

# The Demands And Means of Compassion

Lewis Willis

Several Greek words are translated "compassion." Note the words and their definitions: *Oikteiro* — "to have pity, a feeling of distress through the ills of others"; *splanchnizomai* — "to be moved with compassion;" *sumpatheo* — "to suffer with another . . . to be affected similarly (sympathy) . . . be touched with;" and *eileo* — "to have mercy . . . to show kindness, by beneficence, or assistance" (Vine 218).

Compassion signifies a feeling within the heart for others because of their suffering and trouble. It promotes or produces action. The action is an expression of kindness and/or assistance to the suffering. Note that compassion, if there is no action, is empty and useless.

The perfect and absolute expression of compassion is naturally found in God. Paul wrote, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:15). Also, many passages affirm the compassion of Christ: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). (See also Matt. 14:14; 15:32; 20:34.) When the prodigal son returned it was said of his father, "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). Of course, God is represented by the Father in that parable.

It would be expected, I suppose, that the same spirit of compassion would be required of God's children. Consider: "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10); "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph.

# Teachings From Taberah

Mike Willis

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And when the people complained, it displeased the Lord: and the Lord

heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched. And he called the name of the place Taberah: because the fire of the Lord burnt among them (Num. 11:1-3).

The divine record of the wilderness wanderings of Israel, like all of the Old Testament record, has been recorded for our admonition and learning. Paul said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted" (1 Cor. 10:6). Among the incidents that inspiration records is the incident at Taberah when the children of Israel complained against the Lord.

## The Historical Record

Taberah is the first stop of the children of Israel following their departure from Mt. Sinai. The journey from Egypt to Mt. Sinai took approximately three months (Exod. 19:1). Israel departed from Sinai eleven months later (Num. 10:10-13). Having been to Sinai, I have some appreciation for what the terrain was through which they traveled. The area is mountainous with barren rock, little moisture and pasture. Walking through such country would be laborious and wearisome. Perhaps their muscles ached from the journey in the blazing hot sun, after having been settled in one location for nearly a year. And, there was nothing forcing them to move, as had been the case when they left Egypt.

For whatever reason (Scripture does not tell us why), the Israelites started complaining. The text says, "and the Lord heard it; and his anger was kindled" (Num. 11:1). Consequently, the Lord sent fire that consumed those in the outer perimeters of the camp. When Moses interceded for the people, the Lord heard his prayer and quenched the fire. The place was called Taberah. The word taberah is derived from the verb ba'ar, "to burn, consume." The noun Tab'erah, means "a burning."

## The Sin of Complaining

The word "complained" is translated from 'anan, derived from the Chaldee word that means "to be grieved, to be sad, to mourn." The word only occurs in the Hithpolel which signifies "to show oneself sad"; hence, "to complain, to murmur" and, as used in Numbers 11:1 "with the notion of impiety" (Gesenius 72). Let's consider the following truths about complaining:

see "Complaining" on p. 755

# The Work of Elders

Archie E. Proctor

The term “elder” in the New Testament, is used in two senses: first, to designate an older man as compared to a younger (Rom. 9:12; Luke 1:18). Second, to designate men who are appointed to a position of authority in a local congregation of the Lord’s church (Acts 20:17, 28). It is in this second sense to which this article is addressed.

For those readers who are not familiar with the term, elders were appointed in every church, (Acts 14:23) and had to meet certain qualifications to be selected for this office (1 Tim. 3:1-7; Tit. 1:5-9). In short, elders were to be older men, not recent converts, who had been married to one wife, with believing children, who ruled their households well, were hospitable, of good reputation, sober, just, holy, full of wisdom, and well versed in the word of God.

There are two words in the New Testament that are used to refer to the office of elders. The first is presbuteros, from which we have the English word presbyter. It is variously translated as elders and presbytery in the NT. The second is episkope, or episcopal. It is rendered bishop and overseer. The words are used interchangeably, and in the New Testament refer to the same office and work.

The Bible never speaks of a single elder in any New Testament church; the term is always plural. Elders were by definition older men, there is no verse or example in the New Testament where women were authorized to direct the work of the church in the office of elder; on the contrary, the Bible forbids women to even teach in an assembly where men are present, or to have authority over a man (1 Cor. 14:34, 35).

The work of elders is well defined in the Scriptures, but in practice, the application has sometimes been lacking. The verses which define the work of the office of elder are:

- Feed the flock, the church of God (Acts 20:28; 1 Pet. 5:1).
- Watch for the souls of the congregation, and give account to the Lord (Heb 13:17).
- Take the oversight of the flock (1 Pet. 5:2).
- Rule well (1 Tim. 5:17).

To accomplish these duties, an elder of the Lord’s church must have these qualities:

- Apt (Able) to teach (1 Tim. 3:2).

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- (He must) hold fast the faithful word as he has been taught.
- Able by sound doctrine both to exhort and to convict the gainsayers (Tit. 1:9).
- Be ensamples to the flock (1 Pet. 5:3).

The use of the term “flock” brings to mind the metaphor of a shepherd guarding the sheep. Indeed, Peter uses this figure in 1 Peter 5:1-4 where he speaks of Christ being the “chief Shepherd”:

The elders which are among you I exhort, who am also an elder, Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

It would seem that many think the principal work of elders is to maintain the meeting house, keep and increase the treasury, and keep the pews full. To this end, they seek preaching to please all and offend none. Issues that might stir up the church are to be avoided, and all who come to the meeting-house door are welcomed and accepted as members of the congregation without question.

The wise use of the Lord’s money, attention to the physical assets of the congregation, and concern for the attendance are not to be neglected by the eldership, but they are as “tithes of mint and rue” (Luke 11:42). They are important, but not the primary work of the eldership. The proper use of the talents of deacons will assure these needs are met, and the elders will be able to assure that the church is spiritually fed with the gospel, so that error will be condemned, proper application of the principles of the teaching of Christ will be made, and vigilant care of the souls of the weak and spiritual babes is maintained.

### **Feed The Flock**

In Ephesians 4:11-16, Paul wrote that God had given a number of functions in the local church, including bishops, evangelists, and teachers. He stated that these positions are for perfecting the saints, and edifying the body of Christ, the church. The objective is that all may come to the unity of the faith, and full knowledge of Christ. As a result of this growth, Christians will reach the measure of the stature of the fullness of Christ: They will become mature in the biblical sense (Matt. 5:48).

When properly fed with the gospel of Christ, children of God will grow up to be mature in Christ. They will no longer be spiritual infants who constantly need care and nurturing, and who need to understand the difference between right and wrong (Heb. 5:11-13). Those young in the faith are always subject to the danger of falling for

any false teacher who speaks false doctrine in a pleasant manner (2 Tim. 3:5, 6). However, such spiritual babes, when fed with all the gospel, will become “fitly joined together,” and learn to spend their time in mutual support, edification, and brotherly love.

All teaching should be done with the objective of increasing the spiritual growth of all members, not the growth of numbers. The teaching of the truth in love may have the immediate effect of lowering the attendance, as those who will not change their lives are driven out by the truth of God’s word (1 John 2:19). When the truth is taught, error is exposed, members are properly edified, and when attention is given to these things, Paul says that “God will give the increase” (1 Cor. 3:7). The numerical growth may be slower, but the numbers will not fall away at the first sign of controversy, or condemnation of error.

When Christians are constantly fed with spiritual candy, and the wisdom of men, they will become soft and of no use to the Lord. Efforts to make men feel good, and avoid controversy will ultimately destroy a flock. Sooner or later, the wolves will come in, teaching error and false doctrine. Paul says they will have a “form of godliness” and will capture those who have sins in their lives, and who are unable to come to a knowledge of the truth (2 Tim. 3:5-7).

Elders who have the opportunity, and refuse, for the sake of numbers in attendance, to teach the flock to repent of moral sins; and who will not permit, for the sake of the feelings of those who are good friends, teaching and preaching on the specific errors of false doctrines among the churches; will stand condemned with the wolves and those whom they deceived, in the Day of Judgment.

### **Watch For Souls**

The care and concern for the souls of the congregation is a never-ending task for the eldership. There is constant watching and exhortation for the weak, lest they slip. The congregation must be taught and encouraged to “bear one another’s burdens” (Gal. 6:1, 2). A well thought out Bible teaching program is necessary, otherwise instruction might be limited to just the basic principles, and members will not be given opportunity to grow and become teachers in their own right (Heb. 5:12). Elders are commanded to visit the sick and to make prayer over them (Jas. 5:14). The need for multiple elders is manifest in the care of souls in the local church, as no one man could do it all.

Given the different personalities among a congregation, wise elders may, in some cases, seek mature members to assist in this work. They can be of value when their spiritual experience will help the weak and



discouraged. This needs to be done carefully, as all such assistance must limit itself to instruction of the Word of God and its application. Many times such assistance must involve the greatest discretion, as a situation can be made worse by inclusion of one who is not thoroughly grounded in the Bible, and has not demonstrated an ability to keep such matters confidential.

A word of caution: Many times marriage problems, and resultant sinful behaviors are among the situations elders will face. All who are involved should limit themselves to being a good listener, and make proper scriptural applications to the situation from the Word of God. They should never take the role of a marriage counselor or other professional social worker. If the need is indicated for this service, a professional should be sought. If one of the elders, or a member is such a licensed professional, well and good, but their work should be separate and apart from the work of elders in this regard.

This duty is the most difficult part of the elder's work, but we dare not neglect it. For the sake of precious souls, we must do our best "to restore such a one" who has fallen (Gal. 6:1).

### **Take The Oversight**

The requirement to "rule" and "take the oversight" refers to a third responsibility of the eldership. The local congregation of the Lord's church is the only expression of organization in the New Testament. Each local congregation is autonomous in its function; there is no larger organized function directing the work of the church which Christ built (Matt. 16:18). As in any such organization, there are decisions to be made as to the use of buildings and other assets, use of the treasury in the support of evangelists, and matters of benevolence among the congregation. Wise elders will not make such decisions in secret, but make their decisions known to the church. They will seek out the cares and concerns of the congregation. Business meetings of the men are one tool in achieving this. Other methods include informal contact with all the men who are heads of families, and widows, and other women who have no husband.

In all these things, elders have only the authority to make such decisions as related to items which are expe-

dients to the work of the Church. Their authority to make such decisions is also limited by the Holy Spirit to the local congregation over which they have been given oversight (Acts 20:28). They do not have authority under any circumstances, to make such decisions for another congregation.

In the performance of this duty, there is no biblical authority for elders to limit the teaching and preaching of the full counsel of the truth of God so as to avoid controversy (Acts 20:27), or to introduce innovations in the work and worship not authorized by the Bible.

While all may freely come to the assembly to worship (1 Cor. 14:23), elders have a responsibility to examine those who wish to join themselves in membership to the congregation before they are accepted into the flock (Acts 9:26). Failure to meet this responsibility may result in a wolf in sheep's clothing coming among them (Matt. 7:15). If Christians who have been involved in sinful practices, are permitted to join the flock without proper repentance and confession, their sin will become the leaven that "leavens the whole lump" (1 Cor. 5:6). That is, the influence of their sin will spread and cause great damage to the work.

Unless elders have full knowledge of the faith and ability of a new member, they err greatly if they allow such a one to teach a class they do not attend. Otherwise, they have no opportunity to know if false doctrine is being taught. More than one congregation of the Lord's church has been badly damaged when elders allow a new member to teach the high school class immediately after he has joined himself to the flock. In this critical transitional class between the child and the adult, an improper choice of teacher can destroy the faith of a young Christian for life.

### **Qualities of Elders**

To feed the flock, watch for souls, and take the oversight, elders must have two qualities. The first is a good working knowledge of the Bible. Second, he must be able to read a passage from the word of God, and to make a proper application of it. This is not to require that all elders be able to preach a sermon from the pulpit, although this is a useful skill to any eldership. However, the requirement "apt to teach" does imply that every elder should be able to teach what the Bible says in some public forum, be it class or pulpit.

All elders must be able to discern when error is being taught, and have the skills necessary to show from the Bible how the false teaching is wrong (Tit. 1:9). It is in fulfilling this need, that a good eldership will function as a "team." Where one may not be able to immediately

refute a false doctrine, the combined study of all may be presented by the one who is best skilled in public teaching.

The selection of an evangelist is crucial to the work of an eldership in spiritual growth and edification of a congregation. Elders must always be vigilant that not only is the whole truth of God being taught, but that proper application of that truth is made to the issues and sins in the flock. It is only by kind and patient application of the truth that spiritual babes in Christ are able to grow up and become mature Christians. Failing to teach and nurture such spiritual infants will result in their probable loss when the storms of conflict and error come.

Elders must be ready to rebuke and discipline those of the flock who become rebellious, and will not take encouragement or correction. 1 Corinthians 5:5 and 1 Thessa- lonians 3:6 require such action in the case of one who takes part in public sin to the hurt of the local congregation. There are times when such sins are ignored for the sake of "peace." Invariably, such refusal to act will result in more than one soul being lost.

Finally, an elder must remember that he is an "example" or example to the flock. If an elder engages in sinful behavior, how can he teach the truth, encourage the weak, and keep the flock as he should? 1 Timothy 5:19, 20 requires that elders are to be publicly called to account by the other elders or the evangelist, if they are guilty of public sin and will not repent.

A man who has the potential to be an elder, is under obligation to develop himself to have the qualities an elder needs. If he refuses, he becomes like the unfaithful servant who buried his talent in the ground (Matt. 25:24ff). His refusal to use the ability God had given him led to his being cast into outer darkness where there was "weeping and gnashing of teeth." Paul said that one who desires to be an elder "desireth a good work" (1 Tim. 3:1). It is important that we be fruitful in every good work (Col. 1:10).

### Conclusion

In this day and time, it has become the view of many that the eldership is a hindrance to the teaching of God's word. Preference is expressed for a business meeting arrangement where all of the members (both men and women) meet to determine the work of the congregation, and decide issues of doctrinal concern.

Congregations may use the business meeting arrangement of men who are heads of households for a short time, until men become qualified to be elders. It becomes direct rebellion to the will of God if this arrangement continues year after year.

Paul and Barnabas ordained elders in every church where they preached the gospel (Acts 14:23). The maximum time that could have elapsed between the start of a work and the time they appointed elders was about two years. Why could they have appointed elders so quickly, yet some churches today never have elders? Of course, Paul was able to lay hands on men and fill them with the Holy Spirit to know the word of God immediately. But knowing the word then, is equivalent to being educated in the Bible today. There is not a hint in the Scriptures that elders were miraculously qualified by the laying on of hands.

Too often, men who are qualified are rejected for some minor quibble by men or women who will never be qualified. These wish to maintain the business meeting arrangement, as they have the ability through political skill, to dominate and control the affairs of the church. If they accepted elders, they would no longer have such control.

Those who reject the eldership need to consider; if any church in the New Testament did not need elders, it should have been the church in Jerusalem. They had apostles to teach and strengthen it, and they had deacons to wait on tables (Acts 6:2). Yet after a few short years, they also had elders, and the elders are mentioned as acting with the apostles in the meeting that took place in Acts 15.

In many places, there is a greater need for godly elders than for the evangelist, yet many think that a good evangelist will substitute for elders. We need to keep in mind that God's arrangement is to have elders in every church. This is not impossible if we dedicate our efforts helping good men become qualified. God will provide what we

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# Timely Lessons From An Untimely Death

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Johnie Edwards

Adam Christopher Lanphear was killed in an automobile accident on Sunday evening, September 19, 1999 as he was returning from his home in Bowling Green, Kentucky to Bloomington, Indiana where he was a student at Indiana University. Adam had been worshiping with the Ellettsville, Indiana church of Christ for the past two years. He was 21-years-old and a junior at IU. I was asked to speak at his funeral on Wednesday, September 22, 1999 to over 700 people, many of them young people, in Bowling Green, Kentucky.

There are some timely lessons from this tragic death that I would like to call to your attention.

## **Death Is Not A Respector of Persons**

All ages die, infants, young school children, teenagers, early 20s, the middle aged, and those who are older. Paul wrote the Romans, "For there is no respect of persons with God" (Rom. 2:11). This applies to physical death as well as everything else. The wise man said, "For the living know that they shall die" (Eccl. 9:5). The Hebrews were told, "And it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). The Psalmist informed, "What man is he that liveth, and shall not see death?" (Ps. 89:48). Adam was smart, good looking, a good student with a bright future, but death comes to all.

## **Life's Plans and Dreams May Be Altered**

Adam had planned to finish IU and then attend Duke University, get a job in finance, save his money, buy a Porsche and travel. These plans and dreams were cut short. I am reminded of the story a rich man in Luke 12:16-21 whose ground brought forth plentifully. He decided to build greater barns to bestow his fruits. The use of the word "I" in the story tells us he was selfish and left God completely out of his plans as he said, "And I will say to my soul, Soul, thou hast much goods laid up for many years; take then ease, eat, drink, and be merry" (Luke 12:19). Now notice how his plans were altered. "But God said unto him, Thou fool, this night thy soul shall be

required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:19-20). This man's plans were cut short and so can ours! We must plan, "If the Lord wills" (Jas. 4:15).

## **We Never Know What A Day May Bring Forth**

Little did we know when Adam led the closing prayer on Wednesday evening, September 15 at the Ellettsville church that would be his last one here or when we invited him with some of our other students for dinner on Sunday, September 12 that we would never eat with him again. As a number of us got together for a pitch-in, on an individual basis for our young students on a recent Sunday evening, little did we know that was Adam's last get together like that. As Adam left home to return to IU, his parents had no idea that they would never see again see him alive. It is as Proverbs 27:1 says, "Boast not thyself of to morrow; for thou knowest not a day may bring forth." James said it this way, "Whereas ye know not what shall be on the morrow" (Jas. 4:14). We all need to live everyday as if it were the last. One of these days will be!

## **Life Really Is Short**

Adam was 21 on August 13, 1999. By the way, how old are you? The Lord's description of the brevity of life should be read by all. He said, "Life is short" (Ps. 89:47), "a handbreadth" (Ps. 39:5), "a step" (1 Sam. 20:3), "a flower that is cut down" (Job 14:1-2), "of few days" (Job 14:1), "as a tale that is told" (Ps. 90:9), "as grass" (Ps. 103:15), "as a shadow" (Job 14:2), "swifter than a weaver's shuttle" (Job 7:6), "removed as a shepherd's tent" (Isa. 38:12), "a vapour" (Jas. 4:14), and "a moment" (1 Cor. 4:17).

Your earth life has just been described!

## **The Young Die Too**

Adam was only 21! All ages die. Pick up your local newspaper and notice the ages of those in the obituary list. By the way, when do you plan to die? None of us has a lease on life.

# Change

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Matt Allen

Change. This has been the beacon call of numerous social agendas throughout the years. Get rid of the old hard line thoughts/ideals and bring in a more non-judgmental and tolerant atmosphere. Rational thought and reason behind one's actions is tossed out and his decisions and opinions tend to be based upon emotion. This change, from the rational to the emotional, has now crept into the politics and religion of the day. While we lament the change in the social and political arena, we are most concerned with the change going on around us in the religious world. The change going on in the religious world is now creeping into the Lord's body. Christians — be aware!

The trend in modern American religion is now pointing away from biblical proof and reason toward a better felt than told experience. One does not have to look very far to see this. That the confusion by many so-called "Christians" concerning the workings of the Holy Spirit has come about is due largely to the false teaching of men who claim to have spoken personally with God or the Holy Spirit. Perhaps some will recall the story from a few years back of Oral Roberts being instructed by the Holy Spirit to go up into his prayer tower and stay there until a certain amount of money was raised. The popular television evangelist of the 90s, Benny Hinn, claims to speak with God regularly. But it is not just the

televangelists that make such claims. The number of men and women now claiming that God himself or the Holy Spirit speaks to them is continually growing — especially among those who are charismatic in religion. Perhaps you know someone who claims that God speaks to him. Some claim that God personally tells them what clothes to wear, what to say, what to believe, and what to do in matters of religion.

What does the Bible say concerning such? In all religious matters one must be governed by the precepts contained within the Bible. Colossians 3:17 says, "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." The Bible means what it says and says what it means. No Scripture can be interpreted in such a way as to put it in contradiction with any other passage. All things in religious matters can be ascertained if one will approach the subject with an open mind and a honest heart. Does the Bible teach that God still speaks personally to men today?

If God speaks to men personally today, God is a respecter of persons. What makes the men that claim to have personal conversations with God more special than the rest of us? Why can't every believer have the same access to the Father as these men do? What exactly

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## Must Be Ready, At All Times, To Meet God

The parable of the wise and foolish virgins teaches us that, ". . . they that were ready went in and the door was shut" (Matt. 25:10). Didn't the Lord say, ". . . be ye also ready?" (Matt. 24:44). Paul said, "I am ready . . . to die for the name of the Lord Jesus" (Acts 21:3). We must live so we can say as did the apostle Paul when it came time for his departure, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which

the lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

If you would like to write Adam's parents and brothers, you may do so: David & Debbie Lanphear, Kyle and Colin, 350 Hillwood Dr., Bowling Green, KY 42101. David Lanphear serves as one of the good elders of the West End church of Christ in Bowling Green, Kentucky.

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4121 Woodyard Rd., Bloomington, Indiana 47404

does God sound like as he imparts the information to the hearer? Is it a voice? A gentle breeze? Could it be through the rustling leaves of a nearby tree? How is one to distinguish these messages from nature? If the claims of many of our religious friends are true, then God shows partiality toward a selected few and neglects all others. This would contradict the plain teaching of Paul found in Romans 2:11. Here he writes, "For there is no partiality with God." Peter spoke words to the same effect in Acts 10:34-35. Observe: "Then Peter opened his mouth and said: 'In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him.'" God treats all men the same, everywhere. It is understood that in the past, God communicated with the prophets and apostles to impart his word and will to men. This was done during the giving of the Law of Moses (Exod. 19:3), warnings to Israel and prophecies concerning the Messiah (major/minor prophets), and during the first century as the New Testament church was being established. The mission of those men was simple: to impart the message of God to the masses. They sought in no manner to bring honor, fame, and popularity upon themselves (contrary to many today) but rather chose to esteem God as being worthy of the glory. For God to show favor on one person by speaking to him personally would cause him to show partiality — which the Scriptures plainly deny.

If God speaks to men personally today, the Scriptures are inaccurate. How is this? The Scriptures teach over and over again that one may be made complete through the Word of God. The passage found in 2 Timothy 3:16-17 perhaps is the most explicit concerning this matter. Paul writes, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work." From this passage, one finds that through his application to the Word of God — he may be made complete — ready for the work of the Lord. Paul told the Colossian brethren that they were complete in Christ. They had received and adhered themselves to the gospel preached to them by the Apostles. We can become well pleasing to God when we adhere to the teaching of the gospel found in the word of God! Since one can be made complete through the Word, why then would God speak directly to men today?

Is there something new and different that God now wishes to impart to men? If that be the case, Paul taught us not to believe this "new revelation" because there is only one gospel, and that is the one of the apostles, given by inspiration, found in the New Testament (Gal. 1:6-9)! Psalm 19:7 teaches us that the law of the Lord is perfect, making wise the simple. James 1:22 echoes this. If what we have received (the Bible) is perfect, what else needs

to be added?

If God speaks personally to men today, then the word is not our final authority. This, I believe, is the root cause of the claims of many men today. A principle being taught or some particular practice does not fit into the pattern of Scripture, so one simply makes up his own declaration from God. This is usually the convenient thing to do, and when the supposed revelation from God is portrayed in some mystical manner the masses overwhelmingly accept it. The Scriptures plainly teach that they are the final authority in religious matters. Jesus said that his words would judge the world at the end of time. John 12:48 says, "He who rejects Me, and does not receive My words, has that which judges him — the word that I have spoken will judge him in the last day." If God still speaks to men today, how could the New Testament be the final authority? There is no doctrine according to Oral Roberts! There is no doctrine according to Benny Hinn! There is only one doctrine and that is found in the gospel of Christ given to us by the apostles (1 Tim. 1:3). Let us seek to apply it!

If God speaks personally to men today, then he is contrary to his word. God speaks to men today through the Word of Christ, the gospel. Hebrews 1:1-2 says, "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds." Paul wrote that the things he wrote were not from him, but from God (1 Cor. 2:9-13). Prophecies and gifts of the Spirit have ceased (1 Cor. 13:8-12).

Let us not fall for the religious emotionalism of the day! While we may be intrigued and entertained by the claims of men, we must remember that God speaks to

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# Christianity and the Incurable Disease

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Thomas Keese

The earliest signs of trouble seemed nothing very much out of the ordinary. Whenever I bent my neck down I felt a tingling sensation in my right arm and both legs. Originally, I felt little concern about it. However, it persisted and other problems started to appear. After several weeks I finally went to the doctor. The first series of tests did not show anything. The doctor diagnosed it as a bruised spinal cord that should clear up within a few months. I accepted his conclusion and decided to get on with my life. However, instead of getting better, my condition only got worse. Eventually I went to another doctor who did a more thorough series of test. His diagnosis hit me very hard — multiple sclerosis.

At first, I felt completely devastated. I could not get out of my mind the many horror stories about the disease and its end result — death. I remembered a teacher whose disease had progressed to the final stages. She sat in a wheelchair as she taught class. Her speech and mental abilities made it very difficult for her to communicate. She believed she did not have long to live. At only 25 years old, I believed that my life was soon to be over; I would not live a normal, productive, long life. The doctor reassured me when he said in most cases the disease is not terminal. However, he could not do that much for me — there is no cure. He could only allow the disease to run its course.

The first few months were very hard. When I woke up mornings, I tried believing it was all a bad dream, only to be brought back to reality with the first step that I took. I tried walking every day to keep in shape. After I had walked only a short distance, the pain started in my legs and my coordination grew worse. It became more and more difficult with each step. The more I walked the more frustrated and depressed I became. Often I stumbled and fell, each time it took more courage to get back on my feet. Working in the garden for only 20 minutes left me completely exhausted. Gradually, more

and more problems with my vision appeared. Simple everyday things I had taken for granted, getting dressed or taking a shower became difficult and strenuous tasks. My emotions became harder to control. The feelings of helplessness, frustration, and self pity grew stronger every day. I asked God over and over, “Why me?” It did not seem fair that I suffered such an ungodly disease when I wanted so much to serve him. Why was I having this problem when there were so many who had no desire to serve God who seemed to be doing so well?

Like many people I believed that Christians should not encounter problems like this. Surely the God I served would not make things so hard for me. After the initial shock wore off I then faced the biggest challenge, how do I deal with it? How do I face life when my body grows ever closer to death? I knew deep down the answer must lie in Christianity.

True Christianity is not just a system of beliefs and ceremonies but a way of life. A way to face and overcome the difficult challenges that life presents by a true faith in God. I began at that time to look for answers, to understand. I know that I still do not have all the answers, but dealing with it becomes easier with each new day. Looking back, dealing with my fear of death has become the greatest challenge of life.

These passages of Scripture helped me to understand a little better how I, as a Christian, should face an incurable disease. First of all, my ability to deal with difficult situations should not be based on my understanding of all the answers. “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and he will direct thy paths” (Prov. 3:5, 6). Many times, I have tried to understand everything about my world and my life when that is not always possible. Placing my faith in God when I do not understand, at times seems almost impossible. However, it is an absolute necessity, not only to be pleasing to God,

# “I Rejoiced Greatly . . . I Have No Greater Joy”

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Jarrold Jacobs

One of the most stirring statements in the Bible is found in John’s third epistle as he wrote of the joy he had when he heard of Gaius and his faithfulness to God. John knew he was not long for this earth. Therefore, it encouraged him to know of others who would be left that stood for the truth. He rejoiced in the fact that Gaius was walking in the truth. Let us read 3 John 1-4:

The elder unto the well beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.

At this time, John simply refers to himself as “The elder.” He was the only apostle still living at this time. And, as mentioned, he knew he was about to leave this earth. With this in mind, he writes to Gaius and tells him how much he appreciates all that Gaius has done. This article will not deal with all of the third epistle of John, but I wish for us to simply consider John’s attitude at this time, and measure ourselves accordingly.

## What Brings Us Joy?

In reading these few verses, we note that it brought John “no greater joy” than to hear about “his children” still walking in truth. “Children” has reference to people he

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but to have peace with myself, to be content in difficult circumstances.

Another passage I found helpful is in Galatians 6:8, 9: “For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap if we faint not.” God knows how hard we try to serve him. Just because I have problems in this life does not mean that he has forgotten me, or he does not care. If I continue to sow the Spirit, if I seek the kingdom of heaven first, I will reap ever lasting life.

Consider carefully what Paul had to say concerning his own thorn in the flesh in 2 Corinthians 12:9, 10. “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.” Our true happiness in this life is not based on what we have, materially or physically, but who we

are spiritually. That’s something that no disease can take away from me. Paul gloried in weaknesses that the power of Christ might shine forth. He realized that persecutions, shortcomings, and illnesses would make him depend upon God that much more. In the same manner, whenever I am faced with a difficult problem, I should realize that I can use that situation to draw myself much closer to God. I remain determined not to simply survive, but to glorify God through this adversity.

Finally, we must keep in mind at all times Paul’s thought in Romans 8:18: “For I reckon that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us.” All the problems and difficulties in this life will seem insignificant when compared with the glory of heaven. I now believe I can use this disease to glorify God. I intend to use whatever amount of time and strength I have left to be God’s servant. To the true Christian, there is no such thing as an incurable disease because our hope does not lie in a mortal body, but an immortal soul. And for my brothers and sisters in Christ who face similar problems, this passage seems to be tailor made for us, “But they that wait upon the Lord shall renew their strength; they shall mount up with

had taught and converted to the Lord. Paul used similar terms in his letters (1 Cor. 4:15; Tit. 1:4; 1 Tim. 1:2). No doubt, the fact that Gaius was still standing for the truth in a time of hardships from without and within meant a great deal to the elder apostle. In like manner, it means a great deal to know of those today who, after suffering difficulties, still stand for "the faith once delivered to the saints" (Jude 3). Brethren, what brings us joy?

### **Do We Rejoice When We Know Of Faithful Brethren?**

Are we happy to know of brethren in different parts of this country or different parts of the world that are standing for the truth? Or, does our joy come from physical pursuits, such as our work or recreational activities? Do we "rejoice greatly" when we hear about our fellow-heirs and fellow-laborers still doing what they ought? Or, are we the kind that only rejoices when we have some juicy "tidbit" to spread about the brethren?

John said he "rejoiced greatly," and that he had "no greater joy" than in hearing of the faithful life of Gaius, as well as other brethren. In saying he had "no greater joy," he was saying that there was nothing that produced greater joy for him in this life than knowing of his "children" walking in truth.

I have seen this same attitude especially in older brethren. They ask about the brethren in different places, not out of spite, nor malice, looking for something that is wrong; but in genuine concern, wishing to rejoice with brethren over the good work that is going on for the Lord in various parts of this country and the world. What about us? Do we have the mind set of John and Gaius, or of Diotrephes, who "loveth to have the preeminence"

(3 John 9)?

### **Sources Of Joy**

What are sources of joy for us? Are we like John, Paul, and the other apostles, who drew strength from Christ and from their brethren? Are we the kind who must always find fault in others, or can we look for and see brethren who stand for the truth, and say that they cause us to "rejoice greatly"?

In like manner, can we say as John that we "have no greater joy" than to hear about brethren walking in truth? Or, are there other things that bring us a "greater joy"? Perhaps we are guilty of placing more emphasis on our boat, car, vacations, etc., than the Lord (see Matt. 6:33). Perhaps our "joy" is found in placing our family before God (see Matt. 10:34-37). Unfortunately, many today are guilty of covetousness. Paul calls it "idolatry" (Col. 3:5). Have we ever considered how idolatrous this country really is? You see, idolatry is the religion of sight in opposition to that of faith. Because this is true, whatever you wish to place before God becomes your idol, regardless of whether or not you physically bow down to it. Whatever you place before God becomes your "joy."

Now, what is your joy? David said the blessed man "delights" in God's word (Pss. 1:2; 119:35, 92). In what do you delight? John said he rejoiced greatly in Gaius, as well as his "children" because of their stand. Are we rejoicing in the right things? Do we remember why we are here upon this earth (Eccl. 12:13)? Do we appreciate what it means to be a Christian?

□ □ □

## **There's A Beautiful Garden**

Ira Mikell

There's a beautiful garden in Heaven,  
A garden no mortal has seen;  
In the midst grows the sweet rose of Sharon  
That is shining thru eternity.

There's a beautiful garden in Heaven,  
Where the life-giving stream ever flows,  
Pouring boundless and free from Mount Zion,  
More precious than any I know.

There's a beautiful garden in Heaven,  
Where Jesus is walking all day,  
And He talks with the saints and the Angels  
Telling them I'll be home some glad day.

'Tis the beautiful garden in Heaven,  
Where my Lord is awaiting for me  
In a land where the sun shines forever.  
O how happy with Him I shall be.

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# Must Baptism Be Only “In the Name of Jesus”?

Bobby Graham

**T**he Spirit of truth would remind the apostles of Jesus’ teaching and give them additional truth — all truth. If Jesus’ teaching before his ascension would not be operating in the church, why did he provide for their being reminded of it and place it on such a par with the rest of revealed

The basic position being reviewed in this study was set forth by Robert Adams of Jenkins, Kentucky in his tract called “A Study on Baptism.” Adams, who has preached in the mountains of Eastern Kentucky for many years, is a member of the Mayking Church of Christ at Ermine, Kentucky. This writer preached in gospel meetings for this group before brother Adams began promoting this particular teaching.

### A Brief History

When the members of the Mayking congregation became convinced of this doctrine, they were baptized in the name of Jesus Christ on March 23, 1993. A letter published and distributed by Adams in November of 1998 claims that others believing similarly are found in Kentucky, Alabama, Arkansas, and Missouri. It then appeals for others preaching Acts 2:38 and baptizing in the name of Jesus Christ for the remission of sins to identify with them. The author distinguishes between those who have disrupted the plan of salvation set forth by God for saving the world, designated by him as a “FORM of the True Church,” and the “True Churches of Christ.” Fairly lengthy correspondence on this matter has taken place in recent years between this writer and the tract’s author. As far as this writer knows, there is no evil intent on the part of either of us; and this review of his position is as impersonal as this writer can make it.

### The Position Stated

The position states that Jesus set in place a different order of baptism for that period leading up to Pentecost from the one that he established for the time after Pentecost. The preface of the tract says that the apostles were not allowed to use the order stated in Matthew 28:19 on Pentecost, and for that reason we must not use it today. In fact, people today are urged to leave Matthew 28:19 where the Lord left it — outside the church. A later statement on page 13 says that the only power capable of opening the door of the church (the key given to Peter by Jesus) was the name of Jesus Christ. It is further concluded on page 14 that we do not have the order of the Father, Son, and Holy Spirit when we baptize in the name of Jesus Christ, because Jesus never gave that order of Matthew 28 after his ascension. “Matthew 28:19 in its Galilean form was never used during the ministry of the apostles and should not be activated today into God’s plan of salvation.” In view of the foregoing, Adams urges on pages 18 and 19 that we go back to the early church and do as did the Ephesians in Acts 19. He means that we need to be baptized in the name of Jesus and to burn whatever books or writings are contrary to this position. Brother Adams declares, “If the name in which we are baptized isn’t the right name, then it will not matter what else we do and how we do them.” He further

says, "Being baptized in a name that was not revealed by the apostles in the setting up of the church and after the church was established will void everything."

### **A Review of the Position**

The error involved in this scheme of teaching will become obvious in the following examination.

1. It disrupts the harmony in Jesus' commission to the apostles. The different accounts of the Great Commission given by Jesus in Matthew 28, Mark 16, and Luke 24 harmonize with each other. They came from the mind of God and the teaching of Jesus. For this reason no conflict exists among them. What Jesus taught here was designed to apply fully, not partly, to the time of the church. He was not making a piecemeal approach, intending of these passages to apply to the time leading up to the church and the rest to apply to the church. Notice the common element found in them: teaching all nations, preaching to every creature, preaching among all nations. If Matthew 28 related only to the people before the church's establishment, as the tract says, then it directed the apostles to go to all nations before Pentecost. In other words, in that period of fifty days they were to teach and baptize all nations, only to have to go back and repeat the process after Pentecost in keeping with the order established by Jesus in Mark and Luke — "in the name of Jesus Christ." Such an impossible task is the result of arbitrary interpretation of Scripture, not of clear teaching of the Lord by command, example, and necessary conclusion.

2. It breaks the continuity between the commission and its execution. The three accounts of the commission already noted also harmonize with Acts 2:38. We need to remember that when Jesus was on earth, he was teaching in preparation for the coming kingdom (Matt. 4:23). In giving instructions to the apostles in the

commission, he was directing them in the work that they would begin on Pentecost. While they had preached earlier, the preaching to all nations would begin at Jerusalem. Isaiah prophesied all nations submitting to the rule of Christ in Isaiah 2:4, and Jesus directed that this teaching to them be done in Acts 1:8. The Spirit would make such possible (Acts 1:5; Mark 9:1). The commands given in Acts 2:38 correspond to the instructions of the Great Commission. Baptizing in the name of Jesus Christ is equivalent to what Jesus said in Matthew 28:19. Baptizing "into the name of the Father and of the Son and of the Holy Spirit" is the wording in the American Standard Version. It means baptizing people into a relationship with all three persons of the Godhead. That is still the case, because when one is baptized according to New Testament teaching, he enters into a different relationship with all three. God is then his Father, Christ is his Savior, and the Spirit is his teacher. In addition, he is baptized "in the name of Jesus Christ" (by his authority, in submission to him). It is a colossal mistake to separate these two passages and to view them as presenting two different orders or formulas to be spoken at baptism. Jesus was not within a thousand miles of dealing with what must be said in either Matthew 28 or Acts 2. It is what must be done in baptism that Jesus addressed in both verses.

3. It changes submission into a formula. Focus for a minute on the expression "in the name of Jesus Christ" in Acts 2:38. Because it is related to the authority of Christ, now ruling on his throne (vv. 30, 33, 34, 36), the requirement to be baptized in his name is a test of one's willingness to yield to Christ's rule. The very people who heard Peter in Acts 2 with an attitude of rejection of his deity and dominion, upon presentation of sufficient evidence, were then challenged to acknowledge his deity and power in the command to repent and be baptized. The context

of the command demands this understanding, not that some formula be stated at the time of baptism. What Peter was here teaching was the consequence of the commission given to all the apostles in Matthew 28 and its parallel accounts. Contrary to Adams' charge that men have "brought in" the meaning of "by the authority of" for "in the name of" to justify their use of Matthew 28:19 as a verbal statement at baptism, a brief study of Acts 3:6, 12; 4:7, 10, 12 will show that to do something in the name of a person is to do it under that one's authority.

4. It destroys Jesus' promise with its insistence on another order of baptism. Possibly the strongest point that can be made from the disputed passage in Matthew 28 is Jesus' promise in verse 20, where he said he would be with the apostles and added his approval of their work to the end of the world or age. What Jesus was here directing was to be worldwide in scope and age — lasting in duration. It must then follow that Jesus left no room for another system or order of teaching/baptism. Jesus' very promise shows the tract's line of reasoning to be flawed.

5. It makes future revelation less important than Jesus' teaching. It has often been the case that God has caused additional revelation to supersede earlier revelation (as the New Covenant did the Mosaic Covenant), but Jesus placed his own teaching on a par with the Spirit's future revelation, not lower than it in John 14:26; 16:13. The Spirit of truth would remind the apostles of Jesus' teaching and give them additional truth — all truth. If Jesus' teaching before his ascension would not be operating in the church, why did he provide for their being reminded of it and place it on such a par with the rest of revealed truth?

In view of these considerations, is it not clear that the position being reviewed is a flawed one, taking into account less that the entire picture

# “Two Are Better Than One”

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Daniel H. King

The word of the Lord recognizes how much we need each other. The church was purposed in the mind of God before time because the All-wise saw the need for it in human relationships. Loneliness can be a terrible and destructive thing. Other human contact, especially if it is with like-minded people with a desire to do the right thing, can be entirely wholesome and good. This is what the church as an organization and agency in human society is mostly about. As the Scripture says, “Two are better than one, because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up” (Eccl. 4:9-10).

So, two are better than one because when one falls, the other can help him again to stand. We must remember this, when we consider why the church must be a part of our lives, and why we must not let this precious cooperative relationship slip from us by abandonment.

Two are better than one because one may help to bear the burden of another. How many times have you heard someone say, “This is almost more than I can bear.” Often we can sympathize that what they must bear is nearly more than one person can deal with alone. But the wonderful thing is that we never ought to have to bear our burdens alone. Of course, we know the Lord helps up at such times. But it is a great boon to our souls to know that we have brothers and sisters in Christ who share our grief and pain, and help to love us through those trying times. As Paul wrote: “Bear ye one another’s burdens, and so fulfill the law of Christ” (Gal. 6:2). Observing the law of Christ involves sharing the burdens so heavy upon our fellow Christians.

Two are better than one because the prayers of one may benefit another. Those who pray for us are our “helpers.” They may be confined to a bed or wheelchair, but if they are supportive of the work we are doing through their prayers, then they are friends of the first order. Paul spoke of the prayers which the Corinthians uttered on his and his fellow laborer’s behalf, with fond appreciation

and deep love: “Ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf” (2 Cor. 1:11).

Two are better than one because the great work of the gospel is too much for any single individual to accomplish. Paul spoke of the work that he and Apollos did together, even though they were at Corinth at different times and under wholly different circumstances. Still he viewed himself and Apollos as working together toward a common goal. Paul had converted the majority of those whom Apollos later instructed: “I planted, Apollos watered; but God gave the increase” (1 Cor. 3:6). “And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common” (Acts 4:32).

Two are better than one because there is moral and spiritual strength in numbers. The presence and encouragement of our brothers and sisters in Christ is a source of spiritual strength to those of us who attend the worship activities with regularity. One who is a member of the body of Christ feels that he is a part of something wonderful and good. There is a feeling of belonging to something important. And there is a feeling of being associated with someone (Christ) who is worthy of all of our praise and admiration. Being a member of the church is a thing to be thankful about, grateful for, and ever overflowing with thanksgiving because of. As Paul stated: “For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ” (1 Cor. 12:12).

Two are better than one because when we work together with one another in the church, we are working together with God. At times we tend to view the church as a wholly human relationship, a segment of the overall community or society that we live in. But it is not so. The church is his fold, his holy temple, his royal priesthood of believers, his blood bought and Spirit filled body. It

# “More Than the Pulpit”

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Olen Holderby

In the October 1971 issue of Plain Talk brother Dan Shipley had a splendid article under the above title. His article is dealing with how well we are carrying out the instructions of the Great Commission (or failing to do so). That was 28 years ago, but the points which he made are worthy of further consideration. For, it appears to me that we have the same problems today.

Brother Shipley said, “While the need for pulpit and classroom teaching cannot be discounted, it is simply not enough. We need to get out of our own ‘front yard’ with the incorruptible seed that can save souls!” With this statement I wholeheartedly concur. I think the need is well expressed in the second paragraph of brother Shipley’s article, “We must go because many will not come. Relatively few non-Christians are attending worship services and Bible classes. Those who do attend seldom do so with any regularity and even then are not likely to hear lessons that are most appropriate to their needs. Let’s face it, most who need the gospel are not coming to our front yard to get it. If they are to be reached it will take more than the pulpit, and it will take more than the man who stands in the pulpit.”

There can be no doubt that the Lord intended that every qualified member of his church be about the business of teaching others the gospel (2 Tim. 2:2). Surely we accept this as being true. Yet, we continue to hear some say that they will not or cannot do what they seem pleased to call “door-knocking.” I have personally heard this come from the lips of some preachers as well as others. More recently some are quoted as saying that the emphasis in the gospel was on pulpit preaching. My studies have

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was his intent that through this means men and women might enter into covenant relation with the Father and serve as spiritual stewards in common cause with the also that we receive with the grace of God in vain” (2 Cor 6:1).

not found this to be the case. While there may be some disagreement on what Bible examples might be classed as pulpit preaching, I have tried counting them with the following results: In Matthew there are ten examples of what might be called pulpit preaching, as compared to 49 examples of other arrangements more closely resembling what is called “personal work” or “cottage classes” today. In Mark the ratio is eight pulpit and 54 others; and, in Luke it is nine to 71. John gives five examples of public preaching to 47 that are less than public. Acts presents the same sort of picture, giving a 29 to 60 ratio. Even allowing for a margin of error in judgment, the claim that gospel emphasis is on pulpit preaching does not appear to be justified.

Most of the teaching done by Jesus and his apostles was done under circumstances which permitted questions and answers to repeatedly pass back and forth, and this does not resemble pulpit preaching of today. I believe it would be more accurate to say that the emphasis is on “teaching,” and all these avenues are open to us and should be used.

I am aware that the command to teach is generic and that many methods may be used; but, it would appear that apostolic example would furnish the most effective way or combination of ways for this being done. “. . . I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house” (Acts 20:20). Both these methods should be utilized by every Christian, including preachers. I am not so naive as to think I can spell out the abilities or limits of my preaching brethren in this matter of door knocking, but I am criticizing the attitude that prevails in some quarters.

In 2 Timothy 4:1-4, we have Paul’s instructions to Timothy to “preach the word.” Should Timothy follow Paul’s example in doing this, what would he do (Acts 20:20)? Who would Timothy “reprove, rebuke, and exhort”? Would it be only those in regular attendance at the public services? From the pulpit members are urged

to do this “door knocking” and this is as it should be. However, Timothy was told to be an example to believers (1 Tim. 4:12).

If any one member of the church is to do such work, all are to do it, limited only by opportunity and ability. And, with effort, both opportunity and ability can be enhanced.

It appears to me that very poor judgment is being used in choosing a man to begin or to build up a new work. To choose a man who is, admittedly, not very effective in any way except in the pulpit is normally to add to the length of time necessary for “outside” support for such a work. I personally know of no such work that has been built upon pulpit preaching alone. Someone simply had to do some “door knocking” (as to new converts). It does not do the cause of Christ justice by choosing to labor in a place where strong talents are needed that one simply does not possess. Another quote from brother Shipley fits just here, “For these, and other reasons, it would seem a wise redemption of time for us to become more involved in this house-to-house kind of teaching. We need more kitchen-table lecterns and sofa-pews!”

And again, “Let’s get out of the ‘front yard’ to do the sowing.”

What is the advantage(s) in house-to-house teaching? Brother Shipley expresses this very well, “We need to take the gospel to the lost because in their homes is often afforded the most favorable of teaching situations. There the student is not lost in the crowd; the lessons have a more personal flavor. Where else could a student feel more “at home” and feel free to ask pertinent questions without fear of embarrassment? There, he relates himself to the subject more readily; he hears lessons most relevant to his needs. With home studies the prevalent problem of absenteeism is almost nil. Many will keep an appointment with a teacher at home who won’t do so at a church building. What better arrangement for teaching Bible truth?”

Some will criticize the idea of “door knocking” while they reap the benefits of the “door knocking” of others; and this certainly comes with poor grace. I am not urging indiscriminate, uninformed, and unprepared house-to-house efforts. I do, however, insist that we need a great deal more of this type of teaching, by both members and preachers.

It has been my experience that where there is a program of house-to-house teaching, involving preachers, elders, and members, the most conversions, the greatest ratio of faithfulness, and less difficulties will normally be found. When folks have their hands full of working for the Lord, there simply is not time to introduce divisive

situations into the church. There seems to be a problem for many — where do I find prospects? This problem will not go away simply because we do not do the work. So, we must find a solution and put it in operation. There are still plenty of people who “would give anything in this world” for what the Christian has if he only understood it. No, we cannot make a horse drink by merely leading him to the water, but we can labor to make him as thirsty as possible! Then, he will drink! Of course, all whom we teach, will not accept, but we will at least have given them a chance of making an informed decision. It is God

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### “Compassion” continued from front page

4:32); and “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering” (Col. 3:12). Obviously, we are not what we are supposed to be unless we are kind, tenderhearted, and merciful to those who are in need.

To say that compassion is needed today is an understatement. This is true of both Christians and non-Christians. It would be hard to think of a time when more people have been in more distress than they are today. I can recall all of my life hearing older people talk about the Depression. What they had in mind was the trouble and hardship of the time.

The nature of human suffering today may be different than those days but it is just as real. People are sick; they recognize their weakness in body and spirit in dealing with their hardships; they are so concerned about what might happen that they cannot even sleep; the innocent party in a divorce is left in anger, loneliness and heartache; and death leaves many with absolute hopelessness, loss and despair. These need compassion! Their circumstances demand our action. Furthermore, the teaching of God’s Word places us under obligation to act regarding their needs.

There are too few people who seem to care when these times of trouble come. Unless we have experienced some of these situations ourselves, we may find that we do not understand the feelings of the distressed, or do not understand what to do and how to do it in our efforts to offer our support.

Many, not knowing what to say, say nothing. Others, seem to say but do nothing. People sometimes say, “Call me if I can help.” Perhaps they mean every word of it. But those in distress, not wishing to be a burden, do not feel comfortable in calling. What we should say is, “I’m going to come by Tuesday at 11:30. We can talk, I’ll help you with any work you will let me do, or, we’ll go out to lunch.” The one showing compassion is reaching out — being

active — in an effort to help. By setting a definite time, we prove our offer to help is genuine.

Also, a telephone call received unexpectedly is especially appreciated. Select that time when you think the person might need to hear from a friend, as in the evening or on holidays when no one is around. A card says I care. It affords an opportunity to say to the troubled there is someone who cares. Our visits give them an opportunity to express their frustrations, fears, sadness, and loneliness. These visits break the monotony of dreary days. And, of course, these need the power of prayer to help them through their time of despair. And they need to know that you are praying for them.

If we do what we know we are obligated to do — which is really what we want to do — it will require some of our time. Aren't our friends and brethren worth some of our time? It will require using some energy, even at the end of our own tiresome duties, but they are worth that too. We will have to use our several abilities to find that special way to help, or that special word that will comfort, but that's a small price to pay for the benefit it brings to others. We will have to keep our eyes open to see those who are in need, and to see the opportunities we have to serve others. That's what being a Christian requires of us. But we do it, not out of obligation, but because we care!

Look about you, brother or sister. Is there a family member, a fellow Christian, a friend or a neighbor in need of help? Don't wait for someone else to act. Filled with compassion, get up and do something to help them! Yes, they will appreciate it. But, you will also profit from doing as you should.

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491 E. Woodsdale, Akron, Ohio 44301

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## “Complaining” continued from page 2

1. Complaining stems from a dissatisfied spirit, which displeases God. One who complains thinks that he deserves better from God than he is receiving. How could such ever be true of sinful men? The deserved punishment of sin is eternal damnation in hell; what has any of us experienced on earth that compares to the deserved punishment of hell.

Man is an unusual creature. When good befalls him, he generally thinks that it is deserved. How rare it is to hear anyone say, “I don't deserve this good fortune that has come to me.” However, any perceived evil that befalls him is undeserved and he usually complains about his misfortune at the hand of God.

This dissatisfied spirit cannot (a) be content with

the state in which he is (Phil. 4:11); (b) be thankful (Col. 3:15). One has said, “In the City of Happiness, Complaining Avenue and Thanksgiving Lane are miles apart, so that you cannot live on both streets at the same time” (Wendell Winkler, *Heart Disease and Their Cure* 26). G. Wagner wrote,

Now, we must all feel that right-down murmuring is very sinful, and in its worst forms most Christians overcome it; but not so complaining, for this seems to many to be scarcely wrong, and it often grows on them so gradually that they are seldom conscious of it. The causes of complaint are manifold. Little difficulties in our circumstances — little acts of selfishness in our neighbours; but complaining is most of all a danger with persons who have weak health — for weakness of body often produces depression of spirits — and this is the soil in which a complaining spirit takes deepest root. Then, too, it often grows into a habit; a tinge of discontent settles on the countenance, and the voice assumes the tone of complaint. And though this, like most habits, soon becomes unconscious, yet it is not the less mischievous on that account. It is mischievous to our own souls, for it damps the work of the Spirit of God in our hearts, and enfeebles the spiritual life. It is mischievous in its effects upon others; for when Christians complain it gives the world altogether wrong impressions of the strength and consolation which the love of Christ affords, and it frequently generates the same spirit; one complains, and another, having the same or other causes of complaint, sees no reason why he should not complain too (*The Biblical Illustrator: Numbers II:94*).

Even pagan authors recognized the sickness that is in the soul of the man who constantly complains. Aristotle wrote,

If, as we have said, the activities determine a man's life, no supremely happy man can ever become miserable, for he will never do what is hateful and base. For in our opinion, the man who is truly good and wise will bear with dignity whatever fortune may bring, and will always act as nobly as circumstances permit, just as a good general makes the most strategic use of the troops at his disposal, and a good shoemaker makes the best shoe he can from the leather available, and so on with experts in all fields (*Nicomachean Ethics I:2* [p. 26]).

How dare us to reflect on God's goodness toward us by complaining about his daily provisions for us! This borders on slandering God. Instead, we should be thankful for his gracious gifts.

2. Complaining is self-destructive. Certainly one can recognize that complaining does no harm to God. However, it does something to man's spirit. It creates the feeling of being “victimized” by God or one's fellowman. It creates a “feel sorry for me” spirit that discourages human activity to change one's plight. It destroys one's ability to look at the circumstances of one's life as a means of

searching for what good God might create from those circumstances. Think of how the miseries that Joseph experienced were used in God's providence to effect the preservation of Israel from a famine and from the even greater danger of being influenced by the pagan influences of the Canaanites. In Egypt, the Israelites were segregated because they were shepherds, thus allowing them to develop as a nation with a lesser danger of being absorbed by a pagan culture. God used Joseph's sufferings to accomplish a greater good for his people.

The story is told of Caesar throwing a banquet for his noble friends. On the day of the banquet, rain poured down. He was so displeased and enraged that he commanded his soldiers to shoot up their arrows to Jupiter, their chief god, because of his sending the foul weather. The arrows fell far short of heaven, but when they came back down, they injured many of his soldiers. Indeed, complaining is similar to firing arrows at heaven! It falls back on us to injure us!

3. Complaining damages others. Many a church has been restrained in what it can do because of several carping complainers who discourage others from fully participating in the work of the Lord. Complainers rob the church and the home of its joy. Why should visitors want to be part of a congregation that has no joy? The dour mood that settles over the congregation is destructive and, for that reason, such complainers need to be addressed.



#### Support Needed

Dwight King (4909 Northdale Dr., Fremont, CA 94536) recently sent an appeal for support in behalf of Jack Critchfield (403 Coit Way, Salinas, CA 93907; e-mail: Jcritch@jrs.net; phone: 831-772-9557). Brother Critchfield is working with the small Salinas church, near Carmel. The church owns its building and was at one time of considerable membership. However, the church deteriorated following the closing of Ft. Ord. There was a nucleus of about 35 members who were permanent residents of the Salinas area. Four families have recently left since brother Critchfield started preaching on divorce and remarriage. Consequently, he is in need of support, having lost \$1700 per month in support. Those who might be interested in helping him on a one-time or regular basis should contact him directly.

### God Hears Our Complaining

The text significantly states about the complainers at Taberah, "the Lord heard it." Our omniscient God is fully aware of our complaining and is just as displeased by it now as he was then. "His anger was kindled" against those complainers. To show his displeasure, he sent fire in the camp. What would happen in our homes, cities, and churches if God sent fire when we complain?

### Conclusion

There are times when men have legitimate complaints. The word "complain" occurs more frequently in the book of Job than other books, but who can doubt that Job had reason to complain. In his grief, he took his complaints to God, not merely to others. His complaining was not destructive, but an appeal to God for understanding. In the same manner Moses took his complaints to God when the children of Israel complained when they had nothing to eat but manna (Num. 11:11). To think that one can bear all of life's burdens without facing disappointment and discouragement is unrealistic. To allow the evils of life to make one ungrateful, bitter, and resentful is something else. When this happens, one becomes guilty of sinful complaining.

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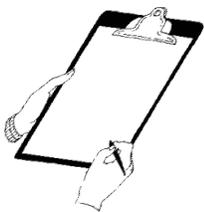
Report: Most First Babies Conceived Out of Wedlock  
"Washington — In the early 1990s most young women in the United States conceived their first child out of wedlock, a rate that has nearly tripled since the 1930s, the Census Bureau reported today.

"The proportion of first births conceived out of wedlock among women aged 15 to 19 grew from 18 percent in the period between 1930 and 1934 to 53 percent between 1990 and 1994, the report said.

"... One reason for the rapid growth is that having children outside of marriage is more socially acceptable today than in the 1930s, said Amara Bachu, a Census Bureau analyst" (Longview News-Journal [November 9, 1999], 1A).

#### Moderate Baptists Might Reject Statement of Wifely Submission

"Fort Worth (AP) — A group of moderate Texas Baptists meeting this week in El Paso may reject an amendment to the denomination's statement of faith that some believe is euphemism for women's subservience.







**“Song”** continued from front page

**“Factionalism”** continued from page 2

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6567 Kings Ct., Avon, Indiana 46123 mikewillis1@com-  
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Preacher Needed

Field  
Reports





# 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><b>BIRMINGHAM, AL</b> Cahaba Hgts. Church of Christ 3251 Greendale Rd. (near I-459 &amp; 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><b>BIRMINGHAM, AL</b> 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><b>GLENDALE, AZ</b> 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><b>GRADY, AR</b> 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><b>TEXARKANA, AR</b> 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><b>BIRMINGHAM, AL</b> HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>HUNTSVILLE, AL Hughes Rd. &amp; 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><b>RED BAY, AL</b> Eastside Church of Christ Meadow Dr. &amp; 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><b>MESA, AZ</b> 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><b>HARRISON, AR</b> 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><b>VAN BUREN, AR</b> 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><b>BIRMINGHAM, AL</b> Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 &amp; 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><b>ROGERSVILLE, AL</b> Elgin Hills Church of Christ 81 Elgin Hills Dr. (bldg. 2 blks. N. of intersection of US 72 &amp; 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><b>PRESCOTT, AZ</b> 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><b>HEBER SPRINGS, AR</b> Spring Park Church of Christ (On corner of Sugar Loaf &amp; 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.</p>	<p><b>ANTIOCH, CA</b> 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. Dial-a-Bible Moment (510) 706-WORD Evangelist: Glenoid McClure (510) 757-8318 or 754-7077</p>
<p><b>BIRMINGHAM, AL</b> 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><b>MOBILE, AL</b> West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Paddy Kendall-Ball 675-2255 or 675-7820</p>	<p><b>RUSSELLVILLE, AL</b> 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><b>TUCSON, AZ</b> 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><b>LITTLE ROCK, AR</b> 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><b>BAKERSFIELD, CA</b> 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><b>ELGIN, AL</b> Elgin Hills Church of Christ Rt. 4, Box 54-1 (bldg. 2 blks. N. of intersection of US 72 &amp; 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><b>MONTGOMERY, AL</b> Church of Christ 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><b>SARALAND, AL</b> 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><b>BENTONVILLE, AR</b> 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><b>LITTLE ROCK, AR</b> 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><b>CANOGA PARK, CA</b> (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><b>FLORENCE, AL</b> 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><b>SCOTTSBORO, AL</b> 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: Tim Coffey Bldg: (501) 336-0052</p>	<p><b>CONWAY, AR</b> 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.</p>	<p><b>CONWAY, AR</b> 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><b>MARSHALL, AR</b> 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><b>FOLSOM, CA</b> 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><b>FOLEY, AL</b> 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><b>MONTGOMERY, AL</b> 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><b>PALMER, AK</b> 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><b>CONWAY, AR</b> 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><b>PINE BLUFF, AR</b> 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><b>FREMONT, CA</b> 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><b>GARDENDALE, AL</b> W. Hamilton Church of Christ</p>	<p><b>MONTGOMERY, AL</b> OWENS CROSS ROADS, AL Church of Christ at Elon 4021 Hobbs Island Rd. Bible Study 9:30 A.M. Worship 10:20 A.M.</p>	<p>\$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p><b>FT. SMITH, AR</b> 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><b>RUSSELLVILLE, AR</b> 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><b>FRESNO, CA</b> 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;">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;">Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Lamont White and Denis Florestant (305) 758-3036 or 624-1487</p>	<p style="text-align: center;">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;">LAKE CITY, 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.</p>	<p style="text-align: center;">ORLANDO, FL Evangelists: Robert Harkrider and David Banning (407) 851-8031 or 855-2670</p>		
<p style="text-align: center;">LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Cultos En Espanol Tambien (562) 420-2363 or 420-9577</p>	<p style="text-align: center;">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;">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;">Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Fred Sheemaker (305) 893-6909 or 685-3203</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;">LAKELAND, 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;">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.</p>	<p style="text-align: center;">PANAMA CITY, FL Church of Christ 3339 Florida Ave. (Between Baldwin Rd. &amp; Hwy. 390) 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 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;">Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Alfred A. Reinhardt 856-8376 or 856-6486</p>	<p style="text-align: center;">PANAMA CITY, FL Church of Christ 3339 Florida Ave. (Between Baldwin Rd. &amp; Hwy. 390) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p>		
			<p style="text-align: center;">FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p style="text-align: center;">LAKELAND, FL Southwest Church of Christ 3900 South Pipkin Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Frank Jamerson (941) 644-9463 or 644-6080</p>	<p style="text-align: center;">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.</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 WALTON BEACH, 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;">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;">Evangelist: Marvin Hudson (904) 265-6539</p>		
			<p style="text-align: center;">FROSTPROOF, FL Church of Christ 40 W. "A" St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Felix Salazar (941) 635-2607</p>	<p style="text-align: center;">LUTZ (Tampa), FL S. Livingston Ave. Church of Christ 16812 Livingston Ave. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Bill Fairchild (813) 632-6941 H.E. Phillips (813) 949-8232</p>	<p style="text-align: center;">OCALA, FL Church of Christ 3900 S. Pine (441, 301 &amp; 27 S.) 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;">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;">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;">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;">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;">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;">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;">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 North Courtenay Church of Christ 2455 N. Courtenay Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M.</p>	<p style="text-align: center;">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>		
<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;">BROOKSVILLE, 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</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 813-684-1297	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 (706) 628-5117 or 628-5229	CHICAGO, IL Northside Church of Christ 4440 W. Adams St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Sr. 624-7599	ELLETTSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Johnie Edwards (812) 876-2285 or 336-4630	OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 279-4332	TOPEKA, KS Oakland Church of Christ 553 Wilson Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 235-8687 or 273-7977
HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 6 off I-75) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: William H. Sowder, Sr. 244-8630 or 794-2456	CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Hawkins 333-4875 or 224-9279	HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942	PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gary L. Coles 967-3437 or 967-3520	WICHITA, KS Westside Church of Christ 3500 S. Meridian Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal Elders: B. Allen, L. Westbrook (316) 729-9302 or 838-6274
TAMPA, FL 58th Street Church of Christ 12200 N. 58th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 988-3380 or 988-4646	WARNER ROBINS, GA Westside Church of Christ 1158 Willow Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Paul Ayres (912) 784-7078	EAST ALTON, IL Church of Christ 450 E. Airline Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Parks (618) 259-7532	HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Phillip Owens (219) 942-2663	RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas L. Clark (765) 935-2911	ASHLAND, KY Tri-State Church of Christ 1314 Montgomery Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Tom Edwards (606) 325-9742
TARPON SPRINGS, FL Tarpon Springs Church of Christ 570 E. Orange St. (corner of Disston) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Larry Dickens (727) 938-3967 or 937-9327	BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Classes 1:30 P.M. Bible Study 2:30 P.M. Worship 3:15 P.M. Wednesday 7:30 P.M. Evangelist: Danny Thompson (208) 785-5773 or 785-6168	GLEN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (630) 858-2290 or 529-2149	JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Denver Niemeier (765) 676-6404 or (317) 852-7782	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	BEAVER DAM, KY Church of Christ 1235 Williams St. Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. (7:30 during DST) Evangelist: Gary E. Bagwell 274-4451 or 274-4486
UMATILLA, FL Golden Triangle Church of Christ 210 Kentucky Avenue Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James L. Yopp (352) 669-8490 or 483-0363	WENDELL, ID Church of Christ 801 E. Main Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (208) 536-6296	PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Speer (847) 991-1288	INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 485-7771 or 842-3613	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	BOWLING GREEN, KY West End Church of Christ 1609 Parkside Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dudley Ross Spears (502) 842-7880 or 781-4947
ZEPHYRHILLS, FL Church of Christ 5444 Fourth St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Don Hastings (813) 788-9587	ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Evangelist: John B. Wilson (309) 462-5368	BLOOMINGTON, IN Church of Christ 825 West 2nd St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 332-0501	KOKOMO, IN Church of Christ 1217 S. Courtland Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 10:30 A.M. 7:00 P.M. Evangelist: Randy Blackaby (765) 453-2356	MUNCIE, IN Church of Christ 301 N. Calvert Ave. Bible Study 9:00 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	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. 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: Ronald D. Griffin (618) 438-2911 or 439-4605	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: Elmo Wilson Church building: (812) 944-2305 Home: (812) 288-4206 Elders: 944-1878 or 948-9917	NEW ALBANY, IN Silver St. Church of Christ 1101 Silver St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Thurs. Morning 10:00 A.M. Evangelist: Guy Roberson 945-0664 or 945-7874	LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M.	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	HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER

# DIRECTORY OF CHURCHES

PASCAGOULA, MS			
<p style="text-align: center;">\$95.00 PER YEAR</p> <p style="text-align: center;">GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M.</p>	<p style="text-align: center;">OWENSBORO, KY Southside Church 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. &amp; 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 &amp; 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;">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;">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. &amp; 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</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>

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