

Truth

Magazine

TM

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FOREIGN EVANGELISM

Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned (Mark 16:15-16, NASB).



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■ LABORING IN BELIZE

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Changes and Constants

by Mark Mayberry

Some things, such as our commitment to the truth, should never change. Other things, such as how we use technology to spread the gospel message, will inevitably evolve in the face of changing circumstances.

Some things in life are constants, i.e., permanent and unchanging. Other things are continually subject to transformation. Depending on the situation, this can be good or bad.

Some Things Do Not Change

The Lord God is eternal. While the heavens and the earth will perish, He remains the same—unchanged and undiminished by the passing years (Psa. 102:25-27). Foreshadowing the coming of the Messiah, Malachi affirmed that God would fulfill His promise and purpose, despite Israel's persistent acts of rebellion, saying, "For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed" (Mal. 3:1-7, esp. v. 6). The Lord God is reliable. Among the blessed truths that Balaam proclaimed, none is more significant than the declaration, "God is not a man, that He should lie, nor a son of man, that He should repent; has He said, and will He not do it? Or has He spoken, and will He not make it good?" (Num. 23:18-20, esp. v. 19). In contrast with human inconsistency, the Lord is consistent: He is a rock (Psa. 18:2) who casts no shifting shadow (Jas. 1:17-18). God's Word does not change (Isa. 40:3-8; 1 Pet. 1:22-25). Jesus Christ is the same yesterday and today and forever (Heb. 13:8).

Changing for the Worse

If we are not careful, our love for God may grow cold (Matt. 24:9-12), or like the church at Ephesus, we may

leave our first love (Rev. 2:4-5). We must not allow our commitment to truth to diminish. Admonishing the Galatians, Paul said, "You were running well; who hindered you from obeying the truth?" (Gal. 5:7-9). He also warned against the carnal mindset of those who turn away their ears from the truth (2 Tim. 4:3-4).

Changing for the Better

Our love for God and our brethren should not diminish but abound still more and more over time (Phil. 1:9-11; 1 Thess. 3:11-13). Our commitment to divine truth must not wane with the passing years but grow stronger (Gal. 2:1-5; Phil. 1:19-20). Our character should become more consistent (Psa. 15:1-5; Prov. 4:18-19).

Ways of Sharing the Word

Depending upon time or circumstances, the means of communicating heaven's will often changes, but the message does not. In some ways, direct communication is best: the LORD spoke to Moses face to face, just as a man speaks to his friend (Exod. 33:9-11). John did not want to rely exclusively on "pen and ink," but hoped for opportunities to speak face to face with his beloved brethren (2 John 12; 3 John 13-14).

Nevertheless, indirect communication, i.e., the written word, has immense value. God spoke directly to Moses, but "Moses wrote down all the words of the Lord," providing a permanent record for future generations (Exod. 24:4). In like

manner, Paul affirmed, "The things which I write to you are the Lord's commandment" (1 Cor. 14:37-38). Thus, Sacred Scripture has enduring value (Col. 4:16; Jude 3-5).

Consider ways in which written communication has changed over time. In antiquity, Mesopotamian cuneiform and Egyptian hieroglyphs were superseded by Phoenician, Hebrew and Aramaic alphabetic scripts. Clay tablets gave way to leather and papyrus. Pen and ink replaced the stylus. The development of the printing press made it possible for copies of Sacred Scripture to be distributed far more widely than when all copies of God's word were handwritten. In the modern era, the typewriter has been replaced by computers. Today, print is giving way to digital.

What About Us?

In the last several years, our organization has undergone various changes. Our name has changed from the *Guardian of Truth Foundation* to *Truth Publications, Inc.* This rebranding is designed to clearly communicate our purpose and mission. We remain committed to publishing literature that is true to The Book. We are dedicated to providing conservative-minded Bible study materials to help those with good and honest hearts better understand the word of God. We remain committed to the proclamation and promotion of those eternal truths that are revealed by inspiration in the pages of Sacred Scripture.

Changes in the Printing Industry

One of the most dramatic changes that we at *Truth Publications* have faced involves the printing process. In yesteryear, companies like ours would print several thousand copies of a given workbook or a commentary. Over time, the costs of traditional printing have become prohibitive, so we have adopted the print-on-demand approach for most of our literature (workbooks, commentaries, etc.). This process is also impacting *Truth Magazine*, our flagship publication. The costs of traditional printing are becoming more and more expensive. Mailing costs continue to rise.

To a significant degree, the world is going digital. Approximately half of our subscribers receive the magazine digitally (either in Amazon Kindle format or as a full-color digital PDF copy of the print version).

Some of us prefer digital over print. Searchable content, immediate access, portability, quantity, and quality are all advantages. However, many of our readers still prefer a print version of the magazine. We want to continue to meet that demand, but financial reality must be faced. We are at the point where we must raise the price of the magazine to help offset these increased costs.

Subscriptions

So, I've got good news and bad news. The good news is, we will continue (for the present) to publish a physical print version of *Truth Magazine*. However, the yearly subscription cost is increasing to \$36. With this increase in price comes increased value. Print subscribers (who provide us with email addresses) will receive access to the digital PDF version at no additional costs.

Advertising

To help offset the cost, we will also begin selling advertising in *Truth Magazine*. Contemplating this change, we are adopting the following policy:

- Advertisements must not be directly for a church (i.e., no Gospel Meetings, no Singings, no Lectures, etc.).
- Advertisements must not compete directly with any of our efforts (i.e., no bookstores, no gift shops, no publications, etc.).
- Advertisements must be meaningful and tasteful for our customer base and not conflict with our mission.
- *Truth Publications, Inc.* reserves the right, at sole discretion, to offer such advertising space and placement.

Soon this will be expanded to a policy posted in the magazine.

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Truth Publications, Inc. may accept donations for support of our mission as a non-profit organization. All such contributions are voluntary, anonymous to the public, and *Truth Publications* reserves the sole right of acceptance or refusal.

In years past, we have solicited donations to help with specific projects, such as in the publication of the *Truth Commentaries*. The generous response to this appeal was helpful and encouraging.

In like manner, we ask that you consider making financial donations that would enable us to continue offering this magazine in both print and digital formats. **T**



Mark Mayberry
Editor

Mark and Sherelyn have labored with the Adoue Street church of Christ in Alvin, TX since 1998, where he serves as the evangelist and an elder. The church website is asoc.org. His website is markmayberry.net and his email is mark@truthpublications.com.

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“Do You Believe in Church Camps and VBS?”

by Kyle Pope

While the home and the church both bear responsibility for teaching, we must distinguish between the work of the church, and our activities as individuals, families, or groups.

This question was posed on the online question board of the website of the church for which I preach. To answer it, let us consider what the Bible teaches. First, we need to consider some things regarding this wording.

“Church Camps”

The question asks about “church camps.” The Bible teaches that, while on earth, Jesus declared His intention to build His church (Matt. 16:18). On the Day of Pentecost, when the gospel was first preached and souls obeyed its call, God added those who turned to Christ in faith and obedience to the body of saved souls identified as His church (Acts 2:47 KJV, NKJV; cf. Acts 5:11). This assembly of disciples was purchased with the blood of Christ (Acts 20:28), and is governed by Him as its Head (Eph. 5:23). The New Testament was given as the standard of conduct for activities of this church (1 Tim. 3:15) in both its universal and local sense (2 Tim. 3:16-17).

So let us ask the question this way: Does the New Testament teach (by its direct instructions, by recorded examples of the actions of faithful churches, or by clear inferences) that churches are to build, maintain, staff, and support camps to teach the Bible, provide entertainment for young people, and places of retreat, lodging, association, and edification? No. There is no example in Scripture of churches doing this.

I have known of congregations whose elderships assumed this unscriptural work and promoted it as a part of the work of their local congregation. Despite the good intentions that may have motivated this, we must recognize that there is no more authority in Scripture to support such activities than there would be to start a business to fix cars, show movies, sell groceries, or any other wholesome activity in which individual Christians may participate.

With that said, let us ask it this way: Would it be wrong for Christians to send their kids to a camp operated and led by faithful Christians (that is not operated as a work of a local church)? Absolutely not. Individual Christians have the liberty to participate in any activity that is wholesome, lawful, and godly. Although there is no authority for churches to assume oversight of such activities, if individual Christians band together to organize camps, schools, or other types of associations to provide opportunities for young people to study the Bible, spend time with other Christians, and escape for a time from the world around us, there is nothing wrong with that. We shouldn't call these “Church Camps”—perhaps “Bible Camps” would be more fitting. Now, that doesn't mean that we should send our kids to just any camp that has some religious aim. Some might teach religious error or be extensions of religious organizations operated by denominations, but when faithful

Christians offer their time to teach and encourage young people, it can be a great thing. My children went to a camp of this sort. My wife was a counselor for years. My kids were greatly enriched by their time with other children and the godly adults who loved them and loved the Lord.

“VBS”

The question also asked about “VBS.” This is the usual abbreviation for *Vacation Bible School*. Many churches use this name for special studies that are conducted during summer months, often aimed at children who are out of school. To answer this part of the question, we must first acknowledge that this name often means something different to different people who hear it and use it.

In the religious world, this may refer to a formal organization run and operated under the oversight of a church, yet with its own principal, administrators, teachers, and staff. Much like the denominational “Sunday Schools” that form separate institutions that are operated under the umbrella of the denomination, some “*Vacation Bible Schools*” are distinct entities supported by churches. Just as we noted above regarding “Church Camps,” the New Testament never authorizes churches to create institutions and associations as types of *para-church* organizations.

In some cases, *Vacation Bible Schools* involve snacks, entertainment, and recreation with little emphasis on teaching the Bible. Paul taught the Corinthians that it is not the work of the church to eat meals for hunger (1 Cor. 11:34). The church is to stand as the “pillar and ground of the truth” (1 Tim. 3:15). Its purpose is not to provide entertainment, recreation, or childcare for working parents. Its purpose is to make known “the manifold wisdom of God” (Eph. 3:10). So, if by VBS, we mean a distinct institution or a children’s entertainment time, then, no, the church should not conduct *Vacation Bible School*.

With that said, some who use this name do not use the term “School” of a distinct organization but use it as a verb meaning to “train or discipline (someone) in a particular skill or

activity” (*New Oxford Dictionary*). Paul commanded Timothy, “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also” (2 Tim. 2:2). Paul told the Corinthians, “Let all things be done for edification” (1 Cor. 14:26). It is clearly the work of the church to teach and edify all, whether children or adults. Can a church set aside a particular time to focus on teaching the young? Absolutely.

Throughout most of the year, although there may be regular classes for all ages taught by local churches, most of the emphasis in gospel meetings and sermons is on adults. While that is fitting, there is something to be said for devoting some special time to focus on teaching the young. It shows them they are

valued. It helps them learn in a way they might not otherwise. Where I preach, we call this our *Summer Bible Study*. This avoids any mis-association with denominational uses of the term “School.” We offer classes for all ages but devote some special focus on young people. It is joyous and exciting, but it does not involve snacks and entertainment—it is a time of learning and edification. We firmly believe that it is not only scriptural, but it is a great source of encouragement to young and old alike. **T**



Kyle Pope

Kyle preaches for the Olsen Park church of Christ in Amarillo, TX. He has written several books published by *Truth Publications* including *How We Got the Bible*. He can be reached at kmpope@att.net.



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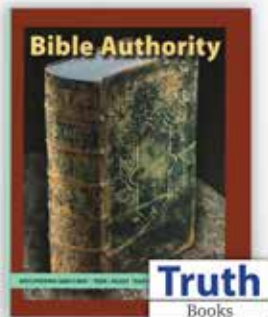
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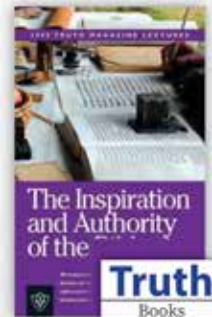
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Lessons from the Campground

by Deborah Towles

Experiences gained from camping in the wild closely parallel our spiritual journey. The trip is often full of hard work and risk, but not without great blessings. Before the journey's end, we should develop a longing for our true home.

Our family vacations were camping trips, no luxury RV, posh fifth-wheel, or even utilitarian pop-up camper for us! Tent camping in large groups was our ticket to fun. Our goal: to explore God's wonderful creation and creatures, build bonds of togetherness, experience adventure and return home refreshed. While we always experienced wonder in the face of nature, sometimes it was too close for comfort. The bonds of togetherness were occasionally stretched thin, and our adventures sometimes became misadventures where patience and character were tested. By the end, we (adults in particular) were usually longing for rest at home!

Planning was critical: Choose destination; plan route, research terrain, and its hazards—check. Assemble necessary gear, clothing, and supplies—check. Plan and prepare food, pack more food—check. First aid kit and emergency plans in place—check. Pack essentials first, leave the rest behind. Experience taught us to expect the unexpected, so a sense of humor (perspective) was number one on our list of absolute essentials.

Tent camping can challenge the most enthusiastic adventurers: marauding raccoons pilfering at midnight, sweltering desert sandstorms collapsing tents, venomous snakes, howling coyotes, tents, and occupants sliding down hillsides due to monsoon-like storms. Rain became the family joke. The floor of our tent felt like a waterbed; playground slides became water slides. We talked of hiring ourselves out to camp in drought-stricken areas—rain guaranteed! Adverse conditions tested our ingenuity and patience. We became experts at tarps and trenches. Our sites resembled a hobo encampment, but we were drier than most! The kids rarely lost their excitement and enthusiasm in the face of adversities, but sleep-deprived, grumpy adults could dampen the spirits of the whole camp more quickly than torrential rains. Our youngest son reminisces of puddle parties instead of pity parties, though once these words echoed through the campsite, "I'm never going camping again!" At moments like those, the longing for home was undeniable. These shared

misadventures remain the strongest and most colorful threads in the tapestry of memories of those days.

Group camping was a great blessing. Burdens were shared. Experienced eyes were alert for dangers, obvious or camouflaged. Help was near, so panic checked. Challenges were overcome together; life lessons were learned. Recently, one of my brothers brought a foster-teen along on a group hike down a hazardously steep, wet trail. Every child was under the watchful care of a nearby family member. He said to her, "Look around. This is what family does!"

Character matters in the uncivilized wild. We may have chosen to be "in" the wilderness, but we were certainly not "of" the wilderness. We were challenged to rise above the oft-brutal instincts of self-preservation that rule that world. Before our departure, our group was challenged to leave the campground in better condition than we found it; perhaps we were better, too.

Camping in the wild parallels our spiritual journey in many ways. We are on a temporary journey in a vulnerable dwelling in a wonderful, yet perilous, foreign land (Heb. 11:13-16). Have we prepared (Luke 14:25-33)? Do we have the true essentials (Luke 10:38-42)? Are we alert to dangers along the way (Matt. 7:15; Heb. 3:12-13)? Do we use the buddy plan (Heb. 10:23-24; Gal. 6:2) or, in ignorance or arrogance, strike out alone? Are we weary, discouraged and discouraging (Gal. 6:9-10)? Are we "in" but not "of" the wilderness (John 17:11-16)? Do we leave the world a better place for having been here (Matt. 13:33)? Are we longing for and willing to follow the only sure route home (Phil. 1:21-24; 3:14; John 14:6)? Does our heart keep asking, ad infinitum, "Are we there yet? (John 14:1-3), "Abba, are we there yet?" **1**



Deborah Towles

Deborah Towles is the wife of Gale Towles who preaches for the State Line church of Christ in Charlotte, NC. Last June, they celebrated their 41st anniversary. Gale and Deborah have four children and nineteen grandchildren. She can be reached at deborah@carolina.rr.com.

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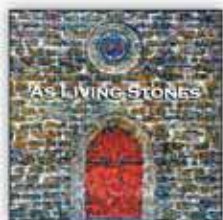
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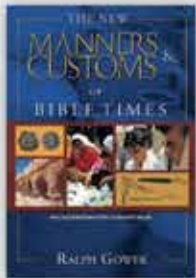
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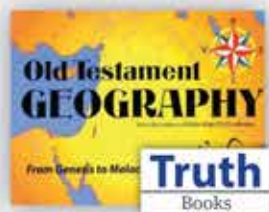
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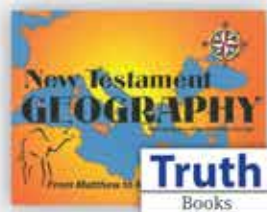
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Sermon on the Mount: Marital Fidelity

by David Flatt

After examining divorce and the Law of Moses, David considers the consequences of divorcing a faithful spouse and affirms that we are called to reflect God's glory through our marriages.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery (Matt. 5:31-32).

There may not be a more divisive subject among saints today than the subject of marriage. One reason this may be true is due to the increasing numbers of Christians who are divorcing. Of course, within our society today, marriage has become part of the culture wars. However, increasing numbers of divorces among Christians, and a wide spectrum of teaching on the subject, only demonstrates the powerful influence the world has had on us over time.

The Bible's teaching regarding marriage is relatively brief; yet, there are many confounding explanations and practices on the matter. Many issues debated today among saints were debated one-hundred years ago. It is as if we have learned very little over time. Therefore, it is not at all surprising to find God's people 2,000 years ago were abusing God's ordination of marriage.

The Pharisees had corrupted the divine relationship of marriage.

Remember their skewed perspective on ethics and morals: as long as a practice was legal, it was ethical and moral. As long as a divorce went through a legal process, the Pharisees thought they remained justified before God. Of course, they were wrong.

Divorce and the Law of Moses

The Pharisees' view on divorce in Jesus' day came from a distorted understanding of the Law of Moses. We would be wise to understand what exactly the old law said about divorce and the intent of the law. Consider the following passage from Deuteronomy:

When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to

sin, which the Lord thy God giveth thee for an inheritance (Deut. 24:1-4).

Why was this law enacted? Why is any law enacted? Laws are designed to discourage evil and promote good. Later in His ministry, Jesus said this law was enacted due to the hard-hearted people of Moses' time (Matt. 19:7-9). Some Israelites were going to divorce their spouses regardless of what God ordained concerning the life-long duration of marriage. Therefore, we can come to a specific reason why the law was enacted.

Mainly, the law was enacted to discourage divorce. Also, it made a compelling case against a hasty divorce. If a husband divorced his wife, he could never be reconciled to her. Sadly, the law was used to allow husbands to divorce their wives for any reason. There were various rabbinic interpretations as to the meaning of the phrase "some uncleanness"; however, men divorced for any reason under the sun. As far as Jesus was concerned, such practice was evidence of corrupt hearts. The Pharisees failed to recognize God's deeper purpose in creating marriage.

Divorcing a Faithful Spouse

Well, what was the problem with husbands divorcing their wives for any reason? Such is a loveless

act. Jesus condemned divorcing a faithful spouse. There was not a rabbi in Israel who taught anything like what Jesus commanded. Like some saints today, the rabbis focused on peripheral issues: the definition and interpretation of the phrase “some uncleanness.” Jesus dealt with the fundamental issue: the heart. A husband who divorces his faithful wife acts without love. He lacks the kind of love needed to love one’s neighbor as himself. After all, if one’s spouse is not considered a neighbor, who is?

Now, Jesus did not stop at simply correcting contemporary interpretations of the Law of Moses. He took the subject farther, bringing His audience closer to His kingdom. Jesus went so far as to declare that a husband who divorces his wife shares in her subsequent adultery. The assumption Jesus made was that a divorced wife would remarry; even the Law of Moses assumed a divorced wife would remarry. The Pharisees thought they were free and clear to remarry once they went through the legalities of divorce. Not so with Jesus. He held them responsible for putting their spouse in the position to sin.

Additionally, Jesus forbids the put-away spouse from remarrying. The old law permitted the put-away spouse to remarry. Perhaps some divorces under the Old Law were amicable: both spouses looked forward to the potential of a new marriage. Such thinking has no place in the kingdom of God. Jesus warns of the sinful consequences of someone marrying a put-away spouse: sharing in adultery.

So, What’s the Point?

Marriage, divorce, and remarriage is a commonly repeated process today. In my lifetime, divorce has become commonplace in the church. Without a doubt, the world has had a devastating impact on saints’ attitudes and behaviors regarding

marriage. The concept of one man and one woman being married for life seems to be viewed as a fairy tale at best and a means of social engineering at worst. Among saints, divorce for reasons short of fornication is often regarded as something regrettable, but something which can be managed—provided ex-spouses remain celibate. While this sounds plausible, it has rarely been practiced.

For example, a couple who divorce for reasons short of fornication resolve to remain celibate. That may work for a while, but they soon realize what God acknowledged in the beginning: it is not good for man to be alone (Gen. 2:18). One of the ex-spouses remarries. The other ex-spouse thinks this is unfair. Somehow, the ex-spouse’s remarriage is viewed as fornication against their former marriage; thus, giving them the right to remarry. A few Scriptures are twisted; a preacher and some elders are persuaded; presto, the other ex-spouse decides that he or she has a right to remarry. Ultimately, we are no different in our perversion of what God ordained in the beginning than the Pharisees were 2,000 years ago.

What we fail to see in our worldly approach to marriage is God’s purpose in authoring this relationship. We may dispute endlessly over the meaning of words and clauses, but never recognize God’s original intention for marriage. We may invent hyperbolic terminology which energizes our argument, but never realize how divorce is destructive to God’s original purpose for marriage. Perhaps it is time for us to step up from our entrenchments and renew our thinking.

God established the covenant of marriage as a means to bring order to His creation—to reflect His glory in all the earth. Together, as image bearers of God, Adam and Eve were to subdue creation and procreate (Gen. 1:26-31). Marriage is a symbol of the harmonious

order of the Creator and His Creation, serving as a signpost, pointing the rest of the world to the Creator.

Divorce is destructive to accomplishing this purpose. Divorcing a faithful spouse is especially destructive to this purpose. Divorcing a faithful spouse is evidence of selfishness, not self-giving love. Certainly, the glory of God is never reflected through such divisive attitudes and behaviors. Developing doctrines that justify such divisive attitudes and behaviors is not of the Creator. Similarly to the church, only through love and unity can the glory of God and the Messiah be reflected in the world (John 17:20-26).

Yes, Jesus does permit divorce for the reason of fornication. Fornication against one’s spouse is a betrayal of the highest order. While love is sufficient to repair such a devastating blow to marriage, Jesus recognized that in some instances trust may be beyond repair. However, fornication is the only reason for which Jesus permitted divorce and remarriage.

Reflecting God’s Glory Through Marriage

We will likely continue to be surprised and challenged by Jesus’ teaching on this subject. The apostles were quite surprised when He taught about marriage, divorce, and remarriage on another occasion. They thought remaining unmarried would be better if what Jesus taught was actually true (Matt. 19:10). Jesus did not cave to the pressure of the apostles’ negative reaction to what He said. Instead, Jesus retorted,

...All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother’s womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs

for the kingdom of heaven's sake. He that is able to receive it, let him receive it (Matt. 19:11-12).

Jesus reinforced His teaching by telling them that if they could not live in marriage by this teaching, they could become eunuchs. Of course, this was not an acceptable alternative for most people, in either the past or the present. Therefore, like the apostles, we are expected to live in marriage by what God authored, and Jesus taught.

When husbands and wives choose to live in marriage and reflect the harmonious order of God's glory, wonderful things will be experienced. First, husbands and wives who live together by the self-giving qualities earlier described by Jesus in this sermon will be supported by the blessedness He offers. Of course, our marriages will experience hardships—some self-inflicted, some not. Regardless of what occurs, however, we will have a foundation on which we can solve our problems, extend forgiveness, and become stronger.

Second, God's glory will illuminate the hearts and minds of the children born into the marriage. Dysfunctional marriages (i.e., those dominated and destroyed by selfishness, materialism, and anger, etc.) are devastating to children. Children raised without the natural affection owed to them are woefully disadvantaged in fulfilling the purpose for which they have been created: to reflect the glory of God. Yet, the opposite is true of children who have been exposed to the light of the Creator by godly parents. Humans reflecting God's glory as His image bearers in this life are perpetuated in creation through the family.

Third, through our marriages, others will take notice of God's glory. In a society where marriages are expected to fall apart, husbands and wives need hope. Only God in Christ by the Spirit can offer hope. Such hope can be reflected through a godly marriage. Our marriages can become salt and light to encourage others to join us in a life of glorifying the Creator.

Conclusion

Marriage is one of the great gifts from God. This sacred relationship was given for our good. God intended to bless and enrich the life of Adam by giving him Eve. Marriage is a means by which God lightens the burden of life. May we cherish our spouse. May husbands continue to be as awestruck and grateful for their wives as Adam was at first sight of Eve. Rather than looking to God to find a way out of marriage, let us look to God to strengthen our marriage. May we never underestimate the power of filling our world with the glorious light of God through our marriage. **TL**



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Interacting with Your Grown Children

by Daniel H. King, Sr.

When children leave home, parents face new challenges. When should they offer advice, and when should they remain silent? How can godly parents be supportive of their grown children?

While children are young, it is relatively easy to give them good advice and try to send them off in the direction that they need to go. They are naturally more malleable and will generally listen to the good counsel of their parents. That does not mean that they will always follow the advice given or keep what we have said in mind, because there are others who also influence them, especially their peers. Yet, during this time of their lives, they respect their parents and hold them in a sort of reverence that they may not feel later on in life. Still, the negative impact of their friends may overcome the good parenting skills of the best father and mother.

On this account, the sage of Proverbs repeatedly encouraged his audience to listen and remember his wise words of advice: “Hear, my son, your father’s instruction, and reject not your mother’s teaching; For they are a fair garland for your head, and pendants for your neck” (Prov. 1:8, 9; cf. also 2:1; 3:1; 4:1, 10, 20; 5:1, 7; etc.).

Even in Proverbs, the author’s consistent demand that a son must listen to the wise instruction of his parents was frequently and insistently repeated. Young people tend at times to be rebellious and to reject their parent’s wishes, even if they are in their best interest. The “headstrong” teenager is almost an expectation in our day. It was not always so, but once more, the influence of their peers at school and the modern media, especially movies and music,

pushes them in that direction. These are headwinds that almost all parents must fight. God-fearing parents hope that through careful discipline and loving instruction their children will eventually see the foolishness of rebellion and “straighten up and fly right.”

Religious instruction, parental guidance, and consistent church attendance are key factors in assuring a satisfactory end result. Consistency on the part of Mom and Dad all along the way cannot be minimized in terms of their importance. Experienced and successful parents will attest to the truthfulness of these statements. In contrast, parents who permit sporting events to take precedence over worship, and allow their young ones to partake in unwholesome activities like dances and late-night parties, drinking and drugs, are quite simply begging for trouble. Children will make mistakes, but fathers and mothers who permit them to participate in such things are only setting the stage for worse things to come.

What about the question of interacting with grown children? After they have left home and have started their own family, how should we respond to situations where we deem advice to be needed? Should we give it freely, or ought we to hold back? Of course, since we have previously enjoyed a position of authority over them as their parents, if we are not careful we may too quickly respond to the seeming “need” for our advice

and poison the relationship. A daughter-in-law or son-in-law may resent too much input into their business or family decisions.

The answers to such questions are not always easy to give. We must be thoughtful about these situations and be reticent to put in “our two cents worth” without our being asked for advice. Great care and much prayer should be expended before having too much to say. It is almost always best to hold back. On the other hand, there are times when loving Christian parents cannot be silent. It would be wrong not to speak. Eli’s inaction regarding his grown sons is a perfect example of a father who was in a position to stop the evil doings of adult children. He spoke out (1 Sam. 2:22-25), but did nothing to stop their wickedness (cf. 3:13-14), and ultimately the Lord held him responsible for his unwillingness to restrain them (cf. 3:13).

As a parent of faithful Christian children, let me suggest some of the principles that my wife and I have tried to keep in mind as we have dealt with our adult offspring. Both of our children are happily married and now have children of their own.

1. When adult children ask for advice, tell them what you think. They are asking for your advice because they want to know how you would handle a particular situation. We all remember how scary it was to start out in life. Many problems and difficulties that challenged us seemed,

at the time, to be insurmountable and irresolvable. Yet, they only seemed so because of our inexperience. A parent who does not cautiously advise a child who is seeking advice is making a huge mistake. It is a great compliment to a parent to have their child come asking for help in dealing with a problem. Obviously, they respect your wisdom and are seeking your counsel. Give advice with appropriate caveats.

2. Do not give advice when it is not requested. There are times when we can see that our kids are not making the best decisions, according to our thinking. However, that does not necessarily mean that we are right and they are wrong. They may well be right. We may be wrong. Now that they are adults, they must learn to make their own decisions; then live with the decisions they have made. Unless it is something that certainly will lead to tragic consequences, it is best for us to keep our advice to ourselves. Respect your grown children's personal and family boundaries!

3. Do not meddle in their problems. In most cases, it is best to allow them to make a few mistakes of their own without intruding into their business. If you intrude, you will be resented for doing so. Spiritual issues are different. We ought not to sit idly by while they make moral or ethical decisions that may lead to the loss of their soul or the souls of their children. They should not be treated any differently than any other sinner who is falling into temptation or transgression. They ought to be lovingly confronted (Gal. 6:1). I have seen many parents sit back and allow their children to make terrible decisions as regards their spiritual life, without ever whispering a word of warning, for fear of being seen as a "meddler in other men's matters." Meddling is a mistake, but turning the sinner back from the error of his way is never meddling (Jas. 5:19-20). This kind of silence in the face of certain danger is never good, and so it should never

happen. Would we allow them to drive over a cliff without shouting a warning?

4. Do not try to "fix" the troubles they make for themselves. There may be some exceptions, but as a general rule, it is not a good idea to "come to the rescue" every time they fall into some unpleasant circumstance. All of us have seen children get themselves into debt over and over again because their kindly-but-unwise parents have the money to bail them out, and repeatedly do so. Let your children learn to stand on their own two feet. Let them pay their own debts and solve their own problems. Let them get themselves out of the situations and circumstances that are of their own making. One or two bad situations of that kind will convince them not to make the same mistakes again. These are life lessons that need to be learned. Allow your adult children to learn them. If you persist in rescuing them from every unfortunate situation they precipitate, you are teaching them to engage in risky behavior and conditioning them not to fear the consequences of their actions. Eventually, you will all be sorry for such conditioning! There are some things from which even parents with lots of money cannot extricate them! It is best that they suffer a small amount of pain now to avoid a lot of pain later.

5. Try to be supportive and encouraging. This is not always easy, but it is important. We all remember how difficult it was to deal with our problems when we were young, whether married or not. We needed encouragement at times. Everyone does. Offering encouragement is an act of love and a demonstration of caring. It shows that you are cheering them on as they make their way in the world. "Just remember that we love you and are praying for you," are words that all of us are thrilled to hear at every stage of life. Certainly, young upstarts must want to hear it too, even if they are all grown up and have their own family!

6. Tell them stories. When they are little children, tell them the stories of the great characters of the Bible. When they grow older, tell them about their family history. They need to know "where they came from." They need to hear about the trials and tribulations, the successes and failures of their forebears. No doubt Abraham, Isaac, Jacob, and then the Twelve Patriarchs of Israel, passed along their family history as they, each in his turn, sat around campfires as desert nomads, wandering from place to place. We need to tell our children to turn off their electronic devices long enough to learn about their heritage—"who they are" and "where they have come from." Family traditions and family history are critical to personal pride. Ask grandparents to relate their own stories before they are gone, and their voices are silenced. They may have many valuable lessons to teach: "For length of days and years of life and abundant welfare they will give you" (Prov. 3:2).

7. Pray for them daily. I pray for my children every day. If they have a particular problem that they are dealing with, and I know about it, I take it before the Lord and ask on their behalf for His help. Job did this for his children (Job 1:5). We all ought to persistently pray for our children. If we love them genuinely, we will not neglect to do so. Nothing else that we do for them as adults out on their own is more important than this. If we truly believe in the efficacy of prayer, that "the prayer of a righteous man has great power in its effects" (Jas. 5:16), then we will continually pray for their spiritual good, and bring before the throne of God's grace any other concern we may have for them as well. **T**



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by Bobby L. Graham



Bobby L. Graham

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QUESTION:

“Is Christianity now restored?”

Answer:

This question implies an inadequate understanding of restoration, but it deserves our honest and earnest consideration. The “Christian System,” as Alexander Campbell called it, has been perfect from its inception in God’s mind and its beginning on earth. We do not mean that men have always executed it perfectly. Men have often made mistakes, sometimes because of misunderstanding and sometimes because of selfishness. The divine side of the Lord’s plan has never needed improvement, but the human side has frequently required better efforts. What God planned before the beginning of the world, and the Spirit-guided apostles set in motion, beginning on Pentecost in Acts 2, has always existed in seed form, even when men erred from the truth, in that the pure word of the Lord could be planted in honest and good hearts to bear fruit (Luke 8:11). The pure seed remains—unadulterated by the ideas and practices of men. From this perspective, Christianity does not need restoring.

From another perspective, we recognize that there is an ongoing need for the restoration of New Testament Christianity. First, it needs to be restored to its place of esteem in the eyes of men. While this is never going to happen in the fullest sense, it is possible for the world to see and understand better that pure New Testament teaching and practice, in both the individual and congregational sense, does exist in this world as an example for all to follow. Second, there also exists a need for New Testament teaching and practice, in both the individual and congregational sense, to be restored to its intended place in the life of every Christian and the operation of each congregation of the Lord’s people. To whatever extent this happens, people of the world will be able to see better and value more what it means to be imitators of Christ. Truly, there needs to be a restoration of New Testament Christianity in the lives of all believers, in the functioning of all churches of the Lord, and in the esteem of people (Acts 2:47).

Another area of restoration is also needed. We need to restore fervor of spirit, devotion to prayer, concern for lost souls, and absolute trust in God which will permit nothing to replace His Word as our guide and stay. The Lord’s people have allowed this world to dangle its baubles before them, luring them from their faith in God (Luke 8:14). Human inventions in the field of religion have attracted too many of us because we have failed to trust God’s way as best (Prov. 14:12).

The prairie fire of restoration which swept across this continent close to 200 years ago needs to be re-ignited. During the intervening years, many involved in the Restoration Movement have been deceived by Satan’s wiles and have begun to promote Satan’s work. A sound basis for restoration lies in the Scriptures, because divine mandates directing a return to “the faith,” “the truth,” or “the apostles’ doctrine” are still authoritative and operative, despite derogatory remarks by apostates about a “pattern” (Acts 2:42; 6:7; Jas. 5:19). The designations just mentioned imply a divine standard in teaching and practice, from which men must not stray (Jas. 5:19-20).

Only a minority have ever shown interest in God’s will and way (Matt. 7:13-14). For this reason, the broad way of allowing men’s deviations and departures will ever carry the majority of people, even the majority of religious people. Honest and good hearts still exist in our world, we believe, because the Lord still tarries, not willing that any should perish, but desiring all to repent (2 Pet. 3:9). The good work of restoration, then, must proceed, in the preaching of the pure gospel, in the practice of primitive Christianity, and in the saving of precious souls.

Opposition from the many will inevitably confront the few. Persecution by the more rabid will probably endanger the few. What is new? The disciple is not above his Master!

The Tel Dan Inscription

by Luke Chandler

Examining “the Tel Dan inscription,” famous for being the first extra-biblical mention of David, Luke concludes that this stone plaque seems to be a Syrian version of Jehu’s revolt.

The Tel Dan inscription is the first confirmed mention of the “House of David” (David’s Dynasty) outside of the Bible, but what does the full text actually say? Does it illuminate biblical people or events?

This Aramaic inscription is on a stone plaque likely set up by the Syrian king Hazael in the 9th century BC when he captured the city of Dan, possibly during the campaign of 2 Kings 10:32. When Israel retook Dan, the stone was broken and discarded. The surviving fragments were unearthed by archaeologists in 1993 and 1994 and are displayed in the Israel Museum.

William M. Schniedewind offers this widely accepted translation of the text. Reconstructed and damaged portions are in brackets.

1. [...] and cut []
2. [] my father went up [] he fought at [...]
3. And my father lay down; he went to his [fathers]. Now the king of I[s]/rael had penetrated
4. into my father’s land before. [But then] Hadad made me king,
5. And Hadad marched before me. So I went forth from [the] seven[...]/s
6. of my rule, and I killed [seve]nty kin[gs] who had harnessed thou[sands of cha]/riots
7. and thousands of cavalry. [And I killed...]ram son of [...]

8. the king of Israel, and I killed [...] yahu son of [... the ki]ng of
9. the House of David. And I made [their towns into ruins and turned
10. their land into [a desolation...]
11. others and [...Then... became ki]/ng
12. over Is[rael...And I laid]
13. siege against [...]

Evidence suggests that this inscription may describe people and events in 2 Kings 8 to 10. The name “Hadad” in lines 4 and 5 appears to be the Syrian king Ben-hadad who was replaced by Hazael in 2 Kings 8:7-15. The king of Israel named in lines 7 and 8 (“...ram”) and the king from the House of David (Judah) in lines 8 and 9 (“...yahu”) match up with “[Jo]ram” of Israel and “[Ahazi]yahu” (Ahaziah) of Judah. If correct, Hazael’s original text of lines 7 to 9 boasted, “[I killed Jo]ram, son of A[h]ab, king of Israel, and [I] killed [Ahazi]yahu, son of [Joram, kin]g of the House of David.”

Seeing these names is nice, but it also creates problems, though with reasonable solutions. For one, the Bible says Hazael killed Ben-hadad and took the throne, yet Hazael claims in line 4 of this text that Ben-hadad “made me king.” That seems to contradict until we realize this is typical ancient propaganda. Rulers often lied or exaggerated facts to create the appearance of legitimacy, much like they still do today.

Hazael also claimed to have killed “seventy kings” in line 6. This recalls Jehu’s order to slaughter seventy



The Tel Dan Inscription



The general area where Jehu killed Joram and Ahaziah. Photo by “Emma Christine Creative”.

“sons” of Ahab’s house (2 Kings 10:1-8). Relationship terms were often used broadly in ancient times, even in the Bible. (Jesus was the “son” of David; we are “children” of Abraham.) In this light, seventy “kings” in the Tel Dan text could denote nobles or extended royal family. Even so, this raises the question of why Hazael would claim Jehu’s work for himself.

With the seventy kings, Hazael also takes credit for killing Joram and Ahaziah, though the Bible says Jehu killed them (2 King 9:17-27). The way to understand this is probably through the conspiracy God revealed to Elijah in 1 Kings 9:15-17 to anoint Hazael and Jehu as new rulers. Elisha later anointed Hazael and sent a prophet to anoint Jehu. Is it possible Hazael and Jehu, moved by the same prophets of God, came to a temporary understanding or alliance?

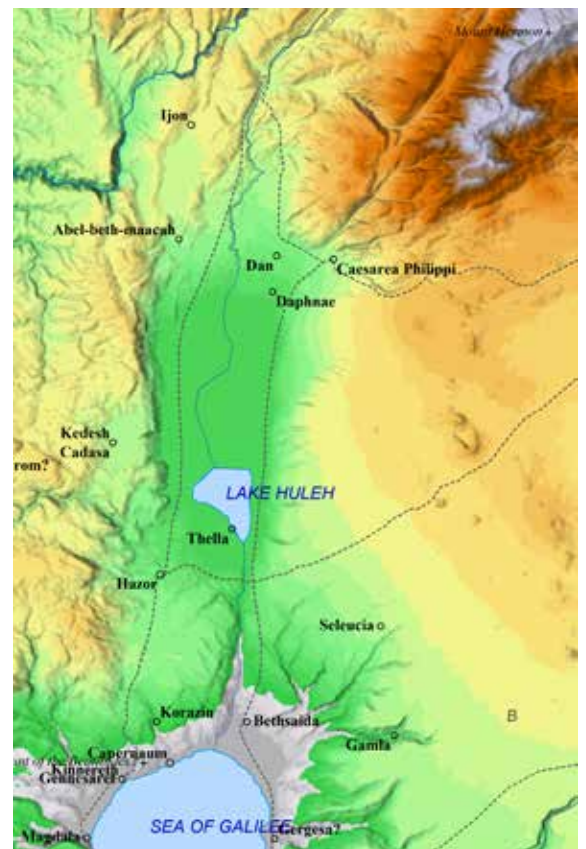
A temporary alliance would explain how Jehu safely left his army in the field while overthrowing Joram during a war with Syria (2 Kings 9:14-16). It would also explain why Hazael took credit for Jehu’s work. Rulers tend to take credit for anything they can, even if not personally involved. If Hazael was linked to Jehu through the divine conspiracy in 1 Kings 19, it is not surprising he would claim Jehu’s success as his own.

Together, the Tel Dan inscription and the Bible illuminate each other and give insights into the people whose actions still teach us today. 📖



Luke Chandler

Luke has worked with the North Terrace Church of Christ in the Tampa, Florida area for 12 years and has worked with archaeological expeditions in Israel for 9 years. He and his wife, Melanie, have five children. His website is lukechandler.wordpress.com. He can be reached at lukechandler@verizon.net.



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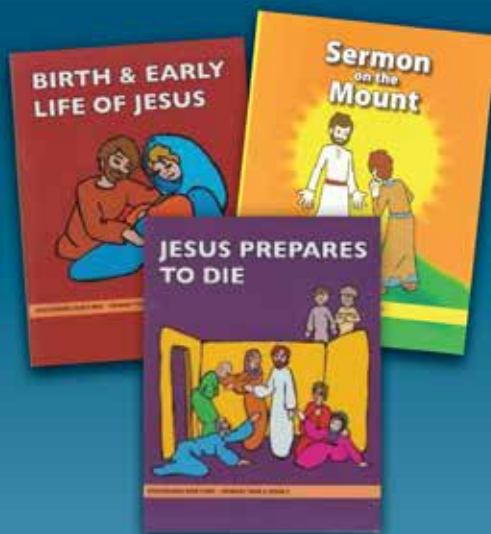
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Europe and the World

by Steve Wallace

Offering a brief account of his efforts to preach the gospel in different countries, Steve shares valuable advice to those who are evangelistic-minded.

Thirty-five years ago, as a young Christian and preacher, I was persuaded against my wishes to move to Germany to preach the gospel. The request had come from Christians who were part of the American military presence there. When I got off the plane and got my luggage, I remember having my Bible laying on top of everything on the baggage cart since that was my reason for coming. Many years and countries later, I offer what insight and advice I can along with some experiences.

Europe

If you are going to work in a European country, you must prepare yourself mentally and spiritually. You should learn the language of your country of choice. Securing or producing literature (tracts) in that language is recommended. Producing tracts to deal with specific subjects can be helpful. If you choose to have literature translated, it must also be proofread. This means that a Christian must have someone other than the original translator read the tract back to him in English and correct the mistakes, which are usually numerous no matter how skilled the original translator was. This is a time-consuming, costly, tedious, but *necessary* process.

Reaching Europeans with the gospel is challenging. They are generally friendly, and many will talk with

you when they have time. However, they can be abrupt in rejecting an invitation to discuss or study the Bible. Secularism—“indifference to or rejection or exclusion of religion and religious considerations” (Merriam-Webster.com)—is rampant. Serious interest in the Bible is very rare. Some Protestant religions are active, and contacts can be made from among their ranks. Being prepared to study evidences can be helpful for atheists or agnostics. After the fall of the iron curtain, doing street work (setting up a table with literature) initially brought many contacts in the eastern European countries. However, interest all but died out with time.

In contrast to native Europeans, immigrants are often more open to the Scriptures. There are many of them in some of the existing churches. At least one church seems to consist entirely of immigrants. Protestants claim success in reaching Islamic migrants.

Socializing in Europe commonly involves alcohol. During our time in Germany, we declined countless bottles of wine or complimentary drinks after meals. Alcohol is common in candy, pastries, and even desserts. Several times I left the table or present company, so I could empty my mouth of it (1 Pet. 4:3). It is best to purpose in your heart beforehand to never swallow alcohol (Dan. 1:8).

There is a good number of institutional churches in Europe. Like such brethren in the U.S., they need to be taught, and brought out of their error (2 John 9-11).

Your work in a foreign country will include preparation for classes, sermons, or studies with contacts, just as it would anywhere else. Do not forget to study for your own edification. When you are far from all you call home, only you can maintain your spirituality (2 Tim. 2:15). We are very fortunate in our times to have reference works available in digital format that fill in for personal libraries left behind in the USA. (Of course, much of this paragraph applies to preachers wherever they are.)

A few final unrelated things: Accommodations can be compact in Europe; many familiar foodstuffs are unavailable; the incidences of public nudity, on billboards, television or in real life, are disturbing.

The Philippines

After being invited to come to the Philippines countless times (by brethren there with whom I'd corresponded), I finally went there in the spring of 2001. The work in Lithuania, which I had been doing part-time for almost a decade, had slowed and interest in our work there was waning. The Philippines were indeed a breath of fresh air. Churches were

everywhere, and interest in the gospel was high. American preachers had been working there on a part-time basis for a long time. Brother Ron Halbrook, with whom I was travelling (along with his son, David, and Don Hastings), was already quite experienced there and had prepared a grueling schedule, but it was all fine, because we were able to do what the Lord wants preachers to do—preach the gospel (Matt. 28:18-20; Mark 16:15-16). Many obeyed the gospel, multitudes heard our preaching, and I made many new “preacher friends” to boot!

After returning to do my normal part-time work in Lithuania a couple more times, I decided to start spending that time working in the Philippines. In my first trips, much time was spent working with churches in many different locations. We then started organizing lectureships for preachers. (Somewhere in those times, PowerPoint and multimedia projectors were introduced to the work there.) This allowed local preachers to grow in their knowledge of the Bible and be more effective in their own work. Their preaching of our material in their respective congregations also resulted in it being heard more widely than it otherwise would have been. Over the years, lectures were organized on some different subjects. I remember one that Ron and I conducted on “The Home and Family,” which was particularly well received and appreciated. (Ron Halbrook is the one to contact about the work in the Philippines.)

India

In 2006, Chella Thangam, a brother from India, was studying in Germany, and visited the church in Ramstein where I was then preaching. He insisted that I come to Chennai, a huge city in south India, to preach. Our conversations told me that he (along with the church where he worshipped) was under the influence of liberal

teaching. Hence, I felt compelled to go to Chennai. The group of preachers who came to my lectures in India was initially very receptive. However, after repeated visits, some serious sticking points emerged, and they were not budging. Chella stood with the truth and, later, some others did also. Chella organized venues for me with brethren in other parts of south India, one of which was as momentous as it was memorable.

February 6, 2012, was the first day of a three-day lectureship in the city of Madurai. Twenty-nine preachers attended. All had attended Bible colleges run by our liberal brethren. Gospel preaching can be exciting, and this was the most exciting preaching experience I can remember. By the time the lectures were over, two groups had emerged—those who were standing with the truth on institutional issues and those who were not.

A lot has happened since then. More and more doors have opened. More brethren have renounced liberalism. Whole churches have changed and taken a stand for the truth, and, more importantly, preaching brethren have become militant in their stand against institutionalism. My latest trip to India began and ended with me speaking to friendly audiences in church buildings which had been built by institutional brethren. Baptisms continue.

Things we learned, working in Lithuania, pay off in India. Not only are sermons and lectures interpreted, as one would expect, but PowerPoint presentations are also translated into Tamil with the two-fold benefit of ease of initial understanding and the availability of handouts for further study. Commentaries and other Bible reference books and CDs have been given to English speakers among brethren there. Roy Cogdill’s *The New Testament Church* is almost ready to be printed in the Tamil language.

Conclusion


People are people everywhere. There are good people and bad people. Our Lord sent His disciples into the wicked world of His day (Matt. 28:18-20). His words echo down through the centuries to us today—and *faithful American preachers have so much to offer to those in other countries!* 🇺🇸



Steve Wallace

Steve Wallace has worked with the church in Round Lake Beach, IL, for three years. He and his wife, Mary (his much better half), have been married 33 years. He can be reached at alvincarl1@att.net.

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Africa

by Gale Towles

Discussing his labors in Africa, Gale reminds us that such work is rewarding and exciting but is often complicated and challenging. Laborers in foreign fields must learn to expect heartache as well as joy.

I have been asked to write about lessons I have learned from my experiences in foreign evangelism, with special consideration of the work in Africa. Though I spent many months in India during a period from 1992-2000, since 2002, I have been involved with evangelistic labors in southern and western Africa, which is a relatively small part of this huge country. There are many men with much more experience there than I have, including those who have lived “in country” for extended periods of time. I have talked with numerous men and read helpful materials that address the challenges of foreign work. The purpose of this article is to focus on some general, but pertinent, observations concerning foreign evangelism.

It would be very difficult and unwise to go into foreign fields without the support of a godly and courageous wife (Pro. 31:27-30). She must bear the burdens of home life while her husband is far away, sometimes unreachable. She learns to deal with her concerns for his safety because dangers are often associated with foreign work. Such humble, faithful women bless their husbands and bring glory to God.

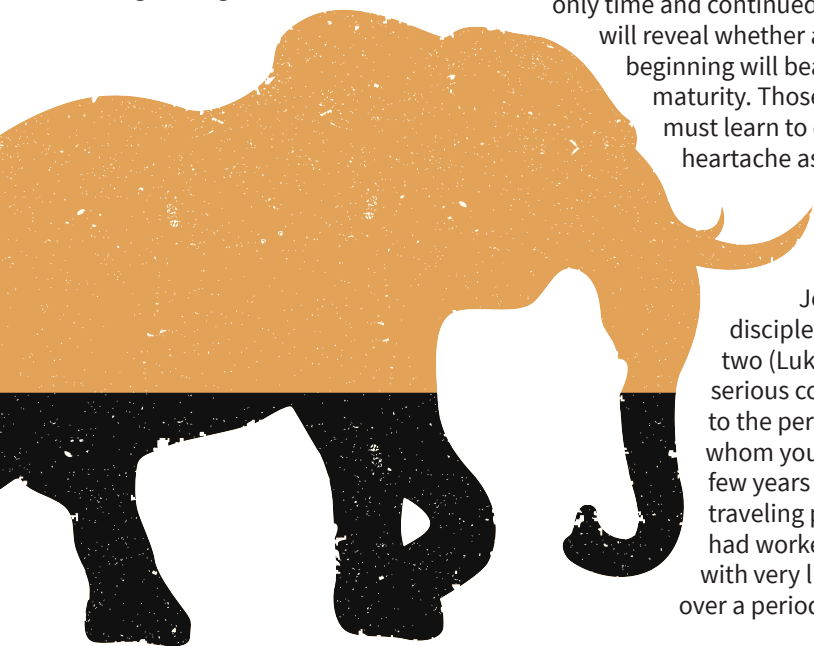
Foreign evangelistic work is rewarding and exciting, yet often complicated and challenging. Sometimes initial reports may seem very optimistic and full of promise. Many may be drawn to the preaching of the gospel for motives that are less than pure. We must remember that only time and continued hard work will reveal whether a promising beginning will bear fruit in maturity. Those who labor must learn to expect heartache as well as joy (1 Cor. 3:10-15).

In His wisdom, Jesus sent his disciples out two by two (Luke 10:1-2). Give serious consideration to the person with whom you travel. A few years ago, my traveling partner and I had worked tirelessly with very little sleep over a period of about

two weeks and were nearly used up. A very troubling situation surfaced and required diligent attention. Once the problem was addressed, I said to him, “At times like this, it really matters who you are working with, as there is virtually nothing left in us but character and submission to God’s will.” Each man is different and brings a unique set of skills, personality, and perspectives to the work that can be enriching in wonderful ways (Eph 4:11-16). Above all, he needs to be a humble servant of Christ. The wrong man can do much to harm the work and the cause of Christ. There is no room for ego here!

The first trip into any foreign country is a learning experience. This “new world” will take time to comprehend. Learning and understanding the local/national customs, culture, and mindset are often very challenging. How things look on the surface and reality may not be identical. This is troublesome and frustrating. A long, sad history exists of gifted, able, and often charismatic local men, whose motives and character ruin genuine gospel efforts.

The importance of a local man with proven character (not just ability) is priceless. Continuing to help these men develop is essential to the success of the work. I cannot overstate the importance of developing genuine, indigenous disciples of Christ for the long-term health of a work. Establish a local work from which local brethren can evangelize their communities and take the gospel out to others.



Train a local “Timothy” or “Titus” to help others to grow (2 Tim. 2:2).

It is critical to take time to encourage new Christians to rise to meet their own responsibilities concerning giving to the Lord and in supporting a local faithful man whom they choose and respect. He needs to live by their standard of living, not by America’s standard. Only in this way will local churches be able to provide support for their own man in due time. Remember, it is their work (really the Lord’s) and not ours. The initial fanfare is not the goal, but rather bearing fruit after the passage of time. What does the local church look like after a few years have passed? What would happen to that work if American money dried up? Are disciples teaching others for the gospel’s sake? The need for local congregations to take personal responsibility to grow and evangelize, independent from American congregations, money, and influence is paramount. This is the New Testament pattern of a healthy church and is wonderful to behold as it grows to maturity (1 Thess. 1:8).

As an evangelist, I am not trying to make “members of the church” but disciples of Christ. We need to be instructing people in the teachings of Christ that will promote a humble faith and spirit of obedience to Jesus Christ in everything (1 Tim. 1:5). If we succeed in this, other doctrinal matters will fall into place. The word of God will do its work, to be sure. Those who possess good and honest hearts will thrive (1 Thess. 2:13), and their light will shine forth to God’s glory (Matt. 5:14-16).

We are not there to make “American” churches. Worship services, though sharing the same elements of worship as found in the New Testament, do not have to be identical in style to that of American churches. Their songs and manner of singing may be foreign to us; the order and time of services may be different. Where they

meet may not resemble our meeting places at all. These Christians are in their own culture, not ours. As genuine disciples, they will stand out among their countrymen as children of God.

In my opinion, one of the greatest challenges facing those who work in foreign fields is money management. Men are usually traveling to countries far, far less affluent, facing poverty rarely experienced here at home. We are a generous-spirited and loving people, willing and waiting for the opportunity to help others. While this attitude is commendable, it must be balanced with wisdom, because money has tremendous power to poison the work. What may seem like a relatively small sum of money to us is wealth to poor people in other countries. Africa can experience long seasons of drought. After a time, local watering holes draw all animals because such are a source of much needed and sought after water. American funds have the same power to draw masses. At times, men have labored long to build small, but steady works. Later, well-meaning individuals entered into the work, handing out large sums of money, drawing numerous people, resulting in seemingly amazing growth. Once it becomes known that money is available to a certain group of people (i.e., Christians), money can become the drawing power instead of the gospel. It promotes jealousy, envy and striving for power among brethren. Unscrupulous men may insert themselves into leadership positions and control of funds.

From the beginning of my exposure to foreign evangelism, in my very early years of being a Christian, I had concerns about money and foreign evangelism. The church where I attended regularly received stacks of letters requesting financial help in foreign lands. Time and again, generous-hearted brethren sent large sums of money into foreign

works after hearing of “needs” only to find out later that the identical plea had successfully gone out to many brethren. One non-Christian man in a foreign country other than Africa said to his daughter, who had become a Christian after moving away, “Christianity is just a business in this country.” This skeptical man was later converted after observing the genuine faith of his daughter and son-in-law, but not because of what he had seen close to home. This is sad.

I am not alone in my concerns; many good and experienced men, both American and foreign, share these concerns. Even some among denominational groups bemoan their mistakes in the use of money in the propagation of the gospel during the past century. The proper handling of money has been one of the most difficult challenges for me. How do I show mercy, encourage and support good men without hurting the work or turning such churches or men into “American churches” or “American preachers”? I still struggle with this challenge and pray mightily for wisdom.

Many other things could and perhaps should be said, but space is limited. I want to conclude with expressions of appreciation to those preaching and teaching as well as those who so generously support such labors. Let us be about our Lord’s work the wisest way possible. Let us seek and pray for His provision in our efforts serving Him. Eternity is in the balance for us as well as others. May the Lord bless you in your efforts to glorify Him. **IT**



Gale Towles

Gale serves as evangelist and elder at the State Line Church of Christ in Charlotte, NC. Since 1992, he has engaged in evangelistic efforts in central India, southern and southwest Africa, and west Africa. He can be reached at galebosl@gmail.com.

India

by Joe R. Price

While many consider India to have a very spiritual culture and go there in search of enlightenment, Joe reminds us that inhabitants of the sub-continent need the light of the gospel to remove the darkness of unbelief.

Annual preaching trips to India since 2006 have repeatedly impressed me with the enormity of the need for the gospel on the sub-continent of Asia. With 1.35 billion souls,¹ India's population comprises more than 17.5% of the world's total population of 7.6 billion.² Put another way, one out of six people on earth are Indians. That is an astounding number for a country with a land mass slightly more than one-third that of the United States.³ Indeed, the whole world needs the gospel, all 7.6 billion souls, and we rejoice over, and pray for, all the gospel work around the world. It continues to be a personal blessing to preach the gospel to saints and sinners in the country that hangs in the shadow of the Himalayas.

India excites thoughts of exotic places filled with wonder. Its culture is undoubtedly different from western norms. Since 2002, India's Ministry of Tourism has promoted India under the banner, "Incredible India."⁴ For Christians, an even more incredible thing about India emerges—the number of lost souls there (Mark 16:15; Acts 16:9-10).

India has been a Hindu nation for about 4,000 years. In 2017, 79% of Indians were reportedly Hindu.⁵ (Muslims account for about 15% of the population,⁶ and "Christians"—in the widest use of the term—about 2.5%.⁷ New Testament Christians are a very small subset of that figure.) A synthesis of Indian culture and tradition, Hinduism is thoroughly idolatrous, with millions of gods and variations thereof. Shrines and temples

to the gods are as common in India as our local convenience stores. Like Paul in Athens, one's spirit is stirred to see an entire nation "given over to idols" (Acts 17:16). Paul's sermon, The Unknown God, is an important text to know and teach in India (Acts 17:22-34). (For more on Hinduism, see "Hinduism" by Mark Mayberry.⁸)

Challenges Faced by Indian Brethren

Along with the great need for the gospel, millions and millions of Indians are impoverished physically. In 2013, the median income of India was about \$600 per month.⁹ The brethren I know and with whom I work live in villages and small towns, generally subsisting on far less (more like \$150-200 per month, if that much). Many gospel preachers work without any regular support. I know of poor churches that can only supply the preacher 500 rupees a month (at an exchange rate of 68 rupees/dollar, that's \$7.35). Currently, \$150-200/month adequately satisfies the basic needs for a village or small-town preacher and his family (the government provides rice, the basic food commodity, to low-income citizens).

India's pro-Hindu government is making it more difficult for non-Hindus to exercise their faith. For example, a church that I visited in January 2018 is facing trouble from local citizens because they meet in a private home. The Christians are being told that, if they want to worship, they should go to the church (building) in the

community. (The village church is denominational.) Such pressures challenge the brethren's faith to remain true in worship and faithful to the Lord.

Although the Indian constitution officially banned the caste system in 1950, it remains etched into the psyche of a people whose social interactions have been shaped by it for millennia.¹⁰ Indian Christians are not immune to the biases that exist within their villages and the greater Indian community. Teaching the impartiality of the gospel is an important theme to preach in India (Gal. 3:26-29; Jas. 2:1-13).

A fundamental need for Bibles continues to exist among the churches. A Telugu language Bible costs between \$2-3. Requests for Bibles remain constant from brethren with whom I labor on a regular basis.

Challenges Faced when Preaching in India

The mindset and practice of institutional liberalism among churches of Christ is a prevailing challenge of the work in India. In the 1960's J. C. Bailey, J. C. Choate and others brought the gospel to India, and many churches of Christ were formed. They also brought the human innovations of church centralization, church-supported human institutions, and the use of directors (Indian preachers who oversee, arrange and facilitate the operation and support of institutions and preachers). Institutional churches of Christ in America still fund several preacher-training schools and other evangelistic missions in India. Some

preachers who attended these schools began to see abuses and started asking questions. Over the past 15-20 years, significant inroads have been made in south India against the errors of liberalism in churches of Christ. This is made possible by the firm, clear, and consistent teaching on how to establish and apply Bible authority, making relevant applications to the work and organization of local churches in India, including fellowship. The preachers who attend our classes for the first time have never heard Bible teaching on these subjects. Over the past twelve years, working first with Bobby Holmes and then others (including Mark Mayberry, Marc Smith, Steve Wallace, LeRoy Klice, and Dan Torres), we have taught about 500 preachers and given away thousands of Telugu language Bibles. Many of these preachers have left liberalism and now preach God's pattern for the church.

A base of brethren exists in south India (states of Telangana, Andhra Pradesh, Karnataka, Tamil Nadu and Kerala) who have renounced the tenets of institutional liberalism. On every trip, new contacts and class opportunities are being made to teach others who have never heard God's word on these matters. Other American preachers (such as John Humphries, who started working in India in the 1970's) are doing similar work with similar results. We are thankful for the opportunity of watering where others have planted, knowing that God gives the increase and is due all the honor (1 Cor. 3:5-7).

In addition to week-long preacher classes that concentrate on Bible authority and related topics, we visit and preach for village churches in the evenings (up to three a night). To be with these Christians who are poor in possessions but rich in faith is a great encouragement. It is important to teach preacher classes, and it is also important to visit the churches to have firsthand contact with the brethren. Few churches we know of

have elders. Most of the churches have more women members than men. Their spiritual development continues to be needed and is always a part of our work (Col. 2:6-7; Eph. 4:11-16).


What Others Can Do

The internet has made the world much smaller. More and more American brethren are receiving requests from Indian preachers for financial support and benevolent relief. Some also ask for help in constructing church buildings. In my view, and with few exceptions, the need for preacher support, Bibles, and benevolence far exceeds the urgency for church buildings.

We desire to see every worthy Indian preacher supported, for "the laborer is worthy of his wages" (Luke 10:7; 1 Cor. 9:14). Still, we advise care when considering these requests. Verify the need and the faithfulness of the preacher. Ask for personal references who can vouch for his situation and his work (men who go to India to preach can help). A few Indian preachers have been known to troll the internet looking for sympathetic donors. Some of them ask preachers whom they do not know to come to India and preach. (Our experience has been that such requests are usually attempts to find financial support.) The need for preaching throughout India is real, and we wish to encourage it. I advise preachers considering a trip to India to talk with someone who has worked there before committing themselves to go, sight unseen.

Sound gospel preachers are needed in India (2 Tim. 4:1-5). Preachers and their families who are willing and able to move there are unquestionably needed. So much more work is required than can be fully addressed in month-long trips once or twice a year. Still, we do what we can with the opportunities before us. Every trip brings new opportunities to preach in new areas (Rom. 15:20). We encourage

faithful men who are interested and able to enter this field of work to do so. The fields are white for harvest (John 4:34-38). May we model ourselves after Jesus when He saw the multitudes:

He was moved with compassion for them... Then He said to His disciples, "The harvest is plentiful, but the laborers are few. Therefore, pray the Lord of the harvest to send out laborers into His harvest" (Matt. 9:36-38). 

Endnotes

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Laboring Among Spanish Speaking Brethren

by Bill Reeves

Bill Reeves and Wayne Partain have devoted their lives to preaching the gospel in Spanish. After describing their collective efforts, Bill relates the struggles and successes of various brethren with whom he has labored.

It is amazing how many Hispanics in recent years are establishing themselves in non-Spanish-speaking countries. I have held gospel meetings in Spanish in Geneva, Switzerland and Quebec, Canada. Efforts have also been made to establish a Spanish-speaking congregation in London, England.

Whenever I have the opportunity, I encourage young, Anglo-American men to learn Spanish and become bi-lingual, reminding them that, if they speak both languages, they can then preach anywhere in the western hemisphere (from the northern tip of Alaska to the southern tip of South America, except in Brazil, where Portuguese is spoken).

Readers of this article should urge their Hispanic contacts to visit the website of brother Wayne Partain (waynepartain.com) and mine (billhreeves.com). Together, we have full-length, verse-by-verse commentaries on all New Testament books, and also on Leviticus, Ruth, Esther, Ezra, Daniel, and the Minor Prophets. His site has thirteen books of sermons, as well as special topics. Mine has 1,800 Queries and Answers on Bible-related topics and passages, all with currently updated indices. I also have over 5,000 Questions and Answers covering each chapter of the New Testament, which are designed to help

newer converts to teach these books. I try to send out an English article of different Bible topics each week. If any would like to receive these, please send me your name and email address.

Brethren can participate in these efforts by sharing brother Partain's and my website addresses with their Spanish-speaking contacts. I urge all my readers to do so. Thanks.

In recent years, Josué Hernández (a very talented individual and computer science expert) has been preaching in Chile, South America. This year, he moved to El Salvador, Central America, to establish residence, and to be

available to teach throughout that country. He has written prolifically and published tracts in Spanish.

Brother Partain and I have both received much help from Josué in matters of computers and Spanish. He has performed much proof-reading for us. Josué lost his wife to cancer last year, leaving two little daughters to his care; however, he recently remarried and now has a godly wife from El Salvador, who can serve as a step-mother to his children. Josué also does much preaching by Skype and social media. He is very informed on current issues in the English-speaking brotherhood and has written in Spanish concerning them. I know of no more talented and dedicated Hispanic preacher among us. He is a faithful defender of the truth.

There are also second generation preachers I would like to mention, one in San Marcos, Guatemala, Central America, and another (among others) in southern Mexico, in San Cristóbal De Las Casas, Chiapas. The first is brother Manuel Ventura, the son of brother Ricardo Ventura, who is in his eighties and is still preaching. I met Ricardo many years ago when I did meeting work in Guatemala. Manuel is receiving only \$50/week but has a wife and child to support. In addition to regularly preaching in his community, he travels by



bus to neighboring towns to preach at small congregations that lack full-time preachers. His wife has recently been in and out of hospitals, giving him additional financial burdens. (I have sent funds to him to help with hospital, doctor, and medical expenses.) Manuel is a worthy and capable young man in his early thirties. If any church can help him with monthly support, they would be supporting a good man. I can supply further detailed information if needed.

I planned to mention Isai Urbina, son of Delfino Urbina, of San Cristóbal De Las Casas, Chiapas, which is located in the mountains, high above the clouds! I have preached there. Sadly, he recently died, after being sick for a long time, and having been hospitalized in Mexico City. I feel sorry for such a fine, young married man. His wife worked with him at his side. Primarily, he preached in his state of Chiapas.

In the northeast part of our country (New York City area and New Jersey), Gardner Hall (gardnerhall3@gmail.com) and Jerry Falk (jerryfalk63@yahoo.com) have been preaching in Spanish for many years. Many people from the Dominican Republic and other Latin American countries have moved into that area and are being evangelized by these two faithful brethren and those who work with them. Any temporary help would be appreciated.

When Jerry Falk was eighteen years old, he was converted from Catholicism while in Tampa, and later moved to Spain where he worked for years, mainly in the Seville area. He married while there and subsequently moved back to the USA because of his father's failing health. He continues to preach in the New York City and New Jersey area.

Mark Reeves, a son of mine, is bilingual and conducts gospel meetings in Mexico and other countries. He preaches, mainly in Spanish, at the Studebaker Road church in Long Beach, CA. He has a Chilean wife, a

godly woman, and two well-disciplined children. He has published a 64-page work in Spanish entitled, Studies about the Book of Nehemiah. It is an excellent, running commentary on that book. Also, Terry Partain, a son of Wayne, is now distributing sermons in Spanish and English by email.

Years ago, Brother Partain sent some of his studies to Dos Hermanas, Spain (Seville area). Apparently, the preacher liked them, because he passed them among some brethren who, having read them, invited Wayne and me to visit Dos Hermanas to discuss our differences. One lady, who had done some preaching in the local church, asked me if such was permissible. I cited 1 Timothy 2:11-12. Soon afterward, ten or fifteen members left the liberal church and formed a strong, growing conservative church. Wayne, Ruben Amador, Jerry Falk, I, and others have held meetings in that church, and much of our printed material is now in their hands.

On one occasion, Wayne and I were invited to preach in a "church of Christ" in Spain, and a liberal preacher who had been trained in the USA sent a circular letter to all the churches in Spain saying, "Don't invite these men because they are anti-everything and more!" Wayne and I both preached, and the preacher got up and said that baptism is not for the remission of sins. He was preaching Church of the Brethren doctrine. This was a "church of Christ" formed by the famous Juan Monroy, supported by the liberals. In some cases at least, Juan changed the name on the church buildings, but not their sectarian doctrines.

In the early 80s, I held a gospel meeting in Spanish in Los Angeles, CA. A sister there asked me, "Would I go if her father (who preached in El Salvador) invited me for a gospel meeting? Of course, I accepted. When I arrived, and was seated on the front

row, ready to preach, a so-called "Missionary" (a graduate of a liberal preacher-training school, now salaried, and in some cases, even equipped with Jeeps to reach mountainous areas, and who control the [liberal] churches to preach when and where they choose), stopped the proceedings. He stood up in front of some 100 brethren who had assembled to hear me and dismissed everyone, saying that to invite me to preach would be the same as to invite an Adventist or a Jehovah's Witness! Approximately fifteen of those who were present walked several blocks to the house of the embarrassed local preacher, where I preached later that evening.

Over the next few years, invitations came from other congregations that were tired of the dominance of the "Missionaries." Several of us conservative preachers preached and taught throughout that small but densely populated country, from one end to the other. Over several years, I preached in some ten congregations, always by invitation from the local churches. Nevertheless, the liberals accused me of "dividing the brotherhood" and "stealing sheep."

Ruben Amador has made multiple preaching trips to Cuba, as elsewhere, but the work there has been slow, and his movements within the country very limited. Several more conservative brethren in Cuba communicate with us by email. Given our age (92), Wayne and I have discontinued traveling to foreign countries to preach, but Ruben continues laboring! God bless the efforts to get the saving gospel to those of Spanish speech. 🇺🇸



Bill Reeves

Bill lives in Lufkin, TX and is active in appointment preaching and writing weekly articles. He is widowed, and has eight children (including four boys who preach full-time). His website is billreeves.com. He can be reached at billreeves25@aol.com.

The Work in Barbados

by David A. Cox

Reporting on the work in Barbados, a small island country in the Lesser Antilles of the West Indies, David reminds us that the spiritual struggles these brethren have faced parallel our history.

Barbados is located in the Eastern Caribbean Islands. It is an island nation that received its independence from the United Kingdom in 1966. Like the U.K., Barbados is a unitary, parliamentary, constitutional monarchy. Strong ties still exist between Barbados and the U.K.

In July 1957, Winston J. Massiah made a trip to Barbados to preach the gospel and establish the church there. During the early meetings, there were over 200 people baptized into Christ. In November of 1957, Winston Massiah moved permanently to the island. After the Massiahs moved to Barbados, he asked for help from the states. Thomas G. Butler, Gentry Stutts, and Everett C. Mann went to the island to help. In the next couple of years, the church continued to grow, and 425 were reportedly baptized by the end of 1959.

However, there were problems with a lack of leadership among the brethren and the integrity of Winston Massiah, and so the church divided. The division resulted in one group remaining at Barbarees Hill and a new group meeting on Passage Road. After the division at Barbarees Hill, Winston Massiah worked with the new group at Passage Road. Eventually, they built on Keningston New Road and today are known as the Central church. Winston Massiah was very charismatic and endeared to people. In 1989, due to the lack of integrity of brother Massiah, and the unscriptural idea of the minister being the one

in charge, part of the group left and formed the Hindsbury Road church.

In the 1990s, there were those in error who brought to the island the Boston movement ideas—ultraliberal thinking concerning worship and the role of women in the church. As a result, there is a church associated with the Boston movement (International Churches of Christ) in Bridgetown, and several churches that use the instrument in worship.

During the 1960s, 1970s, 1980s, and 1990s, several preachers continued to make trips working with the Barbarees Hill and St. James churches. Among those who made trips during these years were Tom Butler, Everett Mann, Colin Williamson, Arvid McGuire, Jody Broyles, Andy De Klerk, and Tol Burk. The church had suffered many difficulties through the 1990s and 2000s, causing the brethren to be disheartened from the joy they experienced in the early days.

In 2008, I made my first trip to Barbados with Tol Burk to try to encourage the brethren to help the work there. At the time of this trip, there were four non-instrumental churches; three had been under the institutional influence. The four churches on the island in 2008 were Barbarees Hill, Central, Hindsbury Road, and Trents.

From 2008-2010, trips were made trying to open lines of communication with the four churches, laying the

groundwork for evangelistic efforts, and teaching efforts designed to equip the saints. The trips made by Tol Burk, Frank Richey, Antoine Holloway and myself all centered around the Barbarees Hill church. During these visits, brethren from all the other churches would come to hear us, and we had opportunities to begin communication with them.

In 2011, Antoine Holloway made his second trip to conduct the first vacation Bible school (VBS) in Barbados in nearly fifteen years. It was held at the Barbarees Hill church with a gospel meeting in the evening. The following year, 2012, Jeremy Paschall, Mike Phillips, and I visited the island to work with the brethren and to continue building a relationship with them. The brethren in Barbarees Hill decided not to have the vacation Bible school at their building, so the Hindsbury Road church agreed to hold the VBS during the day, as well as a gospel meeting in the evening. Barbarees' Hill was receptive to our suggestion for leadership studies at their building the two weekends that we were there.

Following that trip, others began to make trips to the island. In 2013, Jody Broyles and Rennie Frazier, who both had made trips in the early 1990s returned to preach and encourage the brethren. Antoine Holloway, Buc Chumbley, Jeremy Paschall, Chuck Richardson, Andrew Richardson, Sean Cavender, Wiley Deason, Josh Welch and I have made multiple trips

to work with the brethren in all four churches. Also, several of these men have brought their wives to teach Bible classes for the children along with the ladies in the congregations.

The work being done today involves work of an ongoing nature with email and Skype studies done by several of us who have built a relationship with the men. The work we have done on the trips includes gospel meetings, special topical classes that are needed, going out onto the streets in Bridgetown, as well as knocking on doors to invite people to services and having Bible studies and discussions. Efforts have been made to follow up with visitors who have attended gospel meetings from previous years. There is also an effort to reach those who were once faithful, but are no longer attending services. The Lord has blessed these efforts in so many ways. Communication and trust have improved, and souls are being added to the kingdom.

Churches Today in Barbados

The Barbarees Hill church



Barbarees Hill is the oldest congregation on the island. The preacher, Rupert Griffith, is now in his late seventies and struggles with health issues. The group, as a whole, was an older church with very few young people. The church in 2008 was about thirty-five in number, but it has declined to around twenty-five. A man from Texas now lives in Barbados and attends at Barbarees Hill. He had an association with the Sunset School of Preaching in Texas and has brought

some doctrinal issues with him. Brother Griffith and other brethren at Barbarees' have opposed the teaching.

The Central church



Central is the congregation that Winston Massiah started after the split with Barbarees Hill, and he preached there over thirty years until his death in 1993. The church is made up primarily of older members, much like Barbarees Hill. The preacher there is Carl Lawrence, a good man who is in his seventies. Brother Lawrence was taught under Winston Massiah and holds, to some extent, the evangelistic oversight view. The church at Central numbers around forty.

The Hindsbury Road church



Hindsbury Road began in 1989 as a result of a division with the Central church and the view of Winston Massiah over the evangelistic oversight position. The church is made up of all age groups. They have had several preachers work with them through the years. Oxford Clarke was among the early preachers there and still is active in the work, although he is no longer preaching. He is in his seventies. Adrian Maynard preached for them until a few years ago, when he was diagnosed with a brain tumor. After brain surgery,

brother Maynard resumed active work as much as possible, but the tumor has returned. He is currently awaiting surgery. Yonnick August and Justin Parsons, two young men, both in their early twenties, are doing the majority of the preaching for the Hindsbury Road congregation now. The church at numbers around sixty.

The Trents church



The church at Trents began about 2005 near Holetown, which is on the western side of the island. The work started peacefully with a group from Hindsbury Road. Jimmy Bracken, the first preacher who worked with them, was associated with institutional brethren. Due to some health issues, he returned to his homeland of St. Vincent in 2011. Mark Selman, a native of the island, preaches at Trents. The church is composed of an assortment of ages and as around twenty-five members.

The work in Barbados has made steady progress in the recent years. There are still challenges that are present. The need for leadership, though improved in some ways, is still lacking in many ways. For the most part, the brethren are humble and desire to serve God and live according to his word. **T**



David A. Cox

David has preached for the Market Street congregation Athens, AL since 2008. He and his wife, Kerry, have two sons, Tyler and Hunter. The church website is marketstreet-church.com. He can be reached at davidacox85@gmail.com.

Laboring in Belize

by Bobby L. Graham

Bobby relates the history of gospel preaching in Belize, discussing its rewards and challenges, in an effort to motivate more to labor for the Lord at home and abroad.

“Come over and help me” was the cry of Dana Whisler soon after his arrival to live and preach the Gospel in March 1999. Because of several factors, concerning which I will not here elaborate for lack of space, I responded to Dana’s call and started what has become a labor of love stretching over nineteen years and twenty-three trips. Those trips have included several dedicated men, whom I took to introduce them to the work in Belize. Some of them have continued their interest in Belize, while others have understandably chosen to manifest their interest elsewhere in the Lord’s vineyard. Alton and Diana Bailey have continued their work there, and now some others who enlisted to help continue to go, including Mike and Delane Merritt from Pulaski, TN, Paul and Robin Clifton from Kaysville, Utah, Colby Junkin from Florence, AL, Laura and Jeremy Paschall from Beckley, WV, and Richard Graham from Athens, AL. Others have made occasional trips to help in the work.

Special Families

The Dana Whisler family moved in February 1999, to help in the Lord’s work in Corozal Town and San Narciso, because the congregation meeting in Corozal soon moved to the rural village of San Narciso. They provide a much-needed example, wisdom, teaching, and strength for the young Christians, none of whom has been a Christian for more than a couple of years.

A few years later, the Greg Whipple family moved to help in the work. Greg and Dana shared the preaching-teaching work for a few years before the Whislers moved south to Orange Walk Town to help with a new work which had recently begun. The Whipple family also supplied strength, teaching, example, and wisdom in young works. There was good growth, which usually brings some problems because of the immaturity of young converts.

First, the Whislers left Belize to return to the United States, because of health problems experienced by some family members exacerbated by the heat and humidity of Belize. A few years later the Whipplés left for home as well. Each family had stayed in Belize for approximately ten years, but since their return, they have continued working for Christ.

Dale and Selma Tosti moved from New York State about sixteen years ago, planning to live on his retirement while helping in the Lord’s work in any way they could. Dale did not plan to become a preacher; but circumstances forced him to do so, without any support through the years from US churches. These precious people have contributed much to the work of God in both places they have worked in Belize—San Narciso and Orange Walk. As the most mature Christian man in Orange Walk, Dale has willingly done what he did not really come to do—speak quite regularly.

Two Churches on Their Own

How do congregations survive without USA preachers? That is a question often asked by uninformed, immature Christians. The Lord provided in His Word the means for a church to operate, survive and flourish without a preacher from the United States to help it. A church should develop its own teachers, preachers, and elders.

To that end, teaching and training took place while the two evangelists were present in Belize. They taught, encouraged, and trained brethren to teach publicly/privately, to make proper decisions with the Scriptures as their only guide, to solve their individual or congregational problems, and to function independently of other congregations. Teaching about elders took place early in the history of San Narciso. The Biblical fundamentals of independence were stressed and demonstrated so that there did not need to be a preacher from the States upon whom they could lean, or constant infusions of money to help them keep their heads above water. Is not this the Lord’s plan (Acts 20:28; 1 Pet. 5:1-4; 1 Cor. 16:1-2)?

As a result of this approach, mature men arose in the churches able to lead and to teach. Men like Abraham Jimenez, Andreas Campos, and Geovanie Suarez at Orange Walk, John Pollard at Orange Walk, and George Gonzalez at Corozal illustrate what has happened. Moves by members and conversions of others will sometimes

alter a church's capacity in this area, but they will continue working toward this goal (Rom. 15:14; 2 Tim. 2:2).

Orange Walk's Need

The Tostis' want to move back to the States soon, if possible, because of grandchildren whom they don't know very well. Good, faithful men who are interested in working in Orange Walk can contact the brethren. I have the contact information. Laborers are needed, but there are few at this time.

Two New Churches

Although the two churches referenced continue meeting, in the last three years, two new works have started in Corozal Town and San Pedro. The amazing thing about their beginning is that they started without the involvement of an American preacher. In each instance committed Christians desired to work for the Lord in situations where their lives placed them. George (Jorge) Gonzalez, who taught much in Corozal, San Narciso, and Orange Walk since his conversion in the mid-nineties by Jesse Hightower, had wished to start another work in Corozal Town where his family lives. Brethren began meeting and working there three years ago, and now number around fifteen.

Work to support a family is often difficult to find in Belize. Some moved to San Pedro Island for better-paying jobs. At the beginning of this year, a group started meeting there; they now have about a dozen. I hope to visit with them during a later trip in November. (Our first trip is planned for August.)

Visiting Preachers

Several faithful men have worked in Belize as visiting preachers. My work has taken me there numerous times. I have never gone without an invitation from them, nor have I pushed myself on a church to preach there. While my years of preaching in Belize

might not continue too much longer, I appreciate younger men who are willing and able to go to do God's work.


Challenges

Working in Belize, one faces the basic challenges common to humanity: poverty, temptations posed by riches and the upward lure to climb the financial/social ladder, religious error and lack of Biblical knowledge among the lost, etc. Satan's presence can also be felt in other ways. In Belize one also must be prepared to deal with the heat and humidity, especially during the dry season (eight months from December to July). During the wet season, poor roads and mud sometimes pose a challenge.

In facing such challenges, specific problems can arise. The hospitable personality of many Belizeans often makes them quick to agree to Bible study, but then they hesitate to commit to the demands of Biblical teaching upon understanding it. Also the common practice of most religious groups of "giving something away to draw crowds for Jesus" results in many coming with similar carnal expectations as they study or visit services of local congregations. Because of poor roads, car repairs are often needed, especially if heavier, sturdier cars are not used.

Some brethren began the work in Belize in the 1960s, but their efforts were characterized by institutional approaches like building schools connected with churches and "give-aways." When Bernie and Barbara Leavitt visited Belize about five years ago to teach, after working there under institutional church sponsorship in the early seventies, Bernie viewed the work from a fresh, Biblical perspective with amazement that so much had changed for the worse in the institutional churches he had influenced. God's simple New Testament way will succeed in accomplishing His will

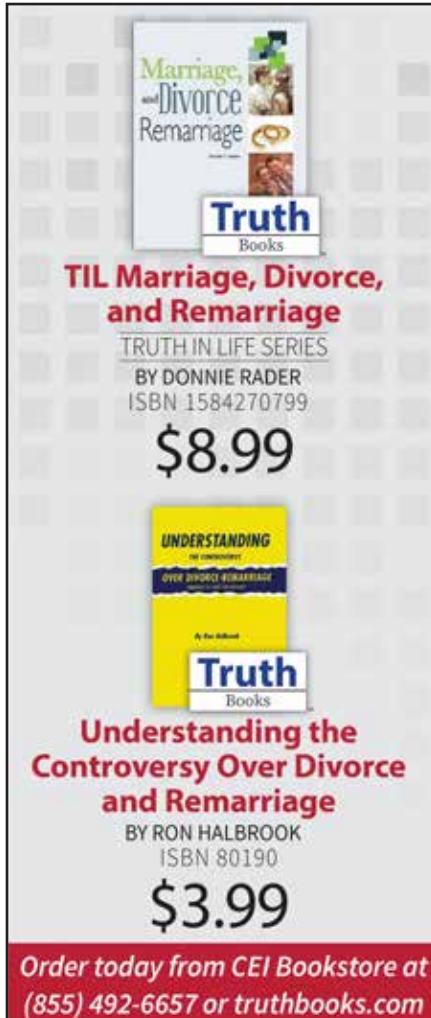
better than well-intentioned but humanly-devised schemes.

I trust that this brief overview has given our readers a better understanding of laboring in the Gospel in Belize. Wonderful Christians and many kind, hospitable people await you. Might you be that laborer needed in Orange Walk Town? 



Bobby L. Graham

Bobby participates in fill-in preaching, Belize trips, teaching at Athens Bible School, and in gospel meetings. He and his wife, Karen, have three children: Richard, Mary Katherine Winland (Darren), and Laura Paschall (Jeremy). He can be reached at bobbylgraham@pclnet.net.

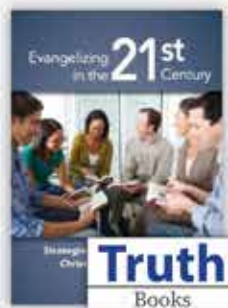


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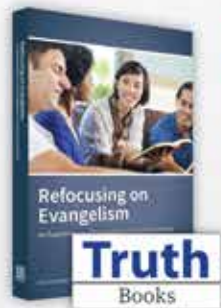
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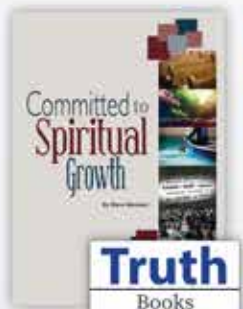
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ALASKA

ANCHORAGE

Rose Street church of Christ
3124 Rose Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Webb (907) 350-8358

ALABAMA

BIRMINGHAM

Pine Lane church of Christ
3955 Pine Lane Bessemer, AL
(N. side of Exit #6 at I459)
Bible Study 9:15 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: David Deason (205) 425-2352

BIRMINGHAM

Vestavia Hills church of Christ
2325 Old Columbiana Rd. (near I-65 & Hwy. 31)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists: Doy Moyer and Zack Lee
(205) 822-0018 or 822-0082

FLORENCE

College View church of Christ
851 N. Pine St. (Next to University Campus)
Bible Study 9:30 A.M., Worship 10:15 A.M.,
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kenny Moorer (256) 766-0403

MOBILE

West Mobile church of Christ
129 Hillcrest Road
Worship 9-9:30 A.M., Bible Study 9:30-10:30 A.M.
Worship 10:30-11:30 A.M., Wednesday 7 P.M.
(251) 342-4144 or 342-2041
Ken Sils - Minister (765) 307-8048

MONTGOMERY

Ashburton Drive church of Christ
(formerly Southeast)
70 Ashburton Drive
Sunday Bible Study 9 A.M.,
Sunday Worship 10 A.M. & 5 P.M.
Wednesday Bible Study 7:00 P.M.
Contacts: Kirk Moore (334) 546-3788
John Humphries (334) 306-4172

MONTGOMERY

Eastbrook church of Christ
650 Coliseum Blvd.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 6 P.M.
Contacts: Brian Moore: (334) 279-1077
Charles Martin: (334) 283-2983

PARRISH

McArthur Heights
church of Christ, 5082 Hwy. 269
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
(205) 686-5978 or 686-5620

SCOTTSBORO

Eastside church of Christ
John T. Reid Pkwy., (Hwy. 72, 2 mi. E. of Hwy. 35)
Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:30 P.M., Wednesday Summer 7 P.M.
Wednesday Winter 6 P.M.
Evangelist: Aaron Andrews
(256) 574-1603 or 575-2664

ARKANSAS

CONWAY

Hwy. 65 church of Christ
271 Highway 65N
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Bruce Reeves, Bldg: (501) 336-0052

CONWAY

Eastside church of Christ
1540 E. Oak Street 72302
Sunday Bible Classes 9:30 A.M.
Sunday Worship 10:30 A.M.
Sunday Worship 6 P.M.,
Wednesday Bible Classes 7 P.M.
www.conwaychurchofchrist.org

CONWAY

Prince Street church of Christ
2655 Prince St., (Hwy. 60)
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(501) 339-6917

FORT SMITH

South 46th St. church of Christ
2323 South 46th Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: John Hagenbuch
Bldg: (479) 782-0588

HARRISON

Capps Rd. Church of Christ
407 Bella Vista Dr.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Norman E. Sewell
www.cappsroad.org
870-741-9104 or 870-741-5151

JONESBORO

StoneRidge church of Christ
514 Airport Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Dick Blackford (870) 933-9134
rlb612@aol.com

LITTLE ROCK

church of Christ
7115 West 65th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Don McClain, Res. (501) 847-6677
Study (501) 568-1062

MARVELL

Marvell church of Christ
Highway 49 • Marvell, AR 72366
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 6 P.M.
(870) 714-1452 or (870) 338-1833

PINE BLUFF

Highway 79 South church of Christ
4341 S Camden Road
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Clarence W. Sell (870) 879-2097

POCAHONTAS

Westside church of Christ
3644 Hwy 90 West • P.O. Box 43
Bible Study 9 A.M., Worship 9:45 A.M.
Afternoon 1 P.M., Wednesday 6:30 P.M.

TEXARKANA

church of Christ
2301 Franklin Drive
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Bryan Garlock

ARIZONA

GLENDALE

church of Christ
6801 N. 60th Avenue
Bible Study 9 A.M., Worship 9:40 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Chance Ruffino

TUCSON

church of Christ
145 N. Country Club Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Hugh Delong
(520) 326-3634 or 722-3179

CALIFORNIA

BELLFLOWER

Rose Ave. church of Christ
17903 Ibbetson Ave.
Bible Study 9:45 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(562) 866-5615, <http://www.roseavenue.org>

FOLSOM

church of Christ
900 E. Natomas St. • P.O. Box 492
Sunday Bible Study 9:30 A.M.,
Sunday Worship 10:30 A.M.,
Sunday Bible Study 5 P.M.,
Wednesday Bible Study 7 P.M.
Evangelist: David Posey
(530) 676-9514 or (916) 608-4866
www.folsomchurch.com

LONG BEACH

church of Christ
3433 Studebaker Road
Bible Study 9:50 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
JP Flores (562) 420-2363
Mark Reeves (562) 377-1674
www.JustChristians.org

OCEANSIDE-VISTA

church of Christ
2020 Sunset Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(760) 940-8003

COLORADO

FORT COLLINS

Poudre Valley church of Christ
2926 E. Mulberry St., Unit B
Bible Study 9:30 A.M., Worship 10:30 A.M.
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Evangelist: Richie Thetford (970) 215-5797
www.poudrevalleychurchofchrist.org

GRAND JUNCTION

Western Slope church of Christ
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Bible Study 9:30 A.M. Worship 10:30 A.M.
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www.churchofchristwesternslope.org

MONTROSE

San Juan church of Christ
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DESTIN

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(850) 622-3817
www.southwaltonchurchofchrist.com

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Northside church of Christ
912 NW 19th St.
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Evening 6 P.M., Wednesday 7:30 P.M.
(954) 763-1404

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Southside church of Christ
13641 Learning Court
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David P. Schmidt
(239) 433-2838 or 482-2158

FROSTPROOF

Frostproof church of Christ
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Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M., (863) 635-2607 or 635-4278

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church of Christ
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Bible Study 9:30 A.M., Worship 10:45 A.M.
(407) 349-9998

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Key Largo church of Christ
100695 N. Overseas Hwy.
33037 m.m. 100.7 on US 1
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Evangelist: William LeDent (305) 451-1194

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Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
Minister: Junot Joseph (305) 244-8295

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Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: John Buttrick (305) 634-5924

MIAMI

church of Christ
12780 Quail Roost Dr.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Clark Pace
(305) 233-9590 or (954) 430-1437

OCALA

Anthony church of Christ
9778 N.E. Jacksonville Rd., Anthony, FL 32617
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 6:30 P.M.
Evangelist: Greg Cruz (352) 629-5505
www.anthonycoc.com

ORLANDO

Azalea Park church of Christ
6800 Lake Underhill Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7:30 P.M.
(407) 277-7931

ORLANDO

church of Christ at S. Bumpy
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Evangelist: Ken Chapman and Greg Klien
Office: (407) 851-8031

ORLANDO

Pine Hills Church of Christ
890 Hastings Street
Sun. Bible Study 10 A.M., Sun. Worship: 11 A.M.
Sun. Evening Worship: 6 P.M.
Wednesday Bible Study: 7:30 P.M.
(407) 293-2851 or (407) 290-8650

PALMETTO

Palmetto church of Christ
1575 14th Avenue W.
Bible Study 9 A.M., Worship 10 A.M.
Wednesday 7 P.M.
www.palmettochurchofchrist.com
(941) 722-1307

PANAMA CITY BEACH

Beach church of Christ
8910 Front Beach Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(850) 234-2521

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church of Christ
621 E. Wheeler Rd.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Bobby Witherington (813) 684-1297
www.seffnercoc.org

GEORGIA

CENTERVILLE

Centerville church of Christ
250 Collins Ave. (Near Robins AFB)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: J. Wiley Adams (478) 922-1158

COLUMBUS

River City Church of Christ
3900 River Road, Columbus GA 31904
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelists Jeff McCrary & Bo Couchman
(205) 451-9028, rivercitychurchofchrist.com
backtothebible@rivercitychurchofchrist.com

CONYERS

Rockdale church of Christ
East Metro Atlanta, 705 Smyrna Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
Building (770) 929-3973

PINE MTN. VALLEY

church of Christ
Route 116 (near Callaway Gardens)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Tommy W. Thomas
(706) 628-5117 or 628-5229
www.pmvchurch.com

SAVANNAH

Coastal church of Christ
Bible Study 10 A.M., Worship 11 A.M.
(912) 344-1687
coastalchurchofchrist@outlook.com

VALDOSTA

church Of Christ
4313 North Valdosta Rd.
(Located 1 mile E. of Exit 22 off I-75)
Worship 9 A.M., Bible Study 10 A.M.
Communion 11 A.M., Wednesday 7 P.M.
(229) 244-8630, www.northvaldostacoc.com

IDAHO

BLACKFOOT

church of Christ
370 N. Shilling • P.O. Box 158-83221
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:30 P.M.
(208) 785-6168 or 681-1552

IOWA

DES MOINES

church of Christ
1310 N.E. 54th Ave.
Bible Study 9:30 A.M., Worship 10:40 A.M.
Wednesday 7 P.M., (515) 262-6799

GRINNELL

church of Christ
1402 Third Ave.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(641) 521-6485, (641) 236-3883
www.grinnellcoc.com

ILLINOIS

CHICAGO

church of Christ
1514 West 74th Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: James E. Scott
Bldg. (773) 224-9279, (708) 339-6126

DOWNERS GROVE

church of Christ
1236 63rd St., (1 and 1/2 mile E. of I355)
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(630) 968-0760 • www.dgccc.org

GLEN ELLYN

Glen Ellyn Church of Christ
796 Prairie Ave.
Glen Ellyn, IL 60137
Sunday Bible Study 9:30 A.M., Worship 10:30 A.M.
Sunday Evening 5 P.M.
Evangelist: Keith E. Brown
(630) 858-2290, (630) 377-3990

MATTOON

Southside church of Christ
1100 S. 17th Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(217) 234-3702

SOUTH HOLLAND

Southeast church of Christ
16224 S Vincennes Ave.
Bible Study 9 A.M., Worship 10 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: Donald Hawkins, (708) 339-1008
www.southeastchurchofchrist.com

INDIANA

CLARKSVILLE

Clarksville church of Christ
407 W. Lewis & Clark Parkway, 47129
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brian Anderson (812) 944-2305
or (812) 948-9917
www.clarksvillechurchofchrist.org

GREENWOOD

Greenwood church of Christ
371 W. Main Street
Sun. Bible Study 9 A.M., Worship 10:30 A.M.
Evening 4:30 P.M., Wednesday 7 P.M.
Evangelists: Neil Tremblett
(317) 888-8288
www.churchofchristatgreenwood.org

HOBART

church of Christ
300 N. Liberty Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerry Cleek (219) 942-2663

INDIANAPOLIS

Castleton church of Christ
7701 East 86th Street, 46256
Sun. Worship 11 A.M., Sun. Bible Study 10 A.M.
Wed. Worship 11:15 A.M., Wed. Bible Study 7 P.M.
(317) 710-1204

JAMESTOWN

church of Christ
Bible Study 9:30 A.M., Worship 10:25 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Evangelist: David McPherson
(765) 676-6404 or (270) 994-4397
www.jamestowncoc.com

OOBITIC

church of Christ
400 Lafayette Ave. • P.O. Box 34
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M. Wednesday 7 P.M.
(812) 279-4332

PEKIN

church of Christ
(First St. & Karnes Ct.)
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jeremy Goen
(812) 967-3437 or 967-3520
www.pekinchurchofchrist.com

PLAINFIELD

church of Christ West
2028 Stafford Rd., Ste. C., (Marsh Shopping Cntr.)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Johnie Edwards
(317) 964-9404 or (317) 839-1769
www.churchofchristwest.org

SAINT LEON, IN

Church of Christ
7140 Hyland Rd., Guildford, IN 47022
174 exit 164 1 mile south on SR 1
Bible study 9:30 A.M., Worship 10:30 A.M.
Evening 6:00 P.M., Wednesday 7:30 P.M.
812-637-1252 or 513-367-7871

SALEM

Westside church of Christ
2000 West State Rd. 56
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(812) 883-2033, www.westsidechurchofchrist.net

TRAFALGAR

Spearsville Rd. church of Christ, 6244 S. 500W.
(1.2 mi. S. of Hwy. 135)
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Charles Wright, (317) 878-5969
www.trafalgarchurch.com

KANSAS

TOPEKA

17th Street church of Christ
5600 SW 17th St.
Bible Study 9:15 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
(785) 235-8687 or 273-7977
www.17thstreetchurchofchrist.org

KENTUCKY

AUSTIN

Peter's Creek church of Christ
856 Thomerson Park Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M.
Evangelist: David Cox (270) 579-8074 or
(270) 646-0498, www.peterscreekcoc.com

BEAVER DAM

church of Christ
1235 Williams St.
Worship 10 A.M., Bible Study After Worship
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Mike Thomas
(270) 274-4451 or 274-4486

BRANDENBURG

Brandenburg church of Christ
612 Broadway
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 6:30 P.M.
Evangelist: Charles J. White (270) 422-3878

CAMPBELLSVILLE

Sunny Hill Dr. church of Christ
A.M. Worship 9:30 A.M., A.M. Bible Study 10:30 A.M.
A.M. Worship 11:30 A.M., Wednesday 7 P.M.
Evangelist: Steve Lee (270) 789-1651
stevelee4510@windstream.net
www.sunnyhillcoc.com

CANEYVILLE

Caneyville church of Christ
103 N. Main St. • P.O. Box 233
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Jarrod Jacobs (270) 589-4167 or
(270) 274-3065

DANVILLE

church of Christ
385 E. Lexington Ave.
Worship 10 A.M., Bible Study 11:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Scott Vifquain (859) 236-4204

FRANKLIN

31-W North church of Christ
1733 Bowling Green Road
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Monts, (270) 586-3978
www.31wchurchofchrist.com

HODGENVILLE

Hodgenville church of Christ
613 S Lincoln Blvd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Don Brady (270) 358-6053
Dbrady1295@aol.com

LEITCHFIELD

Mill St. church of Christ
733 Mill Street, Highway 62 E.
Bible Study 10 A.M., Worship 10:55 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Michael Hardin
(270) 259-4968 or (270) 300-3239
www.millstreetchurchofchrist.org

LOUISVILLE

Valley Station church of Christ
1803 Dixie Garden Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Dudley Ross Spears (502) 937-2822

LOUISIANA

GONZALES

Southside church of Christ
405 Orice Roth Road, 70737, (Baton Rouge area)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: R.J. Evans (225) 622-4587
rjevans@eatel.net

MANY

Lakeside church of Christ
12095 Texas Hwy. (Hwy. 6 W.)
12 miles west of Many
Bible Study 10 A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(318) 256-9396

STONEWALL

N. DeSoto church of Christ
2071 Highway 171 (South of Shreveport)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(318) 925-2733

MARYLAND

SEVERN

Southwest church of Christ
805 Meadow Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Brandon Trout
(410) 969-1420 or (410) 551-6549
www.swcofchrist.com

MAINE

PORTLAND

church of Christ • 856 Brighton Ave.
Leave Maine Turnpike at Exit 48
(Breakwater School)
Bible Study 10 A.M., Worship 11 A.M.
Second service immediately following morning
worship. Mid-week Bible Study. Please call for
times & places. (207) 839-3075 or 839-8409

MICHIGAN

CEDAR SPRINGS

W. Michigan church of Christ
Sr. Citizen Center, 44 Park Street
(Grand Rapids Area)
Worship 11 A.M., Bible Study 12:30 P.M.
Wednesday 7 P.M.
Evangelist: Joseph Gladwell, (616) 975-2778
westmichcof10@yahoo.com

MINNESOTA

DULUTH

church of Christ
4401 Glenwood St.
Bible Study 9 A.M., Worship 10 A.M.
Bible Study 5:30 P.M., Wednesday 7 P.M.
Evangelist: Taylor Ladd (218) 728-3233

ST. CHARLES

church of Christ
939 Whitewater Avenue
Bible Study 10 A.M., Worship 11 A.M.
Bible Study 2:15 P.M.
Wednesday 7 P.M., call for location
FREE Bible correspondence studies
Evangelist: Robert Lehnertz (507) 534-2905

MISSISSIPPI

BOONEVILLE

Oakleigh Dr. church of Christ
101 Oakleigh Dr.
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 4 P.M., Wednesday 7 P.M.
Building: (662) 728-1942

CLINTON

McRaven Rd. church of Christ
301 McRaven Rd. (I20, exit 36)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Leonard White
(601) 925-9757 or 924-2645

MERIDIAN

Grandview church of Christ
2820 Grandview Ave.
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 6:30 P.M.
Ron Cooper: (601) 934-3675
roncooper@bellsouth.net
Ricky Ethridge: (601) 737-5778
ricky-marsha@bellsouth.net

MERIDIAN

7th St. church of Christ
2914 7th Street
Bible Study 9 A.M., Worship 10 A.M.
(601) 483-3101

SOUTHAVEN

church of Christ
2110 E State Line Rd. (Exit I-55), (Memphis area)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: James A. Brown
(662) 342-1132 – church Building

MISSOURI

BLUE SPRINGS

Southside church of Christ
4000 SW Christiansen
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Brett Hogland (816) 228-9262

BRANSON

Eagle Rock Road church of Christ
432 Eagle Rock Road
Sun. Worship 9:30 A.M., Bible Study 10:30 A.M.
Sun. Evening Worship 2 P.M., Wednesday 6 P.M.
Minister: Philip North (417) 239-1036
Email: primrosenor@suddenink.net
www.eaglerockroadchurchofchrist.org

CAPE GIRARDEAU

North Cape church of Christ
121 S. Broadview St. Suite 2,
Cape Girardeau, MO 63703
Sunday Bible Study 9:15 A.M. & 10 A.M.,
Worship 11 A.M., No Evening Service
Wednesday 6 P.M./CST, 7 P.M./DST
Evangelist: Jerry Lee Westbrook (573) 334-9673

DONIPHAN

Southside church of Christ
Hwy. 142 E. ½ mile (P.O. Box 220)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 996-3251 or 996-3513

FAIR GROVE

church of Christ
217 N. Orchard Blvd.
Bible Study 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7 P.M.
Evangelist: Walter Myers (417) 830-8972 or
(417) 736-2663

KENNETT

church of Christ
703 Harrison St.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(573) 888-6778 or (870) 650-1648
Preacher: Nolan Glover
www.westsidechurchofchrist.us

LILBOURN

church of Christ
211 Benton Street
First Worship 9 A.M., Bible Study 10 A.M.,
Second Worship 10:45 A.M., Wednesday 7 P.M.
Evangelist: Ben Lawrence, (501) 470-5390

RAYTOWN

Sterling Ave. church of Christ
5825 Sterling Ave. (Near Sports Complex)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jerid Gunter
(816) 356-3096 or (270) 585-4331
www.sterlingavechurchofchrist.org

ST. JAMES

church of Christ
685 Sidney St.
Bible Study 9:30 A.M., Worship 10:15 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Lynn Huggins (573) 265-8628

ST. JOSEPH

County Line church of Christ
2727 County Line Rd.
Bible Study 9 A.M., Worship 9:50 A.M.
Wednesday 7 P.M.
(816) 279-4737
www.countylinechurchofchrist.com

NEBRASKA

BEATRICE

church of Christ • 7th and Bell
Bible Study 9 A.M., Worship 10 A.M.
Evening 6:30 P.M., 233-4102 or 228-3827
www.churchofchrist7bell.com

NEW JERSEY

VAUXHALL

church of Christ
Milbourn Mall Suite 6., 2933 Vauxhall Rd.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Contact: Harry Persaud
phone: (908) 964-6356 • cell: (908) 964-8570

NEW MEXICO

ALBUQUERQUE

Heights church of Christ
7801 Zuni Road, S.E.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evanagelist: Darrel Yontz (505) 266-7577
www.heightschurchofchrist.com

NEVADA

RENO

Central church of Christ
2450 Wrondel Way, Suite A
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(775) 786-2888

NORTH CAROLINA

CHARLOTTE

Charlotte church of Christ
5327 S. Tryon Street
Bible Study 9:30 A.M., Sun. Worship 10:30 A.M.
Wednesday 7:30 P.M.
(704) 525-5655
www.charlottechurchofchrist.org

OHIO

BEAVERCREEK

Knollwood Creek church of Christ
1031 Welford Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Afternoon 3 P.M., Wednesday Afternoon 1 P.M.
Wednesday Evening 7 P.M.
(937) 426-1422
www.knollwoodchurch.org

CINCINNATI

Blue Ash church of Christ
4667 Cooper Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Russell Dunaway, Jr. (513) 891-3174
www.blueashchurchofchrist.com

CLEVELAND

Lorain Ave. church of Christ
13501 Lorain Ave.
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(330) 723-0111 or (330) 590-0227
or (216) 322-9392
www.lorainave-churchofchrist.com

COLUMBUS

Laurel Canyon church of Christ
409 McNaughton Road
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(614) 868-1375, www.iccoc.net

DAYTON

West Carrollton
28 W. Main Street, 45449
Early Worship 9 A.M., Bible Study 9:30 A.M.
Worship 10:25 A.M., Wednesday 7 P.M.
Evangelist: Michael Grushon (937) 866-5162
or 848-3779, www.wc-cc.org

FRANKLIN

Franklin church of Christ
6417 Franklin-Lebanon Rd. 45005
Sun. Bible Study 10 A.M.
Sun. Worship 10:45 A.M.
Tues. Bible Study 6:30 P.M.
Evangelist: Josh Lee (937) 789-8055
or (937) 746-1249, www.franklin-church.org

FREMONT

church of Christ
3361 W. State Street, 1 mi. W. of Fremont
on U.S. Rt. 20
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(419) 849-3340 or 849-2980
www.fremontchurchofchrist.com

HAMILTON

Westview church of Christ
1040 Azel Ave.
Bible Study 9 A.M., Worship 9:45 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Eugene Ford (513) 856-9288

HILLIARD

church of Christ
4840 Cemetery Rd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(614) 876-4089

MANSFIELD

Southside church of Christ
687 Mansfield-Lucas Road
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 5 P.M., Wednesday 5 P.M.
James Bond: (419) 526-2868
Leon Bond: (419) 525-3684
church: (419) 522-8982

NEW LEBANON

New Lebanon church of Christ
1973 W Main Street
Bible Study 9:30 A.M., Worship 10:30 A.M.,
Evening 5 P.M., Wed. Bible Study 7 P.M.
Evangelist: Bruce Hastings (937) 687-7150
or (937) 478-0367

MARIETTA-RENO

Marietta-Reno church of Christ
80 Sandhill Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Daniel Ruegg: (740) 222-9160 or
Steve Foutty: (740) 473-9028

NORTHWOOD

Frey Road church of Christ
4110 Frey Rd. (Toledo Area)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Donald Jarabek
(419) 893-3566, (567) 694-5062

UHRICHSVILLE

church of Christ
638 Parrish Street
Bible Study 9:45 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 6:30 P.M.

OKLAHOMA

MCALESTER

North A St. church of Christ
2120 No. A Street
Bible Study 9:45 A.M., Worship 10:45 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Rob Lungstrum, Cell: (918) 931-1362
Office: (918) 423-3445

OKLAHOMA CITY

Seminole Pointe church of Christ
16300 N. May Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: John M. Duvall (405) 340-3189
or (405) 513-6691, www.seminolepointe.church

OREGON

SWEET HOME

Church of Christ
3702 E. Long Street, Sweet Home, OR
Bible Study 10 A.M., Worship 11 A.M.
Evening 7 P.M., Wednesday 7:30 P.M.
Building: (541) 367-1599

PENNSYLVANIA

PHILADELPHIA

church of Christ
7222 Germantown Ave., 19119
Bible Study 10:15 A.M., Worship 11:15 A.M.
Tuesday night 7 P.M.
Evangelist: James H. Baker, Jr. (215) 248-2026
www.mtairychurchofchrist.org

SOUTH CAROLINA

COLUMBIA

Lower Richland church of Christ
3000 Trotter Rd. (Hopkins, SC)
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(803) 730-0452, <http://lowerrichlandchurch.org>

SUMTER

Woodland church of Christ
3370 Broad St. Extension
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: A.A. Granke, Jr. (803) 499-6023

WEST COLUMBIA

Airport church of Christ
4013 Edmund Hwy. (Hwy. 302)
**OUR WEB SITE DISPLAYS OUR
CURRENT ASSEMBLY SCHEDULE.**
Evangelist: Seth Mauldin, Bldg. (803) 834-6978
<http://airport-church-of-christ.com>

TENNESSEE

COLUMBIA

Mooreville Pike church of Christ
417 Mooreville Pike
(.8 mi. N. of Hwy. 50/Jas. Campbell)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 3:30 P.M., Wednesday 7 P.M.
(931) 388-5828 or (931) 381-7898
www.moorevillepikecoc.com

COSBY

Cosby church of Christ
4894 Hooper Hwy., 37722
(15 mi. E. of Gatlinburg on Hwy. 321)
Bible Study 10A.M., Worship 11 A.M.
Evening 5 P.M., Wednesday Bible Study 6:00 P.M.
Evangelist: Olie Williamson
(423) 487-5540 or (423) 748-0844

JACKSON

Sunset View church of Christ
3618 Hwy 70 East
(Exit 87 off I-40, 7mi. @ Spring Creek)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Wilkerson (731) 967-0590
or 968-9851

JOHNSON CITY

Brookmead church of Christ
2428 Lakeview Drive
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Kevin Kay (423) 282-6251 or 426-1836

JONESBOROUGH

11-E church of Christ
240 Headtown Road
Bible Study 10:30 A.M., Worship 11 A.M.
Evening 5 P.M., Evangelist: David Wheeler
(423) 557-9119 or (423) 948-6464
www.christianadmonisher.jigsy.com

KINGSTON SPRINGS

Kingston Springs church of Christ
350 North Main Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Steve Walker, www.kscoc.com

MT. PLEASANT

Locust St. Church of Christ
108 Locust Street • Mt. Pleasant, TN 38474
931-379-3704 or 931-964-3924
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Daniel H. King, Sr.
www.lscoc.com

KINGSPOORT

Kingsport church of Christ
4938 Fort Henry Dr. • P.O. Box 554
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:00 P.M., Wednesday 7:00 P.M.
Evangelist: Tom Kinzel, Bldg.# (423) 239-3979
or (423) 579-2002 • www.kptcoc.org

MARYVILLE

Smokey Mt. church of Christ
2206 Montvale Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Harold Tabor (865) 977-4230
Lon Spurgeon (865) 388-8749
<http://tinyurl.com/smchurch>

MEMPHIS

Rocky Pt. Road church of Christ
516 E. Rocky Point Rd., Cordova
Bible Study 9 A.M., Worship 10A.M.
Wednesday 7 P.M.
rockypointchurch@gmail.com
www.rockypointchurch.org

MURFREESBORO

Cason Lane church of Christ
1110 Cason Lane
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 896-0090 (Building)
www.casonlanechurch.org

MURFREESBORO

Northfield Blvd. church of Christ
2091 Pitts Ln. at Northfield Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: David Bunting (615) 893-1200

NASHVILLE

Hillview church of Christ
7471 Charlotte Pike
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(615) 952-5458 or (615) 356-7318
Evangelist: Lee Wildman

NASHVILLE

Perry Heights church of Christ
423 Donelson Pike
Bible Study 9 A.M., Worship 9:55 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Johnny Felker (615) 883-3118
<http://perryheights.faiithweb.com>

PIGEON FORGE

King Branch Road church of Christ
560 King Branch Road
Worship 10 A.M., Wednesday 7 P.M.
Facilities available for Sunday evening services
upon request.
Evangelist: Roger Williams (865) 430-5980
www.KingBranchRoadchurchOfChrist.org

SHELBYVILLE

El Bethel church of Christ
1801 Hwy. 41-A North
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
Evangelist: Donnie V. Rader (931) 607-9099
dvrader@live.com

SHELBYVILLE

Shelbyville Mills church of Christ
1222 W. Jackson St.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Jeff Curtis (931) 607-9118
djcurtis1963@hotmail.com

TEXAS

ALLEN

West Allen church of Christ
1414 W. Exchange Blvd. (2 miles west of Hwy. 75)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jerry King (214) 504-0443
Building phone (972) 727-5355

ALVARADO

I-35 church of Christ
E. Service Rd. off I-35, N. of Alvarado
Bible Study 10:00 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
(817) 295-7277 or 790-7253

ALVIN

Adoue St. church of Christ
605 E. Adoue St
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Mayberry (346) 216-1707
www.ascoc.org & www.markmayberry.net

AUSTIN

Schultz Lane church of Christ
Faber Rd. & Schultz Ln., Pflugerville, TX 78660
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 2 P.M., Wednesday 7:30 P.M.
Evangelist: Ron Lehde

BAYTOWN

church of Christ at Pruett & Lobit
701 North Pruett Street
Bible Study 9:45 A.M., Worship 10:40 A.M.
Evening 6:30 P.M., Wednesday 7 P.M.
Evangelist: Jesse Flowers (281) 515-8939
Building: (281) 422-5926, Weldon: (713) 818-1321

BEAUMONT

Dowlen Rd. church of Christ
3060 Dowlen Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Max Dawson & Benjamin Lee
(409) 866-1996

CONROE

Woodland Hills church of Christ
410 Woodland Hills Dr., 77303
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
phone: (936) 756-9322
www.conroechurch.com

CLEVELAND

church of Christ
310 E. Houston Street
Bible Study 9 A.M., Worship 10 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
Evangelist: Robert Davis (281) 592-5676
www.clevelandchurchofchrist.org

CORPUS CHRISTI

Hwy. 9 church of Christ
Worship 10 A.M., Bible Study 11 A.M.
Worship 12 P.M., Wednesday 7:30 P.M.
Call for location: Keith Kalies (361) 776-2304
or Patrick Frazier (361) 235-1990

DICKINSON

church of Christ
2919 FM 517 Road E.
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 9:45 A.M.
Wednesday 7 P.M., (281) 534-4870
www.dickinsonchurchofchrist.org

DALLAS

Methodist Street church of Christ
211 Methodist St. • Red Oak TX, 75154
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: D. LeRoy Klice
(972) 576-3119 or 363-7672
www.methodiststreetchurchofchrist.com

DUNCANVILLE

Whispering Hills church of Christ
2126 S. Main (South Dallas)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(214) 874-5701, info@whchurchofchrist.net

EDNA

church of Christ
301 Robison Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(361) 782-5506 or 782-2844
Elders: J. Mercer & S. Mercer

EL PASO

Eastringe church of Christ
3277 Pendleton Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(915) 855-1524

FORT WORTH

West Side church of Christ
6110 White Settlement Rd. 76114
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(817) 738-7269

GRANBURY

church of Christ
4313 Old Granbury Road
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
817-913-4209 or 817-279-3351

HOUSTON

Fry Rd. church of Christ
2510 Fry Road (77084)
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Bob Pulliam: (281) 832-4633, www.fryroad.org

HOUSTON

Spring Woods church of Christ
9955 Neuens Rd. at Witte Road
Worship 9 A.M., Bible Study 10 A.M.
Worship 11 A.M., Evening 6 P.M.
Wednesday 7 P.M.
Evangelist: (713) 419-1750
www.springwoodschurchofchrist.com

IRVING

Westside church of Christ
2320 Imperial Dr. (closest to DFW Airport)
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Mark Roberts (972) 986-9131
www.JustChristians.com

LANCASTER

Pleasant Run church of Christ
831 W. Pleasant Run Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(972) 227-1708 or 227-2598

LUBBOCK

Indiana Avenue church of Christ
6111 Indiana Avenue
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
(806) 795-3377
www.lubbockchurch.com

LUFKIN

Timberland Dr. church of Christ
912 S. Timberland Drive
Bible Study 9 A.M., Worship 9:50 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Harold Hancock & Reagan McClenny
(936) 634-7110 or 632-7070

MANSFIELD

Northside church of Christ
1820 Mansfield-Webb Road
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 5:30 P.M.
www.northsidecoc.us
Evangelist: Tom Roberts (817) 466-3160

NACOGDOCHES

Stallings Dr. church of Christ
3831 N.E. Stallings Drive
Bible Study 9:30 A.M., Worship 10:20 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelists: Randy Harshbarger & Jay Taylor

PLANO

Spring Creek church of Christ
2100 W. Spring Creek Pkwy., (North Dallas Suburb)
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(972) 517-5582, www.planochurch.org

SAN ANTONIO

Grissom Rd. church of Christ
5470 Lost Lane at Grissom Rd.
San Antonio, TX 78238-2700
Bible Classes 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday (Ladies Class) 10 A.M.,
Wednesday (Bible Class) 7:30 P.M.
Evangelist: Terry Starling
www.grissomroadcoc.org

SAN ANTONIO

Pecan Valley church of Christ
268 Utopia Avenue, (I-37 S.E. Exit Pecan Valley)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Clyde W. Carter (210) 337-6143

SHERMAN

Westwood Village church of Christ
314 N. Tolbert
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5 P.M., Wednesday 7 P.M.
Evangelist: Ronald Stringer

TEMPLE

Leon Valley church of Christ
4404 Twin City Blvd.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
Evangelist: Jason Garcia
yourfriendjgar@gmail.com
www.biblemoments.org

WACO

Sun Valley church of Christ
340 E. Warren St. (In Hewitt, a suburb of Waco)
Bible Class 9:30 A.M., Worship 10:30 A.M.
Wednesday 7 P.M.
Evangelist: Marc Smith
(254) 666-1020 or 420-1484

THE WOODLANDS

Woodlands church of Christ
1500 Wellman Road • P.O. Box 7664 (77380)
Bible Class 9:30 A.M., Worship 10:20 A.M.
Evening 5 P.M., Wednesday 7:30 P.M.
(281) 367-2099
www.woodlandschurchofchrist.org

VIRGINIA

CHESAPEAKE

Tidewater church of Christ
217 Taxus Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Steve Schlosser (757) 436-6900

CHESTER

Chester church of Christ
12100 Winfree St., (Central to Richmond,
Hopewell, Petersburg, & Colonial Heights)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 5:30 P.M., Wednesday 7:30 P.M.
church Building: (804) 796-2374, (804) 385-2725
or (804) 271-0877

NEWPORT NEWS

Harpersville Rd. church of Christ
315 Harpersville Road
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7:00 P.M.

RICHMOND (METRO)

Courthouse church of Christ
Courthouse Rd. at Double Creek Ct.
(2.2 miles S of Rt. 288)
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Gene Tope (804) 790-1629
www.courthousechurchofchrist.com

RICHMOND

Forest Hill church of Christ
1208 W. 41st Street
Bible Study 10 A.M., Worship 11 A.M.
Evening 6:00 P.M., Wednesday 7:00 P.M.
Evangelist: Jack Bise, Jr. (804) 233-5959

RIDGEWAY

church of Christ
2970 Old Leaksville Road
Bible Study 10 A.M., Worship 11 A.M.
Evening 5:30 P.M., Wednesday 7 P.M.
(276) 956-6049
www.churchofchristatridgeway.com

ROANOKE

Blue Ridge church of Christ
929 Indiana Avenue N.E. (5 min. from Roanoke
Convention Center)
1st Lesson 9:15 A.M., Bible Study 10 A.M.
Worship 11 A.M., Wednesday 7:30 P.M.
(540) 344-2755

VIRGINIA BEACH

Southside church of Christ
5652 Haden Road
Bible Study 10 A.M., Worship 11 A.M.
Robert Mallard (757) 464-4574

WASHINGTON

BELLINGHAM

Mt. Baker church of Christ
1860 Mt. Baker Hwy.
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6 P.M., Wednesday 7 P.M.
Evangelist: Joe Price (360) 752-2692 or 380-2960
www.bibleanswer.com/mtbaker

TACOMA

Manitou Park church of Christ
(meets at Gray Middle School)
6229 S Tyler Street
Bible Study 10 A.M., Worship 11 A.M.
Wednesday 7 P.M.
(253) 242-3098
tacomachurch@gmail.com
www.tacomachurch.com

WEST VIRGINIA

CHARLESTON

Oakwood Road church of Christ
873 Oakwood Road
Bible Study 10 A.M., Worship 10:50 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
oakwoodrdcoc@suddenlinkmail.com
www.orcoc.org • (304) 342-5637

CLARKSBURG

Westside church of Christ
Davisson Run Road
Sunday Morning 9:30 A.M.
(304) 622-5433
www.westsidechurchofchristwv.net

FAIRMONT

Eastside church of Christ
1929 Morgantown Avenue
Bible Study 10 A.M., Worship 10:45 A.M.
Evening 6 P.M., Wednesday 7 P.M.
(304) 363-8696 or (304)844-2437

GLADESVILLE

Gladesville church of Christ
2906 Gladesville Rd., Independence, WV 26374
Sunday Bible Study 10 A.M., Worship 10:45 A.M.
Sunday 7 P.M., Wednesday 7 P.M.
(304) 864-3078

MOUNDVILLE

Moundville church of Christ
210 Cedar Street
Bible Study 9:30 A.M., Worship 10:30 A.M.
Evening 6:30 P.M., Mid-week 7:30 P.M.
Evangelist: Tony Huntsman (304) 845-4940

PARKERSBURG

Marrtown church of Christ
825 Marrtown Road
Bible Study 9:30 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 7:30 P.M.
(304) 422-7458 or 893-5227

WYOMING

RANCHESTER

Ranchester church of Christ
Hwy. 14 West, Ranch Mart Mall
Bible Study 9 A.M., Worship 10 A.M.
Evening 6 P.M., Wednesday 6:30 P.M.
Contact: Bob Reich (307) 655-2563

CANADA

CALGARY, AB

Northside church of Christ
803 20A Avenue NE
Bible Study 10 A.M., Worship 11 A.M.
Evening 6 P.M., Wednesday Bible Study 7 P.M.
+1 (403) 452-5116
www.churchofchristcalgary.com

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