

A Wake-Up Call For the Church

Have we stopped declaring the whole coun- sel of God?

Michael Jones

Somewhere around 15 years ago, I had my first experience with undenominational Christianity. Like most people in the religious world, my understanding of Christianity was that it looked like a tapestry, with the various denominations likened to the patches that make up a whole quilt. I was totally ignorant that division within the body of Christ was sinful (1 Cor 1:10-13). I came from a Baptist background, but I imagine that virtually anyone from a denominational background viewed Christianity in a similar light.

When I first visited a church of Christ, I was amazed at the level of Bible knowledge that the typical member possessed. I was so amazed by it, that I distinctly remember telling my Baptist friends that, "The average church of Christ member could run circles around some of the best Baptist scholars you could produce in general Bible knowledge." After making this observation, I wondered why this was true. Then, like a bolt of lightning, it occurred to me: the church of Christ was actually teaching the Bible, whereas the Baptist church I attended was not. The command to "preach the word" was taken seriously (2 Tim 4:2).

It is with much regret that I look at the church today and wonder if we have left the mandate of true Bible teaching. I have heard many sermons in churches of Christ where there is not a single Bible verse read or referred to for the first 15 or 20 minutes of the sermon. I have also heard sermons where the lack of preparation is obvious, usually filling most of the sermon time with stories and anecdotes that contribute nothing to serious Bible study. The congregation languishes in a spiritual morass, never sees any spiritual growth, and is taught by example that there need be no emphasis on actually teaching the Bible. Slowly, but surely, the congregations are becoming just like the Baptist church that I left all those years ago: full of sermons with entertaining oratories with only a few obligatory Scriptures thrown in, and rather obtusely at that. I call this the "let me entertain you" school of preaching. If you hear more stories

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Conversion: A Book of Sermons

Mike Willis

In May 1967, I began preaching on a full-time basis just a few months before my 20th birthday. I lived near my oldest brother, Cecil Willis, who had distinguished himself as a gospel preacher. Under his tutelage, I developed as a gospel preacher. One of the best things that he did for me was to guide my studies by directing me to preach the first principles of the oracles of God during that first year of preaching. I preached many sermons on conversion and the church.

In guiding my studies, Cecil loaned me his copy of *Conversion* by B.F. Manire. I found this to be an excellent tool for this study. Using the text of Scripture and the studies presented in this book, *Sermons by J.W. McGarvey*, *The Gospel Plan of Salvation* by T.W. Brents, and *Gospel Preacher*, Volumes 1-2, by Benjamin Franklin, I methodically preached on every case of New Testament conversion during that year. Years later, I found a copy of Manire's book in a used book sale and added it to my collection. It is by far, the best study of the various cases of conversion presently in print.

This series on conversion has been printed on several occasions. The twelve sermons on Conversion were first published sometime before 1875 in the *Southern Christian Weekly* of Alabama, which was owned and edited by J.M. Pickens. In 1881, they were rewritten for the *Apostolic Church*, a monthly magazine which was published by W.L. Butler of Mayfield, Kentucky. They were followed in that periodical by three parts of the sermon on Baptism. In 1890 and '91, these were all revised again, and published in the *Church Register* of Plattsburg, Missouri, of which James C. Creel was the editor and proprietor.

Some of the materials in this book were first published in the book, although most of it appeared in the various series mentioned before. The sermon on "What Must I Do To Be Saved?" was written first in 1856 when Manire was in the fourth year of his ministry, and was published by Dr. John T. Walsh in the *American Christian Preacher* of Kinston, North Carolina. Some years afterward it was published in the *Gospel Advocate* of Nashville, Tennessee, and soon after the war in the *American Christian Review* of Cincinnati, Ohio. It was rewritten for each of these and brought to its present form. In 1871, it was published in the

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The Importance of Marriage

Donnie V. Rader

Is marriage important? How you answer that question has everything to do with how you approach marriage, commitment to it and even divorce. In that marriage is a divine institution, it goes without saying that it is important. Another obvious fact is that the world's view of marriage continues to decline.

The Sunday *Tennessean* (June 6, 1999) had an article on the front page entitled, "Importance of marriage declines." The article stated:

Divorce has become so common in Tennessee that almost two-thirds of all new marriages involve either a divorced bride or groom, and 38% of weddings are between two divorced persons, a new study shows.

The report released by the conservative Tennessee Family Institute, is based on marriage data from the past 20 years.

Research analyst Roger Abramson, who wrote the report, said the numbers reflect a societal shift toward placing less importance on the institution of marriage.

"The institution of marriage generally is in a weaker state now than it was (20 years ago) because people don't view marriage as the commitment they once did," Abramson said. "We now have a state with a significant group of people where families are torn apart for no other reason than they just want to."

. . . But information from the National Center for Health Statistics has for years been used to predict that about half of new marriages will end in divorce.

Tennessee's divorce rate of 6.3 per 1,000 people is the eighth-highest rate in the country, according to an NCHS study, and state statistics show a growing number of Tennesseans are getting married for their fifth and sixth time.

The attitudes reflected in these studies affect God's people too. We live in a world that shapes and molds the weaker ones to be like it (Rom. 12:1-3). Thus, it behooves us to teach continually about the importance

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of marriage.

Marriage Was Created By God

Marriage is not a creation of mankind, but of God himself. In the very beginning God saw that it was not good that man should be alone and he thus said, “I will make him a helper comparable to him” (Gen. 2:18). So, God created Eve from his rib and said, “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (v. 24). This principle, stated in the garden, was quoted by Paul (Eph. 5:31) and Jesus himself (Matt. 19:4-6) when teaching on marriage.

This institution, called marriage, was planned and designed by God. Being the author of it, God set the laws that are to govern this relationship (Gen. 2:24; Rom. 7:2-3).

The Purpose of Marriage

The importance of marriage is clearly seen when we understand why God created it. What is the purpose of marriage?

1. *Companionship.* When God saw that it was not good that man should be alone, he made a wife for him (Gen. 2:18-24).

2. *Legitimately bearing children.* It is possible to have children without the honor of marriage. However, to do so involves sin. When God created marriage in the beginning he said, “So God created man in His *own* image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, ‘Be fruitful and multiply . . .’” (Gen. 1:27-28).

Paul said, “Therefore I desire that *the younger widows* marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully” (1 Tim. 5:14).

3. *For sexual relations — to avoid fornication.* Lest man behave as an animal and seek to fulfill his desire with any who would be willing, he designed marriage for the lawful sexual union. Paul wrote to the Corinthians,

Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband. Let the husband render to his wife the affection due her, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband *does*. And likewise the husband does not have authority over his own body, but the wife *does* (1 Cor. 7:2-4).

The same apostle wrote to the Hebrews saying, “*Marriage is* honorable among all, and the bed undefiled; but fornicators and adulterers God will judge” (Heb. 13:4).

Marriage Is Not Important If . . .

There are several ways that one may not honor marriage as God intended. Marriage is not important if . . .

1. *There is sex before marriage.* Premarital sex is not uncommon. Earlier in this decade the *Tennessean* reported that 63% of today’s teenagers see nothing morally wrong with sexual relations before marriage. That’s scary! That means that 63% of the people our teenagers associate with see nothing wrong with sex before marriage.

The Hebrew writer said that the marriage bed (sexual relations in marriage) is undefiled. However, the fornicator (pre-marital) and the adulterer (extra-marital) God will condemn (Heb. 13:4). Those who commit fornication, not only violate an emphatic prohibition, but have no respect for marriage.

2. *Adultery is committed.* When a married person goes outside the realm of marriage for sexual relations, his marriage is not important to him at all. We have already noted that Hebrews 13:4 says God will condemn such a person. Jesus taught that this unfaithful act gives the innocent party the right to put his mate away and remarry another (Matt. 5:32; 19:9).

3. *One divorces without a scriptural right.* When asked if a man could divorce his wife without a cause, Jesus responded with four reasons why the answer was “no” (Matt. 19:3-6). Paul taught the same in 1 Corinthians 7:10-13. Jesus gave only one scriptural cause for divorce: fornication (Matt. 5:32; 19:9). When a person divorces for any other cause, they do not honor marriage or God’s law.

4. *One remarries without a scriptural right.* Jesus said, “And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery” (Matt. 19:9). The only one who has a right to remarry (in the case of divorce) is one who has put his mate away for the cause of fornication. All others commit adultery when they remarry.

The strictness of God’s law tells us that he views marriage as important. If his law would allow divorce for any cause, or remarriage in any divorce, it would indicate a lesser view of marriage. The very article we cited above suggests that frivolous divorce and remarriage is a sign that marriage is not important.

5. *You are not the mate you ought to be.* It is not only those who commit fornication or divorce who view marriage unimportant. Those who stay together and are never unfaithful to their mate could be guilty too. Those who do not work at making their marriage the best it can be, do not think marriage is important. If it is, they would change!

Husbands who view marriage as important seek to love

Why No Instruments of Music?

Bobby L. Graham

This question often comes from honest people, wondering why some of us do not use mechanical instruments in the worship of the Lord. It is a fair question that demands a fair answer.

All worship of God is limited by whatever divine instructions have been given for our guidance. God has always prescribed what constitutes acceptable worship of him under every dispensation that he has made with mankind. We must conform our efforts to his will and seek never to impose our own wills upon his. A lesson learned from the very first instance of worship recorded in the Old Testament — that of Cain and Abel in Genesis 4 — is that we must act by faith in God, based on what he has spoken, if our worship is to please him (Heb. 11:4). The same lesson can be learned from the Mosaic dispensation, in the case of Nadab and Abihu offering strange fire to the Lord in Leviticus 10. Whatever God has not sanctified as acceptable to him in worship is unauthorized and constitutes will worship.

We also learn from the New Testament that worship can be will worship — worship established by one's own will (self-directed worship). Paul spoke about this in Colossians 2:23. The Lord himself declared that worship based upon the doctrines and commandments of men is offered in vain

their wives as themselves (Eph. 5:22-28), be understanding, honor their wives and treat them as the weaker vessel (1 Pet. 3:7). Wives who think marriage is important strive to love their husbands (Tit. 2:5), be submissive (1 Pet. 3:1-6), and have reverence for their husbands (Eph. 5:33).

We know marriage is important to God. We know that marriage is not important to the world. How do you view marriage?

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(Matt. 15:8-9). Because no instruction from God under the New Testament shows the use of any music besides singing to be acceptable in worship, a person adding any other kind of music is doing so on the basis of human desires and pleasure, not the expressed will of God. Will worship fails to meet God's approval, as seen in Colossians 2:23.

New Testament regulations for worship are those that apply to God's people under the new covenant of Jesus Christ (Col. 3:17). Old Testament regulations like those during David's day have no relevance or application to people in the Lord's church. To use the Old Testament is to burden oneself with the entire Mosaic Law, according to Galatians 5:1-4, including its insistence upon animal sacrifices and the Levitical priesthood. To accept part of the Old Testament practices but refuse others, in the absence of any such direction from the Lord to do so, is to make one's own thinking superior to God's thinking and to fall from divine grace.

In spite of David's use of the instrument or the encouragement to use such, as in Psalm 150, the New Testament instructs the Christian to sing and make melody in his heart to the Lord. The heart of the worshiper is the instrument that is employed in acceptable worship, and its melody is the only melody that the Lord stresses (Eph. 5:19; Col. 3:16).

In view of biblical teaching along the lines discussed in this study, it is important to ask for New Testament teaching that authorizes the use of the mechanical instrument of music in worship to God. Anyone using such ought to be willing to provide New Testament justification for its use. Where is that teaching found in the New Testament? If it can be produced, then we should all practice it. If it cannot be found, then all should omit its use in order to please the Lord, which is the very essence of worship.

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Privacy: "Let's Keep This Among Us Boys!"

Tom M. Roberts

One of the wonderful things about the preaching of Jesus (in addition to its wisdom, grace, perfection and relevance) was that it was always open and aboveboard, public in nature, not hidden in back rooms and secret conclaves. Knowing that he had the "words of eternal life" (John 6:68), Jesus proclaimed the gospel of the Kingdom openly to the multitudes: "... I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing" (John 18:20). In his journeys, Jesus "went through the cities and villages, teaching . . ." (Luke 18:22) in such a fashion that multitudes heard him (Mark 2:13).

From the beginning, Jesus intended that the message of grace be free, uninhibited, unbound, and unfettered by human authority. No man or group of men has the right to limit the spread of the gospel; it has been certified by Jesus' authority as the son of God and commissioned to the world (Mark 16:15-16; Matt. 28:18-20; Luke 24:44-49). It is an eternal message, to all men of every race. It cannot be fettered by creeds. Its authority cannot be diminished by synods and councils. Translation committees cannot alter the original inscriptions. Private interpretation, in which efforts to teach "another gospel" are waged, are condemned (Gal. 1:6-9). Private and secret groups which seek to subvert or change the definition of truth and who often invoke secrecy and personal privilege will be exposed. Cloaks of darkness cannot hide the light of the gospel.

The message of the cross was not given to a select

few within the *sanctum sanctorum*, to be reserved for the "clergy" and kept from the "laity." John related that "the common people heard him gladly" (John 12:37). Even on those occasions when Jesus taught his disciples (apostles) privately, it was to give them understanding so the message could be fully declared later. "Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops" (Matt. 10:27). The parables, though concealing truth from prejudiced hearts, were open to those seeking to know the truth. Jesus, when asked why he used parables, explained:

Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand . . . but blessed are your eyes for they see, and your ears for they hear (Matt. 13:11-16).

The apostle Paul made mention of some minds that were blinded to truth, but it was of their own doing, not the result of the message: "But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them" (2 Cor. 4:3-4). In fact, it is God who "commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (v. 6). The same God

who commanded physical light to spring into being (Gen. 1:3) is the same God who sheds spiritual light throughout the world by the power of his word. Without physical light, life on earth would die; without spiritual light, mankind will perish in sin. It is unthinkable that anyone would try to keep people in darkness from the light of the gospel of Christ. Yet, in reality, there are those who attempt to hinder the free knowledge of truth.

Clergy Interference

Certain religions establish a “clergy” and “laity” distinction that is foreign to New Testament Christianity. “Clergy” refers to an ecclesiastical hierarchy imposed on religious bodies by which some men are elevated in rank above others. “Laity” defines the rest of people who are ranked beneath the authority of the clergymen. Not only is this system foreign to New Testament Christianity, it is antithetical to it. The New Testament teaches a brotherhood of believers in which each Christian is a holy priest (1 Pet. 2:4-10). Only Jesus is a high-priest over other priests (Heb. 7:20-27). The only structure given to the church of the Lord is that revealed in Philippians 1:2: “bishops, deacons and saints.” A “bishop” is a spiritual overseer (also called an elder, presbyter, and shepherd: 1 Tim. 3:1-7; Tit. 1:5-9; 1 Pet. 5:1-4; Acts 14:23; 20:17-38). The work of a bishop is a place of service, not an office of rank. How different is the life of Jesus Christ (who is our High Priest and Chief Shepherd) from those who wear expensive garments of silk and tapestry, with jewels on their fingers and tiaras of diamonds on their head, demanding rank, superiority, privilege, and prestige. In contrast, Jesus washed the feet of the disciples and taught that “those who would be greatest in the kingdom of heaven will be servant of all” (Luke 22:24-26).

But the greater danger lies not in the elevation of men to superior rank in religion; these clergymen demand the right to interpret scripture for the lesser laity, “let’s just keep this among us boys!” Declaring that they stand between God and the lower laity, the clergy claim the right to give or withhold Scripture as part of the sacerdotal system of exclusive priesthood. Note this excerpt from an address by the cardinals of Rome to Pope Pius III, which is preserved in the National Library of Paris, folio No. 1068, Vol. 2, 650-651 (via *The Sower*, Vol. 5, No. 1, Yuma, AZ):

Of all the advice that we can offer your holiness we must open your eyes well and use all possible force in the matter, namely, to permit the reading of the gospel as little as possible in all the countries under your jurisdiction. Let the very little part of the gospel suffice which is usually read in mass, and let no one be permitted to read more. So long as people will be content with the small amount, your interest will prosper; but as soon as the people want to read more, your interest will fail. The Bible is the book, which more than any other, has raised against us the tumults and tempests by which we have almost perished. In fact, if one

compares the teaching of the Bible with what takes place in our churches, he will soon find discord, and will realize that our teachings are often different from the Bible, and oftener still, contrary to it.

Not only do they lay claim to control the Scriptures, but they also lay claim to the right to dispense grace as representatives of Christ. Thus, “sacraments” are given or restricted, depending on the decision of the clergy, “the good ol’ boys.” By this sacerdotal system, millions are held in spiritual bondage for fear of losing “grace” through displeasing the clergy who stand between them and God.

Protestant Creeds

Not to allow Catholics to get one step ahead of them, Protestant churches likewise use the “just among us boys” error in its creedal systems. No denomination can exist without a creed. Thus, denominations form synods, councils, committees, and conferences which formulate the creeds distinctive to that particular religious body. Creeds form barriers from one denomination to another and to be a part of a specific denomination, one must accept the authority of the creed which denominates that body. The *Methodist Discipline* makes Methodists, not Baptists; the *Lutheran Catechism* makes Lutherans, not Catholics; the writings of Mary Baker Eddy make Christian Scientists, not Unitarians; the Watch Tower Society makes Jehovah’s Witnesses, not Episcopalians; the *Book of Mormon* (and other writings of Joseph Smith, *et al.*) makes Mormons, not Sabbatarians, etc.

Jesus condemned human creeds: “Hypocrites! Well did Isaiah prophesy about you, saying: ‘These people draw near to me with their mouth, and honor me with their lips, but their heart is far from me, and in vain they worship me, teaching as doctrines the commandments of men’” (Matt. 15:8-9).

The apostle Paul condemned division (“denominationalism” means “division”) when he said, “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10). He further rebuked that church for allowing division based upon following certain men: “For it has been declared to me concerning you, my brethren, by those of Chloe’s household, that there are contentions among you. Now I say that, that each of you says, ‘I am of Paul,’ or ‘I am of Apollos,’ or ‘I am of Cephas,’ or ‘I am of Christ.’ Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?” (vv. 11-13).

How long will it take us to learn that “just among us boys” is an attitude that violates the will of Christ, causes division, permits creeds to multiply and destroys the unity

of believers. What right does any man or group of men have to decide among themselves what doctrines to bind upon others?

Among Churches of Christ

Are those of us who are members of the church of Christ immune from this syndrome that seems so much a part of human practice? By no means! Just as the apostles themselves had bad attitudes about themselves and about their superiority, we can fall prey to the “good ol’ boy” system of thinking. “Just among us boys” describes an attitude of heart that elevates a few above others, that expects privacy and privilege to excuse their error, that extends special treatment to those “within the club” and expects reciprocation. Those associated with *Truth Magazine* are not beyond this failing if we fail to watch ourselves. If we become so enamored of ourselves that we expect anyone to accept what we say simply because we say it, we have been bitten with the “bug.” If we should come to believe that we speak for the brotherhood, or a segment thereof (which we do not, nor do we seek to do so; each writer speaks only for him or herself), we have the “virus” of spiritual elitism that leads to denominationalism. If we should come to expect preferential treatment from others so that we are above criticism or biblical review, we have fallen ill to the syndrome. If we think we are the “inner circle” of the *sanctum sanctorum*, expecting privacy to cover our error, we are as guilty as the Pope of Rome, the Lutheran Synod or the Baptist General Convention of promoting denominationalism. Let there be no mistake: “just among us boys” is another word or phrase that denotes an attitude that compromises truth, seeks to cover sinful beliefs and doctrines, and expels from the “inner circle” of religious superiority those who disagree.

“Just among us boys” describes those who whisper and gossip among themselves about those who oppose them but who will refuse like cowards to discuss and debate like concerned brethren. “The boys” have been known to whisper around and get gospel meetings canceled, seek to stop a church from hiring a certain preacher with whom they disagree, and tear down a reputation of a fellow Christian without once discussing an issue or meeting face to face with the brother in question.

“The boys” will demand their right to teach error publicly and then hide behind Matthew 18 if one does not come to them personally before exposing their sin. Of course, they expect the privilege to expose individuals with whom they disagree without going to them (those in the institutional churches, Christian Churches, denominational bodies, etc.).

“The boys” will expect the right to go across the country and around the world teaching error but will criticize those who oppose them as self-seeking opportunists who

are trying to make a name for themselves, who are jealous, who do not respect congregational autonomy and who lack brotherly love.

“The boys” demand the right to teach error and remain in fellowship with brethren everywhere. The “brothers” of “the boys” are willing to extend fellowship to those who teach error in direct contradiction of Scriptures: 2 John 9-11; Romans 16:17; Galatians 1:6-9, etc. You see, it is not enough to avoid evil practices (Rom. 1:18-31). The Scripture also condemns those who “approve of those who practice them” (v. 32). Yet there are those “among the boys” who teach egregious error about adulterous marriages and their “brothers” are willing to associate with them, use them in gospel meetings, support them, and condemn those who oppose their error.

“The boys” have an attitude that they can spread error across the Internet among discussion groups yet plead special privilege or “privacy” and demand that no one be allowed to review their error. After being chastised by one brother quite severely for “violating his privacy” by quoting from his material in a discussion group on the Internet, I was vindicated after the fact by that entire discussion being sold publicly on a CD in a bookstore. It is a strange definition of “privacy” to discuss issues among hundreds and claim immunity as a private discussion. As a child, most of us played a game of “Tag” and would say, “King’s X” if we wanted to be immune from being “tagged.” “The boys” want to use “King’s X” after teaching error because they don’t want to be tagged! Others of this mind-set will teach a group of young men or a Bible class in a home and urge them to “keep our discussions private.” They especially don’t like tape recorders. Tape recorders have an uncanny way of being exact about what has been taught!

“The boys” want to be treated with dignity, love, and gentleness. They decry the spirit by which one brother reviews another’s error. But their desire to be treated with dignity, love, and gentleness (which is usually afforded them) is returned by caustic criticism toward “journalistic jingoism,” “watchdogs,” “buzzards,” brotherhood supervisors,” etc. One thing is clear: let a brother teach that an adulterous marriage is okay and he will be treated with dignity, love, and gentleness by his “brothers.” But

let someone expose the error of adulterous marriages and those who are willing to fellowship that error and he will be boiled in oil!

“The boys” like to “toss out an idea” and be seen as “original thinkers” who are tired of the old “church of Christ traditions” and want to introduce something new. It is often heard, when these “new ideas” are being explored that we are just “thinking out loud to see where this will go” and asking for input from other original thinkers as “iron sharpens iron” (Prov. 27:17). Of course, when they meet a fellow with a “forehead like adamant” (Ezek. 3:9), they become mighty unhappy!

“The boys” want to spread their doctrine of fellowship with error, compromise and unity in diversity in every way possible: a network of religious papers, college campuses, gospel meetings, private discussion groups, via the Internet, and house to house. But they don’t want to extend the same privilege to those who oppose them. Those who oppose them have bad attitudes, ulterior motives, are dishonest, are not trustworthy, have a network, and do all this without love. Yet I have noticed that any amount of love, however great and real, is never enough for the man who is determined to teach error. Love him as you will. When you oppose him, you don’t love him, in his estimation. Isn’t it exceedingly strange that false teachers are always so full of love, and those who oppose false teachers are so full of hate? Did you notice this oddity? Folks, it is not a lack of love that is our problem. Did Paul not love the brother in Corinth that was to be disciplined? Did Paul not love Peter when he withstood him to the face? Did Jesus not love the

apostles when he rebuked them for wanting special seats in the kingdom? One of the biggest lies ever told by the Devil (and used by false teachers) is that it is a lack of love that motivates every person that opposes error! But one thing is sure: I love my brethren too much to keep my mouth shut and let them teach error without hearing about it. I love truth too much to keep silent. I love the church too much to allow it to be led into digression without some effort on my part.

In short, “the boys” don’t like to be questioned, challenged, put to the test. They want the right to go about “hither, thither and yon” teaching what they like to whom-ever they like without having to face the consequence of their actions. The Pope would like to spread Catholicism without examination, too. But with dignity, love, and gentleness, we will oppose him.

The right attitude to be found in gospel preaching is that demonstrated by Jesus. Teach the truth plainly. Put it on the housetops. Spread it to the world. Yes, preach the gospel from a heart full of love, but don’t be more dignified than the Savior. Don’t be more timid than the inspired writers. “Walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one” (Col. 4:5-6).

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Threats To God's Plan For the Church

David Dann

The apostle Paul writes of the Lord's "intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which he accomplished in Christ Jesus our Lord" (Eph. 3:10-11). The New Testament makes clear to us the fact that God has a plan for the church. In fact, each local church is on a special mission from God. We find that every church is to be involved in the work of evangelism, edification, and benevolence (1 Thess. 1:8; Eph. 4:11-12; Acts 6:1-7; 1 Tim. 5:3-16).

However, it is not enough to haphazardly approach these God-given tasks with the attitude that the "end justifies the means." We must realize that there is a "pattern of sound words" (2 Tim. 1:13) which must be adhered to as we strive to do the Lord's work. We must be zealous to do the Lord's work, but we must also be zealous to do it in the way that the Lord has prescribed. It is important for us to be aware of some dangerous practices that are a threat to our ability to carry out God's plan for the church. Some threats to God's plan for the church are:

1. Confusion over the "local church" and the "universal church." The Scriptures use the word "church" in two different senses. The Bible uses the word "church" to refer to the spiritual body of Christ that is made up of everyone who has been redeemed by the blood of Christ, whether living or dead (Eph. 4:4; 3:14-15; Col. 1:18). However, the word "church" is also used to refer to each local congregation of the Lord's people meeting together to worship and carry out the Lord's work (Acts 13:1; 1 Thess. 1:1). According to Paul, the local church consists of "saints in Christ Jesus . . . with the elders and deacons" (Phil. 1:1). The New Testament clearly sets forth the pattern by which each local church is to organize itself and properly function as a collective body. On the other hand, the universal church has no physical organization, and never functions as a collective unit as far as the Scriptures are concerned. Man-made schemes that encourage thousands of churches

to act on a brotherhood-wide level make a flawed attempt to activate the universal church. These brotherhood schemes corrupt God's true plan for the church.

2. Centralized control and oversight of the work of a plurality of churches. According to the New Testament pattern, each local church is responsible for implementing and overseeing its own spiritual work. The local church stands alone as the largest functioning body of Christians in a given area. As for the role of elders in controlling and overseeing the work of local churches, the apostle Peter instructs these men to, "Shepherd the flock of God which is among you, serving as overseers" (1 Pet. 5:2). It is important to notice that the elders are not told to shepherd several different flocks (churches), or the work of many different churches. They are only authorized to shepherd the church which is among them. In other words, each church is autonomous and independent of all others. Man-made schemes, such as television and radio programs, which solicit contributions from several churches, and place the control and oversight of the work of many churches under the eldership of a single church constitute a departure from the New Testament pattern. These schemes seek to centralize control of the work of many churches, which not only threaten God's plan for each church, but is also a determined step toward denominationalism.

3. Failure to make a distinction between the work of the church and the work of the individual. Some insist that the local church, as a collective body, is authorized by God to do whatever an individual Christian is authorized to do. In other words, if an individual Christian can support and operate a college, then the church can do so as well. Or, if an individual Christian has authority to contribute to an orphans' home, then the church has authority to do the same. However, the New Testament makes a clear distinction between individual action and the collective action of a local church. While instructing Timothy with regard to the care of Christian widows, Paul writes, "If any believing man or woman has widows, let them relieve them, and do

not let the church be burdened, that it may relieve those who are really widows" (1 Tim. 5:16). Paul draws a clear line between the work of "any believing man" (the individual) and the responsibilities of the church. While there are many worthwhile activities we may involve ourselves in as individual Christians, we must remember that God has a special plan for the church. Confusion concerning the work of the individual and the work of the church creates a threat to God's mission for the church.

4. Recreation and social activities sponsored by the local church. Many churches have followed after the popular denominational trend of promoting social activities and recreation for their members. A good number of these churches have spared no expense in building facilities such as gymnasiums, "fellowship halls," and "family-life centers," to help them meet the social needs of the membership. The Lord's money is used not only in providing such facilities, but also to cater to the various social activities that are regularly promoted by the local church. However, God's plan for the church is spiritual in nature. In fact, the New Testament knows nothing of the church involving itself in social and recreational activities such as we see today. "For the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). God's plan for the church is placed in jeopardy when the church chooses to involve itself in recreational and social activities.

5. A misunderstanding of, and misapplication of "fellowship." The term "fellowship" is one that is used in the New Testament to mean, "sharing together," or "joint participation." Some churches attempt to justify the practice of organizing and paying for social activities based on the assumption that such will provide a great opportunity for "fellowship" among the members of the church. But, according to the Scriptures, fellowship is a term that refers to spiritual activity, rather than social activity. Concerning the spiritual nature of fellowship, the apostle John writes, "That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ" (1 John 1:3). The Scriptures never speak of fellowship with regard to social activities, dinners, or entertainment. While the Lord's supper is referred to as "fellowship" (1 Cor. 10:16), the Corinthian brethren were sharply rebuked when they attempted to turn that "fellowship" into a social event (1 Cor. 17-22). God's plan for the church is often compromised when brethren broaden the concept of fellowship to include social activities.

6. Supporting human institutions to do the work of the church. Some churches wish to carry out the work of evangelism through supporting a man-made plan such as a sponsoring church arrangement. Others seek to provide for the work of edification by financially supporting a Bible

college. And still others seek to do their part in benevolence by donating sums of money to support orphans' homes and homes for the aged. According to the New Testament, God's plan is for each church to carry out its own work in all of these areas (1 Thess. 1:8; Eph. 4:11-12; Acts 6:1-7). If the local church can dispatch its responsibility in any area by simply sending funds to a human institution, then there is really no need for the church at all. However, God has given the church a special mission, and he expects the church to be faithful in carrying out that mission. It should be sufficient to note that if God wanted the church to work through human institutions then he would have provided instructions concerning this type of work. He has provided none. When a church supports human institutions to carry out its work, God's plan for that church is severely threatened, if not entirely discarded.

Conclusion

"I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). The Lord did not ask for the opinions of men when he set forth the New Testament pattern for the work of the church. Each local congregation has the God-given responsibility to carry out its work according to his plan. Are you helping or hindering the progress of that work?

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Why I Left the Episcopal Church

Keith E. Clayton

“But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers” (John 10:2-5, NKJV).

I did not leave the Episcopal Church because of any personality clashes with anyone. I had friends in that denominational body of folks. I was personally friendly with many people in the congregation of those adhering to Episcopalian beliefs in Essex Junction, Vermont. I personally liked the Episcopalian priest. I was not disgruntled with anyone at St. Stephen’s Episcopal Church. So, you may ask, why leave? Even more importantly, you may wonder, why write this article? I pray that both of these questions will be fully answered by the time you finish your thoughtful and open-minded reading of my journey out of the Episcopal Church. My purpose in writing this article for you to read is rooted in my own desire to have you also be sure to follow the Shepherd and not the voice of a stranger. Please let me explain . . . and read with charity. I write in love for the Lord, for his Word, for

your soul.

I was twenty years old and about to marry my childhood sweetheart at St. Peter’s Episcopal Church in Bennington, Vermont. It was suggested that I take some classes, that a religiously mixed marriage was not a good idea. I don’t recall who suggested it, except it was regarded as good advice by me. Since I had no real Bible training or knowledge, I agreed to the classes. I had been reared in the Congregational Church. That’s where my parents occasionally took me as a child, but I learned very little Bible there. We were Christmas and Easter attendees, with a few other outings for church thrown in. For “Sunday School” we just played and had arts and crafts — no Bible training. The sermons had precious little Scriptural content. So, I grew up thinking one church was as

good as another; therefore, it made little difference to me what church I belonged to. After several classes I was “confirmed” into the Episcopal Church. But, I still knew nothing of God’s Word. We never opened a Bible even one time in the confirmation classes I attended. I did not regard that as strange at the time, not having any real personal working knowledge of God’s Word. Consequently, I “converted.”

I was moderately active in the Episcopal Church. I was a “lay reader” for St. James’ Episcopal Church in Essex Junction. There were no Bible classes, nor training or education in the Scriptures themselves, offered by St. James’ Episcopal Church. As a “lay reader,” I would get up to read publicly at the prescribed time as required by the particular liturgy that was being followed. I began to notice that I needed more study of the Word of God so that I could better understand what I was publicly reading. I found a Bible study group in the home of my neighbors, Gene and Linda Dumas, who were also Episcopilians before learning the Truth. I began to really study the Truth, the Bible.

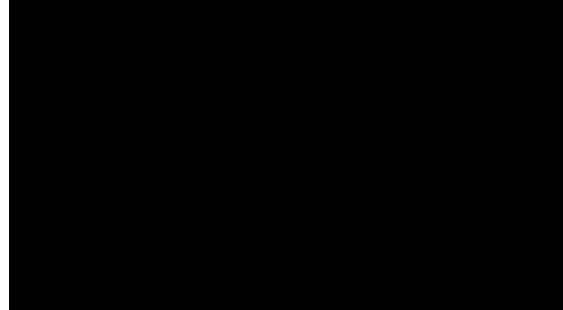
The more I studied, independent of my denominational biases and without sectarian prejudice, the more I could see that what I was practicing was not what is found in the pages of the New Testament of Jesus Christ.

The differences between my own beliefs and what the Scriptures taught became more and more glaring. I began to feel hypocritical — to claim to be a Christian and not be following the teachings of Christ, the Shepherd of the sheep. But, I had a problem. I wanted the Episcopal Church to be the church described in God's Word, in name, practice and source of authority. I did *not* want to leave the Episcopal Church. My roots were sunk into her. I wasn't going to give up the Episcopal Church without a fight. And fight and argue I did. I was an antagonistic student, at times, in the Bible class I was attending. I was seeing that the Truth was different from what I wanted to believe. I did not want to change my beliefs. What would I do? I was in a terrible predicament. The folks I studied with had no denominational axe to grind. They were simply Christians only, believers in the Lord through the Word of the Lord.

Just before I departed the Episcopal Church, I wanted to give her every benefit of the severe doubts that study of the Scriptures had infused into my mind. The doubts were not about the inerrancy of God's Word, the Bible. The misgivings and suspicions were this — how could the Episcopal Church be so wrong on so many things? Impossible, I thought and argued with myself and others as I could see passage after passage of God's Word teaching differently from the *Articles of Religion* (found in the back of the *Book of Common Prayer*, the creed book for the Episcopal Church). What I had believed to become an Episcopalian was decidedly different from what the New Testament taught I must believe in order to be a Christian. This was a *crisis!* I had always thought myself to be a Christian, even as an Episcopalian. I thought I would go to Heaven with all other Christians. I thought, and I thought. My soul was too important, my only eternal possession, to be mistaken about the practice of religion. Even though I didn't like what I was seeing when I compared myself and beliefs with

God's Word, I still didn't want to change. But, if the Episcopal Church's teachings were not that of Christ, the Shepherd, then they would not lead me to forgiveness of sins and a home in Heaven with Almighty God. I had to be sure, before I left the Episcopal Church, that leaving her was the right thing to do. Who else could I go to for this last chance at trying to remain an Episcopalian? I went to Alex, my friend and the priest at the congregation in Essex Junction. This church did at least claim allegiance to Christ. There must be some reasonable and good explanation. I hoped there would be such.

My meeting with Alex was tense. He knew I had come for answers to discrepancies I had found between the Word of God and the teachings of the Episcopal Church. He knew I wanted to talk about the things people are to believe in order to be Episcopilians (*Articles of Religion — 39 of them*), and ask why they differed from what the Shepherd taught in the Word of God. I learned that following the Shepherd will bring forgiveness of sins and a home in Heaven. I had to be sure. I wanted Alex to dispel my doubts about the differences. Alex appealed to no Scripture to answer my questions. He made one final statement, "Keith, you're going way back. We've left that, progressed, and we don't go by just the Bible." That sealed my thinking. There was no pretense in Alex's answer. He had no intention of supporting the proposition that in order to be a Christian one must follow only Christ's Word. In essence, Alex had told me that the Episcopal Church is free to make up her own rules and it wasn't necessary to follow the Christ, except whenever the Episcopal Church saw fit to do so. In other words, it was all right with Alex if the Episcopal Church did not follow *only* the voice of the Shepherd. Yet, the inspired text of the gospel, from John 10:2-5, clearly teaches that the



Lord's true sheep hear his voice *only* and will *refuse* to follow the voice of a *stranger*, that is, the voice of him who teaches anything different from or contrary to the teaching of the Shepherd.

A crisis had arrived. Whenever one's life is in error, and it is confronted with Truth, therein arises a predicament. We can either ignore the tension between our error and the Truth; or we can be true to God, humble ourselves, and adjust (*repent*) our lives to be in line with God's Word. One path is sincere and the other is hypocritical or dishonest. Whichever path one chooses in this crisis, know this, that such a one will never be the same again. Truth commands our attention and will affect our consciences one way or the other. One path will lead to true blessings from God and the other will lead to a false sense of peace with God when there really is none. Peace with God is on his terms (as given in the New Testament), not ours. Forgiveness of sins and the promise of a home in Heaven is bound by the authority of God, revealed exclusively in the pages of his Word, the Bible. My crisis was real. My consternation was great. My hopes at a truth filled meeting with Alex, wherein my error could be shown to me, had been completely dashed. I responded to his declaration about "going way back" with this statement — "Yes, Alex, I am going back, back to the Bible, the Word of God."

It is the Word of God alone that can direct the ship of our lives and secure the destiny of our eternal souls in Heaven. I'm not unique in *how* that is accomplished. That's why I am

trying to share this journey with you, so you will know why I had to leave the Episcopal Church. God is not one to show partiality (see Acts 10:34; Rom. 2:11; Eph. 6:9; 1 Pet. 1:17). Truth is not arbitrary or malleable. Truth for one person is the same truth for the next person. God has not spoken in unclear ways, or with “forked tongue.” The Lord has spoken one message, and he has forbidden mankind to tinker with it (see Deut. 6:4; Mark 7:6-9; 1 Cor. 4:6; 2 John 9; 2 Tim. 2:5; Rev. 22:18-19; Prov. 30:5-6). Please take the time to look up and read the referenced passages of Scripture from God’s Word. You will see that God is not a plastic God with a “tinker toy” church, wherein men can form their own churches in neglect of the total authority of Jesus through his Word over his church.

Please read carefully the following comparisons and

“The church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith” (*Book of Common Prayer*, 607, *Articles of Religion*, Article XX). The church has authority to teach whatever she wants, even though the ~~Article cannot have its sole authority. Which, including the~~ ~~Articles of Religion and the~~ ~~the~~ ~~behead Christ~~ be the “head” of the Episcopal Church, wherein his Word doesn’t have sole authority? It’s either the voice of the Shepherd or the voice of a stranger. It cannot be both.

contrasts between what the Shepherd (Christ) has said in his Word and the practices and writings of the Episcopal Church. The contrasts are not presented in any sort of ranking order in importance. The fact that these teachings do not align with the Truth in the Bible is what I am demonstrating — that the Episcopal Church cannot be the church of Christ described in the Bible for they teach other than what the Master taught. The Episcopal Church therefore has some other “head” and follows the “voice of a stranger.” Take into account . . .

Teaching about the sole authority in the church belonging to Christ:

The Episcopal Church Teaches

The Bible Teaches

“And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all” (Eph. 1:22-23, NKJV). Jesus built his church just as he wanted it. He is the head of his church, his body. His church believes and practices only what the head directs, just as our physical bodies are

In the practice of religion, is any book other than God’s Word, the Bible, authorized for Christians?

The Episcopal Church’s Practice

They use and bind the Book of Common Prayer with its enclosed Articles of Religion for religious practices.

The Bible Teaches

~~I~~ if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed (Gal. 1:6-9, NKJV).

The answer is no, other teachings are not allowed, even if they come from an angel. Only the Bible is inspired by God. The Shepherd speaks to us only through his Word, regarding what we are to do to follow him. Certainly an angel is a higher being than mere men. Yet, angels are not allowed to make changes, deletions, or additions to the Word of God. Certainly men are not allowed to do so either.

Should anyone be called “Father” as a religious title?

The Episcopal Church’s Practice

Their priests are called both “Father,” and “Reverend.” Some of their priests take on even grander and elongated titles of honor and elevation.

The Bible Teaches

“Do not call anyone on earth your *father*; for One is your Father, He who is in heaven” (Matt. 23:9, NKJV). Such titles were never worn by the Lord’s inspired

tion are forbidden among disciples of Jesus. Such titles are the voice of a stranger, not the Shepherd.

What should the followers of Christ be called?

The Episcopal Church teaches: “Episcopalian.”

The Bible Teaches
“And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.” *Acts 11:10-13 NKJV*. Any name that is not scriptural causes divisions among those

Episcopalian. It is the voice of a stranger since it is not authorized by the Word of the Shepherd. The very use of an unscriptural name causes division. It also shows a lack of reliance upon the voice of the Shepherd. Jesus speaks only through his Word and he never directed his people to be called any denominational name whatever, either as a collective or an individual. His people as individuals will wear only his name, the only name authorized, “Christian.” They wear such because they are truly his disciples, and disciples of no one else. The local church, a collective of Christians in a given locale, would not accept any unscriptural or misleading designation.

Original guilt for sin (inherited sin), does the Bible teach that babies and small children are sinners, in need of redemption?

The Episcopal Church Teaches

The reason Christ came as a Man was to “reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men” (*Book of Common Prayer*, 603, *Articles of Religion*, Article II).

The Bible Teaches

“The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself” (*Ezek. 18:20*,

NKJV). Jesus told his disciples not to hinder the little children from coming to him for “such were the kingdom of Heaven.” He spoke of their innocence and humility. Episcopalian teachings on this subject is not only an addition to God’s Word, but also a contradiction of the Shepherd’s word. Jesus didn’t come to the earth for “original guilt” of sins. Worse, God did not need to be “reconciled” to man. The process is actually the opposite of this teaching. God didn’t sin, man did. God didn’t need reconciling, man did/does.

Are we justified and saved by faith only?

The Episcopal Church Teaches

“We are justified by Faith only, is a most wholesome Doctrine, and very full of comfort” (*Book of Common Prayer*, 605, *Articles of Religion*, Article XI).

The Bible Teaches

“You believe that there is one God. You do well. Even the demons believe and tremble! But do you want to know, O foolish man, that faith without works is dead?” Was not Abraham our father justified by works when he offered Isaac

his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, ‘Abraham believed God, and it was accounted to him for righteousness.’ And he was called the friend of God. You see then that a man is justified by works, and not by faith only” (*Jas. 2:19-24, NKJV*). The Episcopal Church has presented us with another contradiction of the Shepherd’s voice.

Will a “Sacramental” system (meaning special observance of the Lord’s Supper and baptism) save a person?

The Episcopal Church’s Practice and Teaching

Article XXV on page 607 definitely teaches the concept of salvation by the “sacraments.” In short, a person can refuse to hear God’s Word and reject submission to the Truth all his life, yet, if he was “baptized” as a baby (one of the two Episcopalian sacraments) and is a partaker in the Lord’s supper; then, he will be saved from his sins.

away his ear from hearing the law, Even his prayer is an abomination” (*Prov. 28:9*). The clear teaching here is that no matter how many times one might ingest wafers and wine, or have had water poured upon him as an infant, no one can ignore the Word of God and expect any remission of sins or favor from God at the Judgment Day. The teaching of the Episcopal Church on a sacramental system of salvation is the voice of a stranger and not the Shepherd.

The Bible Teaches

There are no verses of Scripture which use the word “sacrament” or “sacramental.” The Bible does not even hint that there is any such thing as a “sacramental salvation.” Consider, “One who ~~the~~ **The Episcopal Church Teaches and Practices**

In the *Book of Common Prayer* (608, Article XXVII), we see the teaching of the “Baptism of young Children” is put forward. The practice is in hopes that such an infant so baptized will take upon this act as his own act when he is old enough and becomes “confirmed.”

The Bible Teaches

There is no verse in the New Testament which teaches any need for children to be baptized. They are not sinners. They have no inherited sin, nor guilt of sin. They do not have a sinful nature. In every case of conversion to Jesus in the New Testament, the folks

Baptism of infants and small children is a common practice. Does such a “baptism” have power to make a soul right with God?

The Episcopal Church Teaches and Practices

who were converted were of the age of accountability. They were sinners. They were first able to *hear* the Truth. Second they were able to understand and believe the Truth. Third they examined themselves by the Truth and counted themselves as guilty of sin in the eyes of God. As a result they voluntarily and gladly submitted to being baptized (immersed — not sprinkled — the only baptism authorized in God’s Word) in water, into Christ’s death (Rom. 6:3-7; Acts 8:35-38; 22:16; 1 Pet. 3:21), for the remission of their sins. (See Heb. 11:6; Rom. 10:17; Acts 2:37-38.) This is not a process that one person can do on behalf of another person, such as what happens in infant “baptism.” An infant certainly cannot do it for himself, and he doesn’t need to. None of the Episcopalian practice regarding sprinkling infants is in God’s Word. It is the voice of a stranger.

What is the name for the Lord’s church?

The Episcopal Church Teaches: “Episcopal Church.”

The Bible Teaches

build. However, there are descriptive phrases used in the Bible and given to the Lord’s church, the church he dedicated to the Firstborn” (Heb. 12:23, NKJV)

- “Church of Christ” (Rom. 16:16, NKJV)
- “The church” (Acts 11:26, NKJV)
- “House of God” (1 Pet. 4:17)
- “Church of the living God” (1 Tim. 3:15)
- “Church of God” (1 Cor. 1:2)

Both the name, Episcopal Church, and the attached denominational hierarchy are foreign to the Word of God. Therefore, it is the voice of a stranger and not that of the Shepherd.

In actuality, I could write an entire book on this subject. I spare you that in hopes this article might cause you to also consider the evidence for “Why I Left the Episcopal Church.” The discussion of these matters in this treatise is but a small portion of what could be discussed. Truly, it is just a smattering of the evidence I was confronted with over 25 years ago. The eternal destination of your soul *may* hang in the balance, hinging upon how you may treat the issue of truth vs. error. Or, put another way, the Shepherd’s voice vs. the voice of a stranger.

I left the Episcopal Church so that I could become a Christian, and only a Christian — not a perfect person, but a forgiven sinner, saved by grace and truth. Grace is connected to truth (see John 1:17). Grace is never disconnected from the truth of God’s Word. I wanted to follow the voice of the Shepherd and receive the forgiveness of my sins in reality, and be added to his church, the church of Christ. I wanted to be Heaven-bound. I want that for you, dear reader, desperately. Every soul is precious and invaluable. “Every” includes your soul, too.

The Episcopal Church has digressed even further since the day I left her. She now accepts practicing homosexuals

and others who are immoral in other ways, right into her membership roles, *without repentance*. Such is certainly the voice of a “stranger,” and not that of the Shepherd (Rom. 1:18-31; 1 Cor. 6:9-11). These folks cannot get into Heaven while refusing the voice of the Shepherd and accepting the voice of a stranger. Jesus said that “repentance” and “remission of sins” (Luke 24:47) would be preached in his name. Repentance always comes into the picture the Shepherd paints of salvation from sin’s just and eternal penalty.

I know there are good and friendly folks in the Episcopal Church of which I was once a member. Some of my relatives are still members of the same. The sad part is this — they have been given the *illusion* of peace with God. But,

the *reality* of peace with God only comes from following the Shepherd. So, while they are following the voice of the “stranger,” they have perhaps become resistant to the voice of the Shepherd, like I was. Worse, maybe some are even closed-minded to the Lord Jesus and his Word. So, while they live upon this earth, they think they are right with God, when they are deceived into such thinking by the voice of a stranger. Such deception from the “stranger” shuts them off from the Truth, the voice of the Shepherd, *because* they think they are right with God already and need no examination by the Truth. This is both sad and needlessly tragic, having eternal consequences.

Conclusion

In closing, please consider the consequences of being deceived by error while mistakenly believing it to be the Lord you are following. This underscores the need to remain open to study of the Word of God, even if it isn’t what we want to hear initially. What a pity it would be to get to the end of life, and to the Judgment Day, to have been fooled into accepting the unlawful and lawless religions of the denominational world. We could go around, claiming we are doing what we do for the Lord, but if his Word hasn’t authorized our actions, then they are in vain (Mark 7:7). Worse, unscriptural actions, no matter how sincere we are, will not give a good answer at the final Judgment. We will still be lawless relative to God’s Law if we refuse to hear and follow his pure Word, and reject the voice of the stranger. What a terrible fate, to believe error to be Truth, only to be lost for all eternity. Think about studying God’s Word without denominational spectacles in place. Your soul’s destiny not only *may* hang in the balance, but, most certainly *it does!*

Enter by the narrow gate; for wide is the gate and broad

is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves . . . Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’ Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall” (Matt. 7:13-15, 21-27)

My best to you in your study of the Truth. It is the “road less traveled”; but, it will “make all the difference.” Be one of the few, as in the days of Noah!

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Gideon and the Need for Assurance

Marc W. Gibson

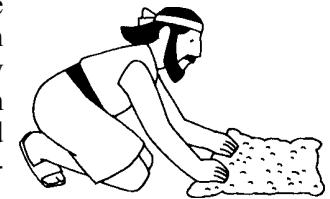
Gideon was one of the great men of the Old Testament. His story (Judges 6-8) is remembered largely for the thrilling account of his leadership of the valiant 300 men and their destruction of the Midianite army, which brought 40 years of peace and relief from harsh Midianite oppression. What may be an even more interesting facet of this story is the need that Gideon had for assurance from God. Early on, Gideon asked three times for a sign, and later, God offered an opportunity for Gideon to gain some needed assurance. I believe we can see Gideon, like so many Bible characters, as a man like ourselves. He was someone that needed assurance from God, and God was willing to provide it.

Assurances Requested By Gideon

After seven years of Midianite oppression, the Angel of the Lord (who was a person of Deity, see Judg. 6:14, 22-23; Exod. 33:20) appeared to Gideon at his father's winepress. What we observe in Gideon is a man full of negativity, self-deprecation, and criticism. Yet, here was a man who, in the eyes of the Lord, could accomplish great things. Responding to the charge to go and save Israel with the Lord's help, Gideon asks for a sign in order to know whether it was really the Lord talking with him (Judg. 6:17-24). The Lord could have noted Gideon's apparent lack of faith, refused to give a sign, and chosen someone else. Instead, the Lord responded to the meat and bread offering that Gideon prepared and made fire rise out of a rock to consume it. This assured Gideon that indeed it was the Lord to whom he had been speaking.

After first carrying out an important task in his hometown and gathering an army to meet the Midianite forces, Gideon again called upon God for assurance that God would save Israel by his hand (6:36). Gideon proposed a test: he would place a fleece of wool on the threshing floor, and if the fleece had dew on it the next morning while the ground around it remained dry, he would acknowledge that the Lord would save Israel by his hand (6:37). It was quite bold of Gideon to test the Lord's word in this way, but the Lord accommodated his wishes and made it happen as Gideon had proposed (6:38). Still not completely satisfied,

Gideon pleaded with the Lord not to be angry as he proposed another test with the fleece of wool, this time asking that the fleece be dry while the ground was wet with dew (6:39). We can surely understand why Gideon was afraid that the Lord might be angry at his repeated requests for assurance. But again the Lord does as Gideon requests (6:40). Why didn't God refuse to do any more signs, and rebuke Gideon for his apparent lack of faith? Why did God continue to forbear?



Gideon Finds Assurance Always Available

One answer is that God knew the character of Gideon. Gideon was the type of person who wanted to be sure of what he was doing. It was not that he did not want to do what was required of him, but rather that he wanted as much assurance as possible that the Lord was with him to guarantee success. The fact that the Lord knew the sincere heart of Gideon is demonstrated in the next stage of the story. After the Lord systematically whittled Gideon's army of 32,000 men down to 300 valiant soldiers (7:1-7), he commanded Gideon to "go down against the camp (of the Midianites), for I have delivered it into your hand" (7:9). It is most interesting that the Lord then adds, "But if you are afraid to go down, go down to the camp with Purah, your servant, and you shall hear what they say; and afterward your hands shall be strengthened to go down against the camp" (7:10-11a). The Lord made available to Gideon an opportunity for further assurance if he felt he needed it. True to his character, Gideon wasted no time in going down to the Midianite camp where he overheard one Midianite soldier telling another soldier about a dream. The dream revealed to Gideon the assurance he needed — God would deliver the Midianite camp into his hand (7:11-14). With full assurance of mind, Gideon returned to tell his army, "Arise, for the Lord has delivered the camp of Midian into your hand" (7:15). The rest of the account tells of the

Short Shots

Bill Reeves

The “St. John Bible”

According to the NBC news on television, October 12, 1999, the first hand-written Bible since the days of early manuscripts will make its debut in the year 2000. It is called the St. John’s Bible.

Mr. Matt Lauer, interviewing the author of the new work, commented that it would be a “multi-cultural” Bible, that in it “women will be given prominence,” and that also science would be featured. On page one of Matthew, the genealogy from Abraham to Jesus is given “through both Isaac and Ishmael.” (Ishmael’s name is even written in Arabic letters, not in Hebrew, we’re told, since he wasn’t a Jew).

This is a classic example of making the Bible to be what we want it to be, rather than letting the Bible make us what God wants us to be! It is a play thing with the unbelievers who play the role of God in producing a “Bible” that will reflect what they want to believe and how they want to live. The producers of this work, along with all who will buy it because of what it represents, will be spending great sums of money for their toy, while refusing to heed what God has revealed in the inspired Scriptures.

The work has certainly been misnamed, if the “John”

mighty victory that Gideon and his valiant 300 men won with the help of the Lord.

God Provides Assurance For All

Gideon was a man who accomplished great things for God, but he was also a man who needed an extra dose of assurance. Many of us can relate to this. Some may race forward into spiritual battle on the first note of assurance from God, while others seek to fill their cup full of divine assurance before they advance. This reflects a difference in the character of people, and God can distinguish between the sincere seeker and the belligerent scoffer. Thomas, the apostle of Jesus, is another example of the same type of character as Gideon. He needed more assurance of Jesus’ resurrection than just the word of his fellow disciples. Jesus provided that assurance because Thomas, though skeptical at first, sincerely wanted to know the truth (John 20:24-28). A multitude of assurances are provided in God’s Word in

of the title has reference to the apostle John. The apostle John exposes such “false prophets who are gone out into the world” (1 John 4:1). It would more appropriately be named “St. Scoffer’s Bible” or “The Humanistic Version.”

Jean’s Day

According to a televised CBS news report, August 30, 1999, a privately owned Lutheran High School in Michigan demonstrated how it deals with teen violence: a strict dress code! Girls wear modest dresses; boys wear shirts and trousers — no jeans for either sex! One day out of the month both can wear jeans. The principal reported that it is on that day (Jean’s Day) that he sees more students in his office needing disciplinary action or lecturing. “You act according to your dress.” Additional restrictions presented in the dress code were these: no pierced ears on the boys, no bright nail polish on the girls, no shorts on either sex.

No comment needed! You can’t argue with a demonstration.

680 Winchester Dr., Hopkinsville, Kentucky 42240

order that the faithful of our day might be blessed as “those who have not seen and yet have believed” (v. 29).

You may be a person who needs great assurance of truth. No problem — God provides assurance aplenty to make complete the faith and hope of every believer who seeks him. Whether you are an Isaiah who says, “Here am I; send me!” or a Gideon who says, “How can I save Israel?”, let your mind dwell on his word as you seek his strength. Drink from the abundant fountain of confidence that nourished the faithful heroes of old. If you love God and his truth, God will assure your heart, and work in you “both to will and to do for His good pleasure” (Phil. 2:13).

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“Eli, Eli, Lama Sabachthani?”

David McKee

I submit this article in hopes that it will encourage discussion as well as stir some thoughts concerning this statement made by our Lord moments before his death on the cross. Perhaps we have all heard men stand before a group and, taking the statement at face-value, declare that the Son was indeed forsaken by the Father. In explaining why such was the case, these men end up drawing conclusions that are heavily Calvinistic in their implications. Perhaps the answer to our Lord’s question lies in the sentiments expressed beyond the first verse of Psalm 22, from which the statement is taken.

The concern over the explanation of this statement was heightened when I listened to a tape of a sermon presented by a gospel preacher detailing what Jesus suffered while on the cross. In reading Tom Roberts’ book, *Neo-Calvinism in the Church of Christ*, the names mentioned and statements quoted were of men who are foreign to my acquaintance. But as I listened to this man’s sermon, a man I am acquainted with, I was alarmed by the familiar ring his words had with those brother Roberts’ had quoted. What seemed like useful information of some distant threat had already made its way in among those that I know. My fear was, did they know it? Do brethren detect the Calvinistic language when it is presented in its subtle forms? The brother who expressed these thoughts was very courteous in our discussion of them, and he is far from being the only one among those we respect to hold such a view. However, I do feel that brethren need to be familiar with the language that is being used, and consider its implications. Those using such language also need to be aware of its implications.

The general thought among some brethren seems to be that what Christ suffered while on the cross was a spiritual separation from the Father. The death that Jesus “tasted for everyone” (Heb. 2:9), was spiritual death. The language, at times, even has Christ agonizing in the Garden over the realization that he is about to come into contact with the ugliness of sin; for the first time deity is about to be separated from deity, and that which is light is about to take on darkness. It has been reasoned from Isaiah’s statement, “He was numbered with the transgressors” (Isa. 53:12; Luke

22:37), that in that the word, transgressor, as found in Luke 22:37, is the same word that is translated in other places, imputed, that our transgressions were imputed to Christ. (The Calvinist then redefines impute to mean transfer and thus transfers our sins to Christ.)

Brethren, the words may indeed be the same, but to view Jesus as a transgressor in that he was treated as such is a far cry from viewing Jesus as a transgressor because he was guilty of such; namely, our transgressions. Do others realize that this is what they are saying when they conclude that there was a spiritual separation between the Son and the Father due to his taking on our sins? Can these not see the difference between Jesus bearing the *guilt* of the world’s sin and his bearing the *punishment* of the world’s sin? Or is this a trivial distinction that matters little? Is it Calvin-phobia, or a shift in thinking that needs to be addressed?

Why did Jesus ask, “Why have You forsaken Me?” Was something now happening that he was unaware of? If the predetermined plan was for the Son to take on himself the guilt of the world’s sin, thus separating himself from the Father (Isa. 59:1-2), would not Christ have known this? Why at the moment of its occurrence would Jesus ask, “Why is this happening?” Would not the One who was with the Father when the plan of redemption was being formed know that this separation from the Father was a necessary consequence of his taking on the guilt of the world’s sin? Our Lord was not delusional, nor was he suddenly in the dark as to what was happening as he paid the price for our sins. Nor was there any spiritual separation that took place that involved the Father turning his back on his Son. Following this statement by our Lord, as he quoted from Psalm 22, he says with complete confidence, “Father, into Your hands I commit My spirit.”

If our Lord was not forsaken, and was not delusional, why the statement from Psalm 22:1? Consider the Psalm itself, the sentiment of which is far from expressing feelings of desertion by God. The first verse is similar to lines found elsewhere in the Psalms, some of which acknowledge

the thought that, "I may look forsaken" (Ps. 3:1-4), but the Psalmist knows that is far from the case. Psalm 13 begins in similar fashion, but like Psalm 22, it proceeds to express absolute trust and confidence in God's deliverance. Indeed, our Lord did look forsaken as he hung on the cross, but if Psalm 22 expresses his feelings, then we have one declaring that same trust and confidence in God's deliverance. And beyond the intimacy felt that would have our Lord saying, "You have answered Me" (Ps. 22:21), the psalm builds to a beautiful crescendo as it declares the praise and glory that will be given to God as a result of this monumental event. "It will be recounted to the Lord to the next generation. They will come and declare His righteousness to a people who will be born, that He has done this" (Ps. 22:30b-31).

Another thought to consider is one that I heard expressed by brother Dale Smelser, who pondered the impact that might be had on the religious leaders who stood there mocking our Lord, as they heard that line from Psalm 22. These would have been familiar with the remaining words of the psalm, so what might they have thought as they stood there and called to mind almost word for word from the psalm some of the things that were being said to our Lord (v. 8, and Matt. 27:43)? What might they have thought as they recalled, "They pierced My hands and feet . . . They divide My garments among them, and for My clothing they cast lots" (vv.16b, 18)? Might these have stopped to consider, "This is it; it is happening right before our eyes"? That some of these standing by did recognize the psalm as a call for deliverance, not of despair, can be seen in their response to our Lord's words: "Let us see if Elijah will come to save Him" (Matt 27:49). Deliverance did come, but not as they expected.

Sure, it would have made things easier if our Lord had quoted a different line from Psalm 22, but let us give serious thought to the explanations that we give to this passage. To conclude that Jesus was forsaken, one must also consider the consequences of such reasoning and the Calvinistic implications. To take the Psalm as a whole, however, is to read the words of one who knew and trusted in his Father, one into whose hands he could commit his spirit. Psalm 22 is a psalm of deliverance and salvation, not of desperation. In speaking that first line, our Lord expressed the full body of that psalm with all of its words of hope and future blessings to come, because, "He has done this."

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Don't Give In

Mike Noble

The girl stopped dead right in her tracks
When she saw Dad was not too lax
'bout rules he'd made way long before
'bout stepping out on that dance floor.

She pled and pled, "Please let me dance,"
In hopes she'd weaken his "hard stance."
No matter, though, how hard she tried,
She couldn't seem to "turn the tide."

She said, "Come on, Dad, for your hon —
It's innocent and harmless fun."
Incessantly, now she cried out,
But to give in he wasn't 'bout.

You see, this man saw all too well,
To him it was "clear as a bell."
"Bring up your kids," says the Good Word,
"In loving nurture of the Lord."

The Savior says, "Flee youthful lusts,"
"Flee fornication" is a must.
One cannot dance and still comply
With these commands from God on high!

And so Dad thought more of her soul,
And reaching that eternal goal,
More so than whether she'd fit in
Or 'proval from her peers would win.

Hey Dads! Hey Moms! Hey both of you!
Don't ever give your consent to
A child to go and do the wrong
In order to just "get along."

Stand up for what is right and good,
And take a stand where this man stood.
Your child will later thank you for
Living for God, Loving Him more.

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“Wake Up Call” continued from page one

and you might be hearing a “let me entertain you” preacher.

Very different than the first, there is also another type of preaching malpractice going on today. It is more subtle, but equally dampening to spiritual growth. And whereas most congregations would not tolerate the absence of Bible teaching for long, those same congregations frequently embrace this transgression. There is another movement currently taking place that says there are only certain subjects that should be preached on exclusively: baptism, denominationalism, the church, and authority. With only minor variations, the congregation hears essentially one of four sermons twice every single week (morning and evening). This is what I call the “only four things really matter” school of preaching. You might be hearing a “only four things really matter” preacher if all of his sermons could always have one of the following titles: The Necessity of Water Baptism, The Sin of Denominational Division, The Nature of the Church, or How to Establish Biblical Authority. These may not have been the actual titles, but could they have been?

The goal of congregational Bible teaching and preaching should be to have those in attendance to conform their lives to Biblical principals. This is walking with God. “And this is love, that we walk according to His commandments” (2 John 6). When Christians pattern their lives after biblical commandments and principals, we grow in grace; when we fail to practice the truth and live according to his desires, John says we walk in darkness and lose our fellowship with God. “If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin” (1 John 1:6-7).

The evangelistic nature of a sermon is always fulfilled when there is a call to conform one’s life to biblical instruction and admonition. In one key respect, the call of the Bible is the same to those outside of Christ as well as those who are in Christ: Do the will of the God, and you shall live. But the soul that sins shall die (cf. Ezek. 18:20). To those who are dead in trespasses and sins (Eph. 2:1), the call is to conform their lives to the will of God in initial obedience of faith (John 8:24), repentance (Acts 17:30), confession (Rom. 10:10), and baptism (Acts 2:38). Those who are saved, are to continue in obedience to biblical commands and principals. Jesus became the “author of eternal life to those who obey Him” (Heb. 5:9).

Matthew 7:21 tells us that only those who do the will of God will enter into the kingdom of heaven. Is the will of God restricted to baptism, unity, the church, and authority? Certainly not. Why are we then content to tolerate preaching that only touches on these areas? The word of God is filled

with instruction on a seemingly unlimited scope. Generally, the message of the Bible is a call to righteous and holy living. The Lord commands, “Be ye holy, because I am holy” (1 Pet. 1:16).

It is easy to see then why knowing God’s word and conforming our lives to it is so important. The problem with “let me entertain you” preachers is that the congregation is never exposed to biblical principles in the first place since the Bible is only used lightly and more from obligation than desire.

The problem with “only four things really matter” preachers is that the congregation only learns four Biblical principals, and if something arises outside of those four areas, they are completely unprepared to deal with it. 1 Timothy 3:16-17 tells us, “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.” Understanding that God gave us his word exactly as he wanted us to learn from it, which part are we free to neglect in our teaching and preaching? None of it, since God gave all of it for a purpose: that we might be complete. When we neglect to proclaim the whole counsel of God (Acts 20:27) and we fail to teach the fully revealed will of God for our lives, we do a grave disservice to the Bible.

God has charged us to preach his word. I submit to you that the only truly effective way to do this is with verse-by-verse, systematic, expository preaching. Start in chapter 1, verse 1 and preach his word one verse at a time. By systematic, I mean progressing through the text of Scripture as it was given without skipping any of it. By expositively, I mean preaching in such a way that the meaning of the Bible passage is presented entirely and exactly as God intended it. The preacher is charged with the proclamation of the truth of God, not his opinions. And we are not at liberty to discount portions of God’s word because we find the passages difficult to understand or deal with.

Should not our preaching be done in a manner that treats the Bible as being what it claims to be — the inspired Word of God? If we really believe that “all Scripture is inspired by God,” shouldn’t our preaching reflect the truth that all of it is “profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work” (2 Tim. 3:16-17)? We must let these truths determine how and what we preach.

Paul gave this mandate to Timothy: “I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience

and instruction" (2 Tim. 4:1-2). Any form of preaching that ignores that intended purpose and design of God falls short of the divine plan.

Frequently, we criticize denominational churches for avoiding certain passages of Scripture. This is often a valid criticism. After all, when is the last time you heard a Baptist preacher teach on Mark 16:16? How about 1 Peter 3:21? Have you noticed, however, that we may need somebody to give us the same criticism? How many sermons have you heard on the resurrection and proper biblical eschatology in passages such as John 5:28-29 and chapter 15 of 1 Corinthians? How about the option of remaining single instead of marrying (1 Cor. 7:25-40)? I don't think we jettisoned our commitment to preaching the whole counsel of God on purpose, but we may have let it happen by practice.

Let me detail what I mean by "systematic verse by verse exposition of the word of God." There are three major categories of preaching: Topical, textual, and expository.

Topical messages usually combine a series of Bible verses that loosely connect with a theme. It has been estimated that around 80% of all preachers are topical preachers.

Textual preaching uses a short text or passage that generally serves as a gateway into whatever subject the preacher chooses to address. Somewhere around 15% of all preachers fit this category.

Expository preaching focuses predominately on the text under consideration, as well as its context. Do the math, and you'll see that around 5% of preachers are expositors.

It is my firm belief that neither the topical nor the textual method represents a serious effort to interpret, understand, explain, or apply God's truth in the context of the Scriptures used. This is especially true when you are merely trying to entertain the audience. Most books on hermeneutics state the following minimal elements identify expository preaching:

- The message finds its sole source in Scripture. No pop-psychology, politics, social engineering, or excessive pandering to emotions.
- The message comes entirely from the Scripture under consideration through careful exegesis. The preacher cannot expound Scripture until he has a firm grasp of its meaning.
- The message correctly interprets Scripture in light of its context, on both an immediate and overall level.
- The message clearly explains the original God-intended meaning of Scripture. This cannot be over-emphasized. We are to let the Scriptures teach us; we are not to force our view into the passage.
- The message applies the scriptural meaning for today.

This is also known as "relevance."

If the above sounds like it places a heavy burden of sermon preparation on the preacher, you can be assured that it does. Paul's instruction to Timothy was that he was to, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim 2:15). The preacher who is doing the work that God expects him to do will always be a hard worker, and will spend serious time in Bible study, frequently around 10-15 hours per sermon. Fail to adequately prepare and the preacher directly disobeys 2 Timothy 2:16: "But shun profane and idle babblings, for they will increase to more ungodliness." (A helpful hint to preachers: study to know the meaning of the text, not to prepare a sermon. When you thoroughly understand the text, the sermon will be easily prepared.)

There are many passages that exemplify this kind of Bible teaching. Two key verses are Nehemiah 8:8 (Old Testament) and Acts 20:26-27 (New Testament). "And they read from the book, from the law of God, translating to give the sense so that they understood the reading" (Neh. 8:8). "Therefore I testify to you this day, that I am innocent of the blood of all men. For I did not shrink from declaring to you the whole purpose of God" (Acts 20:26-27).

Other examples include Jesus himself as he taught in the synagogue by expounding Isaiah 61:1-2 in Luke 4:16-22. (See also Luke 24:27, 32, 44-47.) Philip demonstrated expository teaching being used evangelistically in Acts 8:27-35 when he was dealing with the Ethiopian eunuch. These are not the only examples of exposition in the teaching of Scripture. In fact, the word of God is replete with such examples. Each of the Gospels, the history book of Acts, almost every single epistle (the one chapter epistles being the only exception), and even the prophetic book of Revelation provide many examples and exhortations to preach the complete word of God as he has given it.

We must return to the biblical pattern and example of proclaiming the whole counsel of God exactly and entirely as it was given to us. Failing to do so will lead to a generation of Christians that knows very little about God's word, who do not grow spiritually, and (worst of all) cannot reproduce themselves. We do not do justice to the word of God when we fail to proclaim it in its entirety. We do not proclaim it in its entirety when we preach on the same things over and over to the neglect of the rest of Scripture. And we certainly do not proclaim it properly when we teach sermons that merely make the occasional, casual, reference to the word of God.

Consider these verses, and ask yourself if these things are happening at your congregation. If they are not, there needs to be repentance for neglecting the whole counsel of

God, followed by continued obedience to the commands and examples that follow:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age (Matt. 28:19-20).

Until I come, give attention to the public reading of Scripture, to exhortation and teaching (1 Tim. 4:13).

And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also (2 Tim. 2:2).

Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction (2 Tim. 4:2).

But as for you, speak the things which are fitting for sound doctrine (Tit. 2:1).

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"Conversion" continued from page 2

Christian Unitist of Jackson, Mississippi, and a thousand copies were struck off in tract form, all of which were soon sold. In 1890, it was again published in the *Church Register*, and a thousand copies issued in pamphlet form, all of which were sold within a year. The author commented, "It has been the most fruitful of all the sermons I have ever preached, and is included in this volume by the request of many brethren." The author continued,

The Book as a whole is the result of more than forty years of study and labor. In most of the protracted meetings which I have held within the past thirty years, these Sermons have been preached, at least in substance, and they have been blessed to the conversion of many souls. I also have reason to think that in their publication at various times they have been a help to many inquiring hearts.

As a "renaissance of our distinctive teaching" of the first principles of the gospel of Christ, has been called for by the *Christian Standard*, and heartily seconded by many thoughtful brethren, I deem it a favorable time to throw this book upon the patronage of the brethren. I do not know of any volume of sermons that treats so fully of the first great lesson of the gospel — the way of the sinner's return to God under the mediation of Jesus.

In the preparation of these sermons, both for pulpit use and for publication, I have from the first had in view mainly the wants of the "common people," such as those who heard

Jesus so gladly. I have always taken it for granted that if the *common* people could understand me, the *uncommon* people, those who are learned and critical, could also, if they wanted to; and I would much rather help the great number who need help and want help, than the few who can get along without any help.

I hope and pray then that this little book may to some extent meet the want that is beginning to be felt as never before — the want of the gospel of Christ in all its simplicity, purity, and power; that it may lead many souls to Christ; that it may be a help to young preachers; and that it may continue to preach Christ and Him crucified long after the "lisping stammering tongue" that preached these sermons, and the trembling hand that pens these lines have moldered back to dust ("Preface").

As with any uninspired book, there are some things with which one will disagree, such as Manire's belief that the 120 were baptized with the Holy Spirit in Acts 2 (59, 70), the personal indwelling of the Holy Spirit (68, 81), and his conjecture that Cornelius might have been saved had he died before hearing the gospel (90). There may be other things that one will notice as he reads the book, but generally he will be impressed, not with those areas of disagreement, but with how well he has presented the case for how conversion occurs.

There is an urgent need for brethren to get back to the basics in their preaching. We are hearing many "be good — feel good" sermons that invite a person to "come to Jesus," but have little to say about how one is to come to Jesus and obey the gospel. This series of gospel sermons on conversion calls men back to what the Bible text teaches that men had to do to be saved by the shed blood of Christ Jesus.

This book will make an excellent gift to anyone who preaches or wishes to preach. It is an excellent study of conversion for any man, Christian or non-Christian. It would make a good gift for one who is not a Christian but wishes to learn how to become one. The book is well-written; it is a good study of the subject of Bible conversion.

The Guardian of Truth Foundation is delighted to add this volume to our catalog of publications and commend it to our readers. We hope you will enjoy it and benefit from it as much as I did.

6567 Kings Ct., Danville, Indiana 46122 mikewillis1@compuserve.com

Have you studied your
Bible today?

Preachers Needed

Parkersburg, West Virginia: The church that meets at Martown Road is searching for a full-time preacher. The church is self-supporting. For more information please contact David McHenry, 59 Walnut Grove, Washington, WV 26181, (304) 863-8421 or Scott Lucas, 423 New England Ridge, Washington, WV 26181, (304) 863-8734.

Seminole, Texas: The Avenue B congregation that meets at 211 N.W. Ave. B, Seminole, Texas 79360, is looking for a preacher to come and work with them. The average attendance runs around 30 to 35 on Sunday mornings. A 3 or 4 bedroom and 2 bathroom house is provided. Seminole is in West Texas, 80 miles south of Lubbock and 60 miles north of Odessa. The town has a population of 6400. The town is made up of many who speak German, or Spanish, and/or English. The monthly contribution has stayed between \$2800 and \$3900 in the last

six months. If anyone is interested in working in the vineyard of the Lord in Seminole, Texas, contact Raymond Lambert at (915) 758-2089 or Tommie Roberts at (915) 758-2133.

Fayetteville, North Carolina: The West Fayetteville congregation is in need of a gospel preacher. The church is seeking an evangelist who enjoys working with young people and who has a strong desire to evangelize the community. Currently, attendance is about 115. The congregation is self-supporting. Three active elders oversee the congregation, assisted by three deacons. If interested, please send resume and financial support requirement to W. Thomas Dickerson, 585 Broyhill Rd., Fayetteville, NC 28314, or call him at (910) 483-5723 or call Eugene Edwards at (910) 424-9593.

Stonewall, Louisiana: The North DeSoto church of Christ (P.O. Box 308, Stonewall, LA 71078) is looking for a full-time preacher. Those who are interested should contact Buford Huff, (318) 925-2733 or e-mail to: rjfrain@softdisk.com.

Field Reports



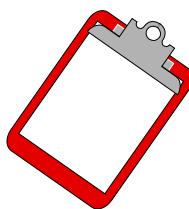
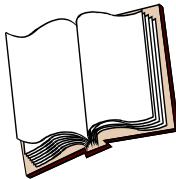
Larry R. Devore, P.O.Box 313, Medina, OH 44258: Connie W. Adams held us a gospel meeting June 21-27. There was good interest and attendance. Connie is an effective and faithful proclaimer of the gospel. Bobbie Adams taught a ladies class on June 23. Since the meeting, there has been one lady restored. Harry Rice of Bedford, Ohio, will be here to speak on the eldership on Oct. 3. Craig Meyer of Mulvane, Kansas, will be with us Oct. 10-15 for our fall gospel meeting.

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Obituary

Trammel Sherman Bulger of Dundee died Friday (Sept. 17, 1999) at Heart of Florida Regional Medical Center, Davenport. He was 85. Born in Andalusia, Alabama on April 19, 1914, he came to Dundee in 1953. He was the former owner and operator of Bulger's Garage, Dundee. He was an Army veteran of World War II. He was a former commissioner and mayor of Dundee. He was a member of the church of Christ.

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>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778</p>	<p>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827</p>	<p>Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dee Lancaster 266-7577 or 293-5635</p>	<p>Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. Worship 8:30 A.M. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	<p>Old Hwy. 64 at Warne Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (704) 389-6892 or 389-3097</p>	<p>Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 868-1375 or 866-4535</p>
<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>PORTSMOUTH, NH Church of Christ Anchorage Inn, 417 Woodbury Ave. (Rt.1 Bypass at I-95, Traffic Circle) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 12:00 Noon Jeff Swan — Call for more information (603) 323-9333 or 1-800-841-7857</p>	<p>Westside Church of Christ Sequoia Plaza 3320 Coors Blvd., NW Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (505) 839-9880</p>	<p>Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woollums (704) 922-8985</p>	<p>3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Robertson (702) 648-4827</p>	<p>Church of Christ 300 Haynes St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne S. Walker 256-6647 or 256-0127</p>
<p>MARSHFIELD, MO Brentwood Church of Christ Hwy. 38 East, South on Elm St., 1/2 mile Bible Study 9:45 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Norman Cass (417) 859-5166</p>	<p>MT. LAUREL, NJ Mt. Laurel Church of Christ in the Philadelphia Area Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. (609) 665-2496</p>	<p>Aztec Area Church of Christ 304 N. Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 1:00 P.M. Wednesday 7:00 P.M. (505) 334-0874 or 334-3913</p>	<p>FAYETTEVILLE, NC West Fayetteville Church of Christ 5272 Butternut Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Phillip Arnold (910) 424-5162</p>	<p>BEDFORD, OH Columbus St. Church of Christ 512 Columbus Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Harry Rice Building: (216) 232-2231 Home: (216) 232-9068</p>	<p>DAYTON, OH West Carrollton 23 W. Main Street Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Grushon 856-5162 or 434-3090</p>
<p>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Wadlington (816) 322-0042 or 318-0838</p>	<p>PICATAWAY, NJ 258 Highland Ave. Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p>Greater Buffalo Church of Christ PO. Box 808, W. Seneca Bible Study 2:00 A.M. Worship 3:00 A.M. Tuesday 6:30 P.M. Evangelist: Roy Diestelkamp (716) 627-6546 E-Mail address: edgibson@juno.com</p>	<p>FRANKLIN, NC Westside Church of Christ 156 Old Murphy Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Mid-Week 7:00 P.M. Evangelist: John Gurtler (704) 369-5186 or 369-8216</p>	<p>CANAL WINCHESTER, OH Eastside Church of Christ Southeast side of Columbus 7 1/2 N. High St. Bible Study 9:30 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 837-8859</p>	<p>DAYTON (Beavercreek) OH Knollwood Church of Christ 1021 Welford Drive Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Keith Greer 426-1422 or 426-3325</p>
<p>ST. JAMES, MO Church of Christ 400 E. James Blvd. (P.O. Box 308) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Larry Morris (573) 265-8973 or 265-8628</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>Church of Christ P.O. Box 573, Hudson Bldg: 86 Main St., Philmont Worship 9:30 A.M. Bible Study 10:45 A.M. Wednesday 7:00 P.M. (518) 828-2923, 329-3833, or 672-4904</p>	<p>BETWEEN HICKORY & LENoir 24 Park Square Between Hickory & Lenoir Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (704) 396-8107 or 294-6878</p>	<p>Church of Christ 24 Park Square Between Hickory & Lenoir Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (704) 396-8107 or 294-6878</p>
<p>ST. JOSEPH, MO Church of Christ 2727 County Line Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (816) 233-2463 or 279-4737</p>	<p>VAUXHALL, NJ Church of Christ Milburn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud (973) 378-8999 or (908) 964-6356</p>	<p>ASHEVILLE, NC Church of Christ Holiday Inn East (Please call for directions.) Bible Study 9:30 A.M. Worship 10:30 A.M.</p>	<p>SALISBURY, NC Salisbury Church of Christ 1637 Faith Road Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (704) 639-1135 or 279-4324</p>	<p>GRANITE FALLS, NC Church of Christ 24 Park Square Between Hickory & Lenoir Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (704) 396-8107 or 294-6878</p>	<p>Church of Christ 24 Park Square Between Hickory & Lenoir Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (704) 396-8107 or 294-6878</p>
<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (7 mi. E of Intersection 29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Kyle White (816) 233-6485</p>	<p>ALAMOGORDO, NM 25th & Hawaii Church of Christ PO. Box 2065 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (505) 439-9810 or 430-0494</p>	<p>CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: (919) 467-0012 Jeff Archer: 319-1757</p>	<p>SANFORD, NC West Sanford Church of Christ 202 Westover Drive (1 blk. from US 1 and NW 42W) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray Nieber (919) 775-5107 or 774-6935 Tom Gray, 776-0373</p>	<p>CINCINNATI, OH Lockland Church of Christ 419 W. Wyoming Ave. Exit 12 I-75 - W. 2 blocks Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Calvin Schabach 821-0410 or 733-3187</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>
<p>SPRINGFIELD, MO Southside Church of Christ 1517 E. Cherokee St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Glover (417) 881-3131 or 886-5304</p>	<p>ALBUQUERQUE, NM Albuquerque Church of Christ 1908 Sunshine Terrace SE Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (call to confirm time) 764-9277</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyrone St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Wendell Powell (704) 525-5655 or 522-9971</p>	<p>WINSTON-SALEM, NC Church of Christ 2800 S. Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening (call 336-784-5058) Wednesday 7:30 P.M. (336) 998-4002 or 785-2475</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (216) 476-0660, 651-1689 or (330) 725-3960, 723-0111</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>
<p>ALBUQUERQUE, NM</p>	<p>CHARLOTTE, NC</p>	<p>WARNE, NC Warne Church of Christ</p>	<p>COLUMBUS, OH Laurel Canyon</p>	<p>HUBER HEIGHTS (Dayton), OH Northern Heights</p>	<p>Church of Christ 5430 Fishburg Rd. SW crn. of Rt. 201 & Fishburg Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (513) 236-7611</p>

DIRECTORY OF CHURCHES

1010 Cemetery Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089	386 N. Edgewood Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Verby	Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J.T. Smith 627-5670 or 664-6629	Worship 6:00 P.M. Friday 6:30 P.M. (803) 553-4970 or 553-4346	Bible Study 10:15 A.M. Worship 6:00 P.M. Evening 7:00 P.M. Mid-week Evangelist: Ken Weliever 388-6811 or 381-7401	Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Green (615) 868-6078 or 662-8200
HELP	SALEM, OH Church of Christ	TULSA, OK Woodland Hills Church of Christ	COLUMBIA, SC Lower Richland Church of Christ 3000 Trotter Rd. Bible Study 10:00 A.M.	COLUMBIA, TN Mooresville Pike Church of Christ 417 Mooresville Pike (8 mi. N. of Hwy. 50/Jas. Campbell)	MARYVILLE, TN Smoky Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M.
VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	484 Georgetown Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (330) 337-6113	Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Pittman (918) 252-1220 or 258-2720	Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. David Powlas (803) 783-6059 or 776-0754	Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kevin Maxey (931) 388-5828 or 380-1226	Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. C.H. Buld (423) 984-4708 Harold Tabor (423) 977-4230 Gary Kirtley (423) 981-1885
MANSFIELD, OH Eastside Church of Christ	UHRICHSVILLE, OH Church of Christ	AVONDALE, PA Avondale Church of Christ Glen Willow Rd.	SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M.	DIXON SPRINGS, TN Dixon Springs Church of Christ Old Hwy. 25 (between Hartselle & Cartwright)	MCMINNVILLE, TN West End Ave. Church of Christ P.O. Box 8060, Zip 37110
Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: James Bond 526-2868 or 526-4739	638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 7:00 P.M. Mid-week 7:00 P.M. (614) 254-4066, or (216) 339-3032	Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Daniel Gatlin, Evangelist (610) 268-2088, 869-2194	Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. 773-0828	Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (615) 868-9266	Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Young (615) 668-7453
MANSFIELD, OH Southside Church of Christ	WAVERLY, OH 4th & Mullins	CARLISLE, PA Walnut Bottom Rd. Church of Christ	TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St.	ERWIN, TN Church of Christ N. Erwin Hwy. Bible Study 10:00 A.M.	MEMPHIS, TN Burlington Church of Christ 3825 S. Germantown Rd. Bible Study 9:00 A.M.
687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: Leon Bond (419) 525-3684 or 522-8982	Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (614) 947-7122 or 947-1718	2637 Walnut Bottom Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Hawk (717) 776-6122	Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Mosely (864) 268-5224 or 877-2728 www.taylorchurchofchrist.com	Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry A. (Tony) Sayre (615) 743-8251 or 743-4142	Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Doug Seaton (901) 754-2765 or 853-7840
MARIETTA/RENO, OH Jct. St. Rt. 7 & County Rd. 20	ALTUS, OK Southeast Church of Christ	EXTON, PA Exton Church of Christ 217 N. Whitford Rd.	WARRENVILLE, SC (Aiken/Augusta Area) Warrenville Church of Christ P.O. Box 98	FRANKLIN, TN Cedarmont Church of Christ Arno Rd. & Hwy. 96E (P.O. Box 682042)	MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M.
Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Wed. - 2nd, 3rd, 4th & 5th weeks Thurs. - 1st week 614-374-9827	1105 Navajo Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (580) 535-4767	Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 363-8042	Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (803) 648-9451 or 649-0439	(1 mile East of I-65 South) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Gambill (615) 790-2075	Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dick Blackford (901) 388-2474 or 757-9001
NEW CARLISLE, OH Church of Christ	MIDWEST CITY, OK Fifth St. Church of Christ	PHILADELPHIA, PA Church of Christ 45W. Durham St.	WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302)	GOODLETTSVILLE, TN Millersville Church of Christ 1158 Louisville Hwy. Bible Study 9:00 A.M.	MEMPHIS, TN Hunters Run Church of Christ 6590 Stateline Road (west of Germantown Rd. Ext.)
235 Funston Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Lee (937) 235-2470	6512 SE Fifth St., Box 30544 (Near Tinker AFB)	P.O. Box 4985 Bible Study 9:00 A.M. Worship 11:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 or 753-1362	Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (803) 755-0023 or 894-6471	Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jason Malham (615) 859-1841 or 859-5941	Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Julian R. Snell (901) 853-6726 or 363-9133
NEW LEBANON, OH Church of Christ	OKLAHOMA CITY, OK Broadview Heights	VANDERYIFT, PA Church of Christ 156A Farragut Ave.	RAPID CITY, SD Church of Christ 1302 E. Fairmont Blvd.	JACKSON, TN Old Hickory Church of Christ 841 Old Hickory Blvd. Bible Study 9:30 A.M.	MURFREESBORO, TN 663 Compton Road (1 mi. E. of VA Hospital) Bible Study 9:00 A.M.
1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Glen Murphy, Jr. 687-2985	Church of Christ 3536 NW 38 St.	BEAUFORT, SC Church of Christ 2107 King St., P.O. Box 4	CHATTANOOGA, TN North Hixson Church of Christ 5484 Old Hixson Pike Bible Study 9:30 A.M.	Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Matt Allen (605) 348-7990 or 688-9170	Assembly 10:00 A.M. Assembly 6:30 P.M. Wednesday 7:00 P.M. David Arnold (615) 896-6550 or 896-9474 Web page: http://www.mtsu.edu/@arnolddd/bible.html
HELP	PURCELL, OK Jackson & Green Ave.	BEAUFORT, SC Church of Christ 2107 King St., P.O. Box 4	JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M.	MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M.	
VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	Church of Christ 407 Jackson Street (Mailing address - Rt. 1, Box 80A)	Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Paris Island, 8:00 A.M., Sunday Evangelist: Ronald Nelson (843) 524-4400 or 524-4652	Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Walton (423) 870-8029 or 842-5526	Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kay Kerr 668-1794 or 664-5295	Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Kyle Campbell and Bill Cavender (615) 893-1200
NORTHWOOD, OH (Toledo Area)	STILLWATER, OK East 6th Ave. Church of Christ	BEAUFORT/BURTON, SC Church of Christ 170 Robert Smalls Pkwy.	CLEVELAND, TN Highway 64 Church of Christ 111 Durkee Rd.	KNOXVILLE, TN 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M.	MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. (Exit 81 off I-24, south 1 1/2 miles on
Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688 NORWALK, OH Church of Christ State Rt. 250 & 13 North	2417 E. Sixth Ave. (Hwy. 170)	Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (803) 524-4281 or 525-1483	Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (423) 344-7259, 479-6990 or 339-1068	Evening 7:00 P.M. Wednesday 7:30 P.M. Evangelist: Roger D. Williams (423) 573-6638	2315, turn right) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (615) 848-0303 or 893-5070
	TULSA, OK Church of Christ 1702 S. Memorial Dr.	CHARLESTON HEIGHTS, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir.	COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N	MADISON, TN Church of Christ Kemper at Tuckahoe Dr. (10 min. from Opryland) Bible Study 9:00 A.M.	MURFREESBORO, TN University Heights Church of Christ 1412 East Main St. Bible Study 9:00 A.M.

DIRECTORY OF CHURCHES

MURFREESBORO, TN Westview Church of Christ 316 Kings Hwy. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Rick Duggin 896-1292 or 896-3943	ALLEN, TX Church of Christ 303 E. Main St. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Foy W. Vinson 424-5766	NORTHWEST CHURCH OF CHRIST 7750 Highway 105 Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russ Bowman 898-4034, 287-3908 or 866-6939	CHURCH OF CHRIST, 2919 Main St. (Between Houston-Galveston Exit 19 on I-45, east 2 mi. on 517) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:30 P.M. Evangelist: Jay Horsley (281) 534-4870	IN OAK FOREST 1333 Judyway Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:30 P.M. (713) 686-0788	P.O. Box 165 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 A.M. Wednesday 7:30 P.M. Evangelist: Bobby Holmes (817) 277-9186 or (972) 262-3818
NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Bill O'Neal (615) 833-4444 or 941-1134	I-35 Church of Christ (E. Service Rd. of I-35, North of Alvarado) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 783-6308 or 790-7253	CLEBURNE, TX Church of Christ 404 South Caddo St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 645-3588	DUMAS, TX Central Church of Christ 424 E. First St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David M. Bonner (806) 935-5363 or 935-6883	HOUSTON, TX (Southwest) Murphy Rd. Church of Christ	MESQUITE, TX (East Dallas)
NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (615) 356-7318 or 952-3433	ALVIN, TX House St. Church of Christ 516 W. House St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry R. Osborne (713) 331-4953 or 331-9305	CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Raymond Meaux 281-592-1581	EDNA, TX 301 South Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (512) 782-5506 or 782-2844 Elders: S.A. Mercer & S. Wilson Evangelist: Boyd Jennings Web Page http://ykc.com/cofc/	HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church Phone (713) 973-6667 Elders: 468-4753, 461-2222, or 863-1927	MIDLAND, TX Midland Church of Christ 3416 Thomason
NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Daniel H. King (615) 883-3118 or 366-5009	ANGELTON, TX Kiber St. Church of Christ P.O. Box 1162 Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Rick Moore (409) 849-6246	CLUTE, TX Church of Christ 343 S. Main Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Ron Lloyd 265-5283 or 265-2933	EL PASO, TX 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Ken Looper (915) 821-1084 (915) 855-4327	HUNTINGTON, TX Church of Christ PO. Box 858 One block north of U.S. 69 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (409) 422-4623	NACOGDOCHES, TX Mound & Starr Church of Christ 1439 N. Mound St.
NASHVILLE, TN Riverside Dr. Church of Christ 1530 Riverside Dr. (Close to Opryland and new stadium) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wilson Adams (615) 262-0241	AUSTIN, TX Cedar Park Church of Christ Brushy Crk. Rd. & Mustange Cedar Park, Texas Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Everett (512) 259-0924 or 219-6816	COLLEGE STATION, TX Church of Christ 810 Southwest Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Wayne Moody 764-6562 or 693-1758	FORT WORTH, TX Woodmen Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Tom M. Roberts 292-4908 or 294-9706	IRVING, TX Westside Church of Christ 2300 W. Pioneer Dr. (closest to D/FW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts 258-8527 or (214) 986-9131 http://www.flash.net/~westside	ODESSA, TX Crescent Park Church of Christ 1415 Royalty
ROCKWOOD, TN Post Oak Rd. Church of Christ 1227 Post Oak Valley Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: Glen Moore (423) 354-9416 or 354-0489	AUSTIN, TX Wonsley Dr. Church of Christ 507 E. Wonsley Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff Smith (512) 990-7158 or 836-8532 Wonsleycoc@aol.com	COLUMBUS, TX West Oaks Church of Christ 214 FM 806 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Herbert Thornton Jr. (409) 732-3001	FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Stan Cox (817) 738-7269	LANCASTER, TX Dallas Avenue Church of Christ 601 N. Dallas Ave. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Charles Boshart (972) 227-2910 or 227-1119	PLANO, TX (North Dallas Suburb)
ROCKWOOD, TN Church of Christ Highway 70 East Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (423) 354-2557	BAYTOWN, TX Pruett and Lobot Church of Christ 701 North Pruet St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Larry Haffey (281) 422-5926 or 421-7367	CORPUS CHRISTI, TX Hwy. 9 Church of Christ 5853 Leopard St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clyde Carter (512) 777-0606, 241-0818, 289-1559, 853-8637 or 289-1439	HARLINGEN, TX Church of Christ 1625 Morgan Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Earl Dale (956) 423-4690 or 423-6225	PLEASANT RUN CHURCH OF CHRIST 831 W. Pleasant Run Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 227-1758 or 227-2598	SAN ANTONIO, TX Church of Christ in Valley Hi (Near Lackland AFB) 4302 SW Loop 410
SHELBYVILLE, TN El Bethel Church of Christ Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (615) 685-1113 or 684-9099	BAYTOWN, TX East Side Church of Christ 2100 James Bowie Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tony Mauck (281) 427-8729 or 837-9259	DALLAS, TX College Park Church of Christ 701 Centennial Blvd. Richardson, Texas Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Rickie G. Jenkins (972) 783-9777	HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Rd. (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Mark White (281) 578-1897	LUFKIN, TX Church of Christ 4th & Groesbeck 401 E. Groesbeck Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (409) 632-1771 or 634-7515	SAN ANTONIO, TX Pecan Valley Church of Christ 268 Utopia (IH 37 S.E. Exit Pecan Hill)
WAVERLY, TN Eastside Church of Christ 1412 E. Railroad St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (931) 296-5217 or 296-4657	BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Max Dawson & Edwin Crozier (409) 866-1996	HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$95.00 PER YEAR \$25.00 PER QUARTER	HOUSTON, TX Bellaire Church of Christ 8001 South Rice Ave. Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David O. Lanius, Jr. (713) 668-4810	LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. James W. Adams 634-7110 or 632-7070	SAN MARCOS, TX San Marcus Church of Christ 2660 Hunter Road P.O. Box 669
DICKINSON, TX	BEAUMONT, TX Bellaire Church of Christ 8001 South Rice Ave. Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Harold Hancock James W. Adams 634-7110 or 632-7070	DICKINSON, TX Northside Church of Christ 1820 E. Debbie Lane	MANSFIELD, TX Northside Church of Christ 1820 E. Debbie Lane	SHERMAN, TX	

DIRECTORY OF CHURCHES

Westwood Village Church of Christ 314 N. Tolbert Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Fred Watkins (903) 868-2809, 893-3637	Ogden, UT Ogden Church of Christ 910 23rd St.	RICHMOND, VA West End Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (801) 394-1397 Bilingual English and Spanish	VANCOUVER, WA Church of Christ 4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evang.: Michael W. McLemore (804) 358-7933, 320-3948 or 750-2873	Temp. at Sara J. Anderson School, 2215 N.E. 104th St. P.O. Box 2488, Zip 98668 Worship 10:00 A.M. Bible Study 11:00 A.M. (360) 687-9196 (360) 263-2168	Glenbag Road MOUNDSVILLE, WV Church of Christ 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeremy Joy (304) 292-3276 or 296-9793	Barrio Colon Bible Study 10:30 A.M. Worship 11:15 A.M. Evening 6:00 P.M. Wednesday 8:00 P.M. (54) 51-561645 or 219123 Evangelist: Carlos Gatti
TAYLOR, TX South Loop Highway 79	ANNANDALE, VA Annandale Church of Christ	RIDGEWAY, VA Church of Christ (Rd. 750)	2273 Old Leesville Rd.	HELP	MOUNDSVILLE, WV Church of Christ 210 Cedar St.	CANADA Calgary, Alberta Northside Church of Christ
Church of Christ Route 2, Box 136B Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John H. Crow (512) 365-7058	Washington, D.C. Area 4709 Ravensworth Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Contact: Floyd Chappelar 256-5543 or 830-0164	Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:30 P.M. Wednesday 7:30 P.M. Tom Knight - 956-3637 Webster Ford - 956-3093 Jamie Hinds - 956-4651	VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	PLACE OF WORSHIP THIS SPACE \$95.00 PER YEAR \$25.00 PER QUARTER	YAKIMA, WA W. Washington Ave. Church of Christ	Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Brian Price (304) 845-2820, 845-4940
HELP	CHESAPEAKE, VA Tidewater Church of Christ	ROANOKE, VA Blue Ridge Church of Christ	ROANOKE, VA Blue Ridge Mall, Unit 16 9 mi. E. of Roanoke, Rt. 460	YAKIMA, WA W. Washington Ave. Church of Christ	MOUNDSVILLE, WV Roberts Ridge Church of Christ Rd. 2 - Box 368-A	CANADA Jordan, Ontario, Loris Jordan Church of Christ
VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Steve Schlosser (757) 479-5658 or 436-6900	Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 7:30 P.M. Wednesday 7:30 P.M. Call: Larry Powell (540) 992-5912 or Building (540) 977-1277	902 W. Washington Ave. Conservative	Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (509) 248-8190 or 248-5614	Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Sam Wood (304) 845-2202 Ray Crow (304) 845-8098	2863 Regional Road 81 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (905) 562-4739, 685-3896
TEMPLE, TX Leon Valley Church of Christ	CHESTER, VA Chester Church of Christ	STAFFORD, VA Ruby Church of Christ	STAFFORD, VA Ruby Church of Christ	BECKLEY, WV Church of Christ 100 Carriage Dr.	HELP VACATIONING	CANADA Hamilton, Ontario 33 Highcliffe
4404 Twin City Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Joe Stroud (254) 939-0682 or 774-7551	12100 Winfree St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Charles Crowder 796-2374 or 530-2285	5 mi. S. of Stafford US Rt. 1 - P.O. Box 1524 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (540) 373-9466 or 972-2598	Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Weldon E. Warnock (304) 252-8108 or 255-1136	HELP VACATIONING CHRISTIANS	PARKERSBURG, WV Marriott Church of Christ 825 Marriott Road	JAPAN Okinawa, Japan Mid-Island Church of Christ
2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Haynes 773-0931	2310 E. Hundred Rd. (2 mi. W. of Hopewell on Hwy. 10, 5 1/2 mi. E. I-95, exit 61A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert S. Swain (804) 530-1764	Pembroke Manor Recreation Building 4452 Hindsdale St. P.O. Box 8693 (23450) Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (804) 486-6639 or 486-6245 www.vb-churchofchrist.com	FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458	Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. Evangelist: Rick Christian 273-0261 or 273-3267	Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Closest Church to Toronto Steve Rudd, Evangelist (905) 575-8437
HELP	NEWPORT NEWS, VA Harpersville Rd. Church of Christ	BELLINGHAM, WA Northside Church of Christ	CHARLESTON, WV Church of Christ 522 Daugherty St.	CHARLESTON, WV Church of Christ 522 Daugherty St.	RAVENSWOOD, WV Church of Christ 1101 Gallatin St.	WEST GERMANY Kaiserslautern Area Ramstein Church of Christ
VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER MONTH	315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Aaron Burleson (757) 877-6264 or 838-5374	5201 Northwest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 354-7867 or 384-1807	Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (304) 346-2112	Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (304) 821-2132	Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David Girardot 257-3035 Church: 258-8520	Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (06371) 17049 or 44529
WEST COLUMBIA, TX Church of Christ 306 E. Jackson	POUND, VA Church of Christ U.S. 23, 3 mi. S. of Pound	BREMERTON, WA Church of Christ 500 Pleasant Drive	CHARLESTON, WV Church of Christ 873 Oakwood Rd.	MILWAUKEE, WI Metropolitan Church of Christ	HELP VACATIONING	CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR
Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Weakas (409) 345-3818	Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Daniel Holloway (703) 796-5767	Bible Study 9:30 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Elders: Howard Reagan Harold Trimble, Otto Spieth, Scott Saario 377-5622	Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (304) 342-5637	1029 S. 58th St., P.O. Box 14187 Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: David Girardot 257-3035 Church: 258-8520	ARGENTINA, Cordoba Iglesia de Cristo Pasaje Alicante 2431	CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR
P.O. Box 7664-77380 3987 Wellman Road Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 367-2099 or 367-1235	VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER YEAR \$95.00 PER QUARTER	VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	FAIRMONT, WV Eastside Church of Christ 934 East Park Avenue	ADVERTISING RATES On Church Ad Pages Rates on the church ad pages are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month — 12 times a year. Billing is done quarterly. Would the church where you worship like to be listed on the church ad pages?	ADVERTISING RATES On Church Ad Pages Rates on the church ad pages are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month — 12 times a year. Billing is done quarterly. Would the church where you worship like to be listed on the church ad pages?	ADVERTISING RATES On Church Ad Pages Rates on the church ad pages are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month — 12 times a year. Billing is done quarterly. Would the church where you worship like to be listed on the church ad pages?
KAYSVILLE, UT 137 S. Flint St.	RICHMOND, VA Forest Hill Church of Christ	TACOMA, WA Manitou Church of Christ	MORGANTOWN, WV Glen Oaks Church of Christ			
Bible Classes 9:30 A.M. Worship 10:45 A.M. Wednesday 7:30 P.M. For info. call (801) 544-1401 or 451-4582	1208 W. 41st St.	4806 So. 66th St. (P.O. Box 7523, 98407) Sunday 9:30 A.M. Wednesday 7:30 P.M. Jack Bise, Jr. (804) 233-5959	Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 782-2132			

