whom are Litton’s family or friends, voted 21-3 at a meeting Wednesday night to keep him as pastor if he gets out of jail” (The Republic, Columbus Indiana [June 26, 1999], A8).

(Editor’s Note: No one is exempt from the temptations of gambling, even those who preach who may think that they have crucified the flesh with its temptations. The effects of sin are evil, destroying the lives of men and women who become addicted to it.

We are also appalled that this Baptist Church would have no better perception of its responsibility to have one in the pulpit who displays moral character that they are yet willing to retain him as their pastor even though he is addicted to gambling and guilty of forgery.

We would also ask our Baptist friends if this “pastor” has fallen from grace. The logical conclusion of their “once in grace, always in grace” position is that one can die addicted to gambling and forgery but still have the hope of heaven, whether or not he repents. Has this “pastor” lost his salvation or just the “joy of his salvation” by his sins?)

Preacher Needed

Okeechobee, Florida: The Big Lake church is searching for a full-time preacher. If interested, please contact John Walker, 941-467-1013 or Verlin Gabhart, 942-763-2951.

Ranger, Texas: The Lord’s church in Ranger is looking for a full-time preacher. They are a small congregation of about 40 in a small town of less than 3000. Ranger is 85 miles from Ft. Worth and 65 miles from Abilene. About half of their number is teens and children. They would like to have a young man with a family to work with them. The church supplies a nice three-bedroom home and \$1000 per month. Some additional support or part-time work would probably be required. Please contact Troy Tindall, 254-647-3072, or Alan Thomas at 254-647-3893 or e-mail: alanst@eastland.net.

DIRECTORY OF CHURCHES

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

<p>BIRMINGHAM, AL Cahaba Hgts. Church of Christ 3251 Greendale Rd. (near I-459 & Hwy. 280 interchange) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 967-2150</p>	<p>N.W. Corner Hwy. 74W and Remington Dr. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bobby Myhan (205) 921-2338 or 921-2605</p>	<p>Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Harwell 256-830-0879</p>	<p>Monty Howes (907) 696-7853 Jason Robertson (907) 745-1750 Phil Douthitt (907) 696-8885</p>	<p>Evangelist: Lowell Blasingame 478-6108 or 782-0588</p>	<p>or 968-6372</p>
<p>BIRMINGHAM, AL Pinson Church of Christ 4233 Glen Brook Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Chapman (205) 681-6231 or 680-5770</p>	<p>2137 Penhall Dr., NE (I-565 E. to end, right on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Johnson (205) 536-5296 or 539-9018</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p>	<p>GLENDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Bible Study 5:00 P.M. Evening 5:40 P.M.</p>	<p>GRADY, AR Church of Christ P.O. Box 363 Hwy. 65 South Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p>	<p>TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Derek R. Chancellor 772-0746</p>
<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ken Marrs 822-0018 or 822-2191</p>	<p>HUNTSVILLE, AL Hughes Rd. & Gooch Lane Church of Christ (Go 8 miles on U.S. 72 W., S. on Hughes Rd. 1/4 mile) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Allen Dvorak (256) 830-1654 or 837-2939</p>	<p>RED BAY, AL Eastside Church of Christ Meadow Dr. & Hwy. 24 East Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Charles Maples, Sr. (256) 356-2723 or 356-4513</p>	<p>MESA, AZ Southeast Church of Christ 312 N. Kieth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Rocco Lucari (602) 963-9069 or 833-8236</p>	<p>HARRISON, AR Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell 741-9104 or 741-5151</p>	<p>VAN BUREN, AR Van Buren Church of Christ 711 Access Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Sexton (501) 471-5801</p>
<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>HUNTSVILLE, AL Sparkman Drive Church of Christ 3200 Sparkman Drive Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Guy P. McDaniel and Robert F. Hendrix (205) 852-1175 or 430-0909</p>	<p>ROGERSVILLE, AL Elgin Hills Church of Christ 81 Elgin Hills Dr. (bldg. 2 blks. N. of intersection of US 72 & AL 101 on Grisham Ln.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 247-1797, 229-5679, 229-5214</p>	<p>PRESCOTT, AZ Pleasant Valley Church of Christ 2820 Willow Creek Rd. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Pete Hicks (602) 778-7858</p>	<p>HEBER SPRINGS, AR Spring Park Church of Christ (On corner of Sugar Loaf & Center Sts. north of the park) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M. Evangelist: Dennis Carrow 225-8200</p>	<p>ANTIOCH, CA Church of Christ 126 Railroad Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Glenn McClure (510) 757-8318 or 754-7077</p>
<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ken Marrs 822-0018 or 822-2191</p>	<p>HUNTSVILLE, AL Weatherly Heights Church of Christ 930 Weatherly Rd., S.E. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Danny Freeman 881-9540 or 883-6753</p>	<p>RUSSELLVILLE, AL Hwy. 43 By-Pass (Across from local hospital) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Carl Gilbert (205) 332-2294 home or (205) 332-6918 office</p>	<p>TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh DeLong 326-3634 or 722-3179</p>	<p>LITTLE ROCK, AR Fairview Park Church of Christ 11820 Fairview Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dennis Carrow 225-8200</p>	<p>BAKERSFIELD, CA Rosedale Church of Christ 3011 Allen Road Worship 9:30 A.M. Bible Study 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Hilburn 348-2193 or 346-5853</p>
<p>ELGIN, AL Elgin Hills Church of Christ Rt. 4, Box 54-1 (bldg. 2 blks. N. of intersection of US 72 & AL 101 on Grisham Ln.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 247-1797, 229-5679, 229-5214</p>	<p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Paddy Kendall-Ball 675-2255 or 675-7820</p>	<p>SARALAND, AL Shelton Beach Rd. (N. Mobile Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gregory A. Legg (205) 574-1603 or 259-1814</p>	<p>BENTONVILLE, AR East 102 Church of Christ 910 S.E. 14th (102) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (501) 273-3889</p>	<p>LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis J. Sharp Res. (501) 363-0943 Study (501) 568-1062</p>	<p>CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dennis Kilgo (916) 676-5298 or 933-5298</p>
<p>FLORENCE, AL College View Church of Christ 851 N. Pine St. (adjacent to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Thomley Harold Comer, 766-0403</p>	<p>MONTGOMERY, AL 800 Perry Hill Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. 5th Sunday 4:15 P.M. Wednesday 7:00 P.M. Evangelist: John McPherson 244-1675, 277-9155, 271-4679 or 272-0801</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (on Hwy. 72, 2 mi. E. of Hwy. 35) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gregory A. Legg (205) 574-1603 or 259-1814</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 217 Highway 65 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Coffey Bldg: (501) 336-0052</p>	<p>MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Price (870) 448-2055</p>	<p>FOLSOM, CA Church of Christ 800 Reading St. P.O. Box 492 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David Posey (916) 676-5298 or 933-5298</p>
<p>FOLEY, AL South Baldwin Church of Christ 517 N. McKenzie St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Cooper (334) 943-2686 or 943-3380</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: Sammy Bynum, 263-5790, Bldg: 272-4232 or Tommy Moore 288-0799 and Carroll Puckett 288-1461</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>CONWAY, AR Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 336-0669</p>	<p>PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p>	<p>FREMONT, CA Church of Christ in the Centerville area 39354 Fremont Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Flad (209) 224-1061 or 275-0850</p>
<p>GARDENDALE, AL North Gardendale Church of Christ 380 Hickory Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Larry Rouse (205) 631-8415 or 631-8098</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: Sammy Bynum, 263-5790, Bldg: 272-4232 or Tommy Moore 288-0799 and Carroll Puckett 288-1461</p>	<p>PALMER, AK Mat-Su Church of Christ Kay Bank Plaza Bldg. (P.O. Box 3141, 99645-3141) Bible Study 10:00 A.M. Worship 11:00 A.M.</p>	<p>FT. SMITH, AR South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p>RUSSELLVILLE, AR Church of Christ 709 E. 16th St. Bible Study 9:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: A.W. Goff (501) 968-7010</p>	<p>FRESNO, CA Northside Church of Christ 1190 W. Herndon Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Flad (209) 224-1061 or 275-0850</p>

DIRECTORY OF CHURCHES

						Evening	6:00 P.M.
<p style="text-align: center;">HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (909) 925-1991</p>	<p style="text-align: center;">COLORADO SPRINGS, CO Northeast Church of Christ 6660 Galley Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Roger Hendricks 597-6661 or 591-9932</p>	<p style="text-align: center;">CHIPLEY, FL Church of Christ 680 3rd St. (P.O. Box 31) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p>	<p style="text-align: center;">Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p>	<p style="text-align: center;">Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jere Frost (407) 452-8822</p>	<p style="text-align: center;">Wednesday 7:30 P.M. Evangelist: Scott Love (407) 277-7931</p>		
			<p style="text-align: center;">KISSIMMEE, FL Downtown Church of Christ "On the Internet" churchofchrist-kiss-fl.com Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy de Klerk (407) 344-9027</p>	<p style="text-align: center;">MIAMI, FL Flagler Shores Church of Christ (Near to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Robinson (305) 634-5924</p>	<p style="text-align: center;">ORLANDO, FL Par St. Church of Christ 15 W. Par St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M.</p>		
<p style="text-align: center;">LOMA RICA, CA Church of Christ 5150 Fruitland Road Classes 9:30 A.M. Worship 10:25 A.M. Preaching 11:35 A.M. Tuesday 7:00 P.M. Elders: Terry Clayton and R.H. Herrig (916) 743-0211 or 742-6249</p>	<p style="text-align: center;">GOLDEN, CO Westside Church of Christ 13789 West 8th Ave. (½ mi. E. of Indiana St.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 233-5683</p>	<p style="text-align: center;">DUNDEE, FL Dundee Church of Christ 4th and Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James C. Yaw (941) 439-3280</p>	<p style="text-align: center;">LAKE CITY, FL Lakeview Church of Christ U.S. 441 South convenient to I-75 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (904) 752-1506 or 935-2976</p>	<p style="text-align: center;">MIAMI, FL Miami Shores Church of Christ 10275 N.E. 2nd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Lamont White and Denis Florestan (305) 758-3036 or 624-1487</p>	<p style="text-align: center;">ORLANDO, FL S. Bumby Church of Christ 3940 S. Bumby Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p>		
<p style="text-align: center;">LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Cultos En Espanol Tambien (562) 420-2363 or 420-9577</p>	<p style="text-align: center;">GRAND JUNCTION, CO Valley Church of Christ 491 Spahn Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy Berendt (970) 245-5112</p>	<p style="text-align: center;">FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clinton D. Hamilton (305) 763-1404</p>	<p style="text-align: center;">LAKELAND, FL Lakeland Hills Blvd. Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marc W. Gibson (941) 688-4336</p>	<p style="text-align: center;">MIAMI, FL N. Miami Church of Christ 13521 Memorial Hwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bobby Witherington (904) 234-2521 or 784-7999</p>	<p style="text-align: center;">PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p>		
<p style="text-align: center;">OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Drive Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Lowell C. Bell (760) 940-8003</p>	<p style="text-align: center;">IGNACIO, CO Church of Christ 295 Burns Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 1:00 P.M. (970) 563-9418</p>	<p style="text-align: center;">FORT MYERS, FL N. Ft. Myers Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon Eugene Ford (941) 997-3959 or 567-0819</p>	<p style="text-align: center;">LAKELAND, FL Southwest Church of Christ 3900 South Pipkin Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Frank Jamerson (941) 644-9463 or 644-6080</p>	<p style="text-align: center;">MIAMI, FL Southwest Church of Christ 1450 S.W. 24th Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marvin Hudson (904) 265-6539</p>	<p style="text-align: center;">PANAMA CITY, FL Church of Christ 3339 Florida Ave. (Between Baldwin Rd. & Hwy. 390) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p>		
<p style="text-align: center;">PASO ROBLES, CA Church of Christ 3545 Spring St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dell Evans (805) 238-1682 or 238-2564</p>	<p style="text-align: center;">PAGOSA SPRINGS, CO Church of Christ Mounted Ranger Bldg. San Juan Street Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Carl Lungstrum 264-6119, 264,4729, 264-4236</p>	<p style="text-align: center;">FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p style="text-align: center;">LAKELAND, FL HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p style="text-align: center;">MIDDLEBURG, FL Church of Christ 3155 County Rd. 215 Bible Study 9:45 A.M. Worship 10:45 A.M. Wednesday 7:30 P.M. (904) 282-5616</p>	<p style="text-align: center;">PENSACOLA, FL East Hill Church of Christ 2708 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Sam Brinkley, Jr. 479-2130 or 477-5819</p>		
<p style="text-align: center;">PLEASANTON, CA Church of Christ 1072 Serpentine Lane, St. # Bible Classes 9:30 A.M. Worship 10:40 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Richard Dowdy (510) 484-4188</p>	<p style="text-align: center;">WALLINGFORD, CT. Church of Christ 1213 Old Colony Rd., Rt. 71 Bible Study 10:00 A.M. Worship 11:00 A.M. Afternoon Call Wednesday 7:00 P.M. Evangelist: Ed Smith (203) 284-2171 or 235-5576</p>	<p style="text-align: center;">FROSTPROOF, FL Northside Church of Christ 520 Mary Esther Cutoff Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: O. Fred Liggin (904) 244-0031</p>	<p style="text-align: center;">LUTZ (Tampa), FL S. Livingston Ave. Church of Christ 16812 Livingston Ave. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Bill Fairchild (813) 632-6941 H.E. Phillips (813) 949-8232</p>	<p style="text-align: center;">OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27 S.) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Hudgins (352) 694-2922</p>	<p style="text-align: center;">PENSACOLA, FL Northside Church of Christ 4001 N. Ninth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joseph R. Mazter (850) 432-0736</p>		
<p style="text-align: center;">SAN BERNADINO, CA Church of Christ 1354 Mountain View Ave. (Exit off I-15 at Baseline, east to Mt. View Ave., left for 2 blocks) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Royce Bell</p>	<p style="text-align: center;">BRIDGEVILLE, DE Kent-Sussex Church of Christ 116 Irons Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Felix Salazar (941) 635-2607</p>	<p style="text-align: center;">JACKSONVILLE, FL Marietta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jamie Rhoden 783-2690 or 781-5704</p>	<p style="text-align: center;">MARY ESTHER, FL Mary Esther Church of Christ 6 Lane Dr. (1 blk. N of Hwy. 98 on Doolittle Blvd.) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 244-2335</p>	<p style="text-align: center;">OKEECHOBEE, FL Big Lake Church of Christ 1115 Southwest 3rd Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Herb Braswell (941) 357-3089 or 467-1013</p>	<p style="text-align: center;">PERRY, FL Perry Church of Christ 714 N. Calhoun St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Rick Mott (904) 584-2645 or 584-8902</p>		
<p style="text-align: center;">SANTA BARBARA, CA Church of Christ 2310 Chapala Street Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (805) 682-7756</p>	<p style="text-align: center;">BARTOW, FL Church of Christ 550 West Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon Love (813) 533-7725 or 533-3563</p>	<p style="text-align: center;">KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.5 on U.S. 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roland Fritz (305) 451-1194</p>	<p style="text-align: center;">MERRITT ISLAND, FL Church of Christ 512 Plumosa St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Swain (407) 631-8314</p>	<p style="text-align: center;">ORANGE PARK, FL Orange Park Church of Christ 1365 Kingsley Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Artur Loeber (904) 282-9047</p>	<p style="text-align: center;">PLANT CITY, FL Plant City Church of Christ 315 N. Wilder Rd. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gary M. Ogden (813) 752-2227 or 752-2771</p>		
<p style="text-align: center;">AURORA, CO (Denver) Boston St. Church of Christ 1297 Boston St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Hoyt Houchen (303) 366-5283 or 805-4820</p>	<p style="text-align: center;">BROOKVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (904) 796-9803</p>	<p style="text-align: center;">KISSIMMEE, FL North Courtenay Church of Christ 2455 N. Courtenay Pkwy.</p>	<p style="text-align: center;">MERRITT ISLAND, FL North Courtenay Church of Christ 2455 N. Courtenay Pkwy.</p>	<p style="text-align: center;">ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M.</p>	<p style="text-align: center;">ST. PETERSBURG, FL Church of Christ 901 49th St. South Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Doug Barlar</p>		

DIRECTORY OF CHURCHES

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

DIRECTORY OF CHURCHES

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

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?



