

Contending FOR THE Faith™

FOR ELDERS, PREACHERS, TEACHERS, AND CONCERNED CHRISTIANS

PAYING THE PREACHER

Steven E. Yeatts

I have yet to meet a sound preacher who has excitedly mentioned to me that he “*got into preaching for the money.*” I know of some preachers (including me) who have abandoned successful business careers and have taken significant pay-cuts to go into fulltime preaching, but I have never met a faithful gospel preacher who got out of the business world to go into preaching simply because the workload was lighter and the money was better. This is not to say that faithful gospel preachers are not well supported by some congregations. I am blessed to labor with a congregation that is very generous in providing for my family’s needs. I certainly do not have inside information as to what each autonomous congregation in the brotherhood is paying the preacher, but I will venture to say based on empirical and prima facie evidence that my situation is far more the exception than the rule.

MONETARY MYOPIA

For example, consider the following typical scenario: A congregation is looking for a new preacher. Perhaps their former preacher retired, or relocated, or was fired. A congregation in this hypothetical, yet typical scenario provides a very modest (and usually outdated regarding décor and upkeep) preacher’s home and an annual salary in the range of \$35,000-\$45,000. The congregation “tries out” several brethren and all the while they are allegedly looking towards the future for the work there, the “leadership” is looking over their shoulder to the past regarding what they paid the previous preacher. Essentially, in scenarios such as this, instead of the leadership of a congregation looking for what the brethren truly need from the pulpit and evaluating the long-term growth potential and success of the

congregation in hiring the right preacher, they have a “cookie-cutter” concept in mind regarding the preacher’s salary, and they look for a preacher who will agree to fit into their prescribed and often anachronistic salary slot. Forget the fact that the preacher and his wife who were at the congregation formerly were in their 50’s or 60’s and thus did not need the level of income that a younger preacher with a family of five to support would need in order not to live at the poverty level. (Yes, I do speak from experience regarding the myopia of “leadership” in such a scenario).

The Bible says, “**Even so hath the Lord ordained that they which preach the gospel should live of the gospel**” (I Corinthians 9:14). To “*live of the gospel*” means to make an adequate living so that the man of God can provide the necessary provisions for his family. I know of congregations where the preacher and his family have to be on public assistance to provide sufficient food for their children because the congregation will not faithfully provide for the preacher’s family. This is unconscionable. Any congregation that cannot (or will not) adequately support a fulltime preacher, needs to, in my estimation, go to part-time support of the preacher and allow him to work secularly if needed in order to take care of the needs of his family. I have preached in gospel meetings where I, as the guest speaker, was paid much more for the Sunday through Wednesday gospel meeting than the fulltime located preacher was paid for a full week to provide for his family. That is disrespectful to the work of the local preacher and is questionable congregational stewardship/leadership indeed. I have also spoken in gospel meetings where what they paid me little more than covered expenses. Paying a preacher

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Contending FOR THE Faith™

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Ira Y. Rice, Jr., Founder
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EDITORIAL...

A FEW MORE THOUGHTS ON PAYING THE PREACHER

Steven Yeatts' article caused me to think of a number of things relating to the title of his critique, "Paying the Preacher". I will herein relate my thoughts and expand on some of brother Yeatts' ideas.

YEATTS' GOOD IDEAS WITH SOME ADDITIONS

I fully concur with Yeatts that some churches do a much better job in financially supporting the godly preacher today than yesteryear. These churches are to be commended and may their tribe increase. However, there always will be those covetous and stingy little brethren who think they are bound by God to make Peter's statement to the lame man in Acts 3—"Silver and gold have I none"—the perpetual statement for all preachers.

I also want to emphasize that faithful preachers will figure out a way to preach no matter how much the brethren attempt to starve them out of the pulpit. This is the case because they have Jeremiah's burning in their bones that will not allow wicked church members to silence them (Jeremiah 20:9). Moreover, they also trust in God's good providence to help them.

Faithful gospel preachers became preachers because of their spiritual conviction, love for God, love for the truth of God's word, love for the church, and love for lost souls. And, unless a person has this type of love for God and his Son's cause, that person will never understand the mind of the faithful preacher.

We all know there will always be sorry, unfaithful and hireling preachers who will preach anything or nothing. They need to be run out of the pulpit and the fellowship of the church withdrawn from them if they do not repent of their unchristian conduct. These spiritual derelicts will always make it hard on the faithful preacher. What is sad is that some brethren seemingly cannot discern the difference in a sound preacher in life and doctrine and one who is unsound in one or both areas.

THE NEEDS OF ELDERLY PREACHERS AND THEIR WIVES

Although young families with all the financial obligations incumbent upon them in rearing a family should receive generous support, the older preacher's financial remuneration also needs to be generous. Some of us are quickly becoming the older preachers. And with age comes financial burdens that are a part of growing older that the young do not necessarily face.

Just hospitalization insurance alone begins to soar in price at around fifty years old. Some preachers before they turn fifty years old cannot get hospitalization insurance because of diabetes and so on. And when old enough to go on social security, many cannot afford hospitalization insurance to supplement the costs that Medicare and Medicaid will not pay. To complicate it all, most have not made enough money to have much of any kind of retirement.

If the faithful older preacher is capable of doing the work of the evangelist as set out in the New Testament, there is no reason to cut his financial support simply because he is older. As a general rule, if there is a larger salary paid to a preacher, the elderships and men's meetings tend to pay the faithful younger, less knowledgeable, more inexperienced preacher with less wisdom, more money than the older faithful, more wise and proven preacher. In fact, how many faithful preachers over 60 years old continue to be in "fulltime local work" in contrast to those faithful preachers from the ages of 25 to 55?

I well remember reading about, as well as knowing of some older preachers, who were destitute because they had spent all their life faithfully preaching the gospel to church members, which church members believed it was their God-given duty to keep preachers financially poor so they would remain humble. Then, when the infirmities of age took away their ability to preach, these Godly men and their faithful spouses, which spouses were instrumental in successfully running the household on the money given them by the brethren, were forced in their sunset years to be beggars among the brethren. And what makes it even more sad is that so many of those brethren who worked to keep the preacher poor and humble needed the truth about faithful preachers that Paul wrote about himself to Philemon—"albeit I do not say to thee how thou owest unto me even thine own self besides" (Philemon 19).

I have known of cases where brethren had to give up their salary from their local work when they were paid for preaching in a gospel meeting. However, I have never known of elders, deacons, and members giving up their salary if they in some way made extra money. But, I have known of brethren being away from the worship assemblies and never making up their contribution, or if they made extra money to give any of it to the Lord.

It might surprise some brethren to learn that most lectureships conducted by faithful brethren only pay the expenses for their speakers. In most instances that is the case because the financial burden on the congregations would be too great if each speaker were

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paid more than expenses. The preachers who speak on these lectures understand that important point. But, regardless of the proper reason, only expenses are paid. Yet, when you consider all the sermons preached and all the lectureship books written over the years, virtually every sermon was preached and every chapter written without remuneration to the preacher who did the work.

For the most part, the brethren who write and

speakers certainly are not in it for the money. Do members never consider that it just might be possible that faithful gospel preachers are engaged in this and like work because they love the Lord, the souls of men, the gospel and the church? Maybe some members do not understand that, but they had better learn about such service to the Lord before they experience their “payday someday.”

Many years ago I spoke on a lectureship and was offered nothing for my services. Another time I spoke at a church that could afford to spend no telling what—but I know they did not spend it paying the speakers for the lectures, because we had to raise our own expenses to come to the lectures. I remember another time where I did not receive a check before I left the lectureship on which I had spoken. (And, indeed this has happened to a number of my preaching brethren.). When I phoned the church about it, my report seemed to incense those brethren that I should remind them of the expense money they failed to give

me. And why were they upset? It was because I reminded them of their oversight in discharging their obligation. Of course, this is the reason most brethren usually get upset with the faithful preacher. I do not understand why brethren desire to get a reputation of being “tightwads,” “stingy” and just plan unconcerned about other people’s needs. A little more practicing of doing unto others as we would have them do unto us would not hurt some brethren. And, it just could play an important part in their getting to heaven.

Please do not misunderstand me, if brethren literally do not have the money to assist me, and knowing that fact I agree up front to help them, I am more than happy to do so. I have done it and I will continue to do it. It is simply a part of being a Christian. Moreover, this is the attitude of the preaching brethren with whom I associate. And, I do not mind asking others to help in such cases. But I am not writing about those situations and Steve Yeatts’ article is not dealing with those cases either. But I do not understand those el-

ders of churches who could pay much more than expenses to the speakers on their lectureships, but because they know that most lectureships are paying only expenses they jump on the bandwagon to “save money”.

**THE FIRST RECORDED SINS
IN THE CHURCH**

It is not by accident that the Holy Spirit inspired Luke to record the first sins committed in the early church. These sins concerned money and lying about it (Acts 5:1-10). Ananias and his wife Sapphira were active members of the Lord’s church in Jerusalem—not faithful, but they were active. They lied to God about the amount of money they contributed to the church. This they had agreed with one another to do. Are we so naïve and intellectually undiscerning that we do not know that God has shown us in the account of Ananias and Sapphira that when it comes to money church members are prone to sin—even to the point of lying to God about it. Thus, why should we be surprised that one area of sinning involving money is the poor financial support of faithful and capable gospel preachers? If Ananias and Sapphira thought they could lie to God about the money involved in that incident, what makes us think that brethren will not try to deal financially with the preacher (as well as others) from time to time in any different

Central Ohio Lectures

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Studies in the Book of James

October 1 - 3, 2004

FRIDAY		
7:00 PM	Trials & Temptations, 1.2-8	Robert Taylor, Jr.
8:00 PM	Tomorrow! 4.13-17	John Brown
SATURDAY		
9:00 AM	How Sin Is Accomplished, 1.12-15	Mark Bass
10:00 AM	The Perfect Law of Liberty, 1.21-25	Rod Ross
11:00 AM	Respect of Persons, 2.1-9	Chuck Northrop
NOON MEAL PROVIDED		
2:00 PM	Faith & Works, 2.14-26	Jay Yeager
3:00 PM	Taming the Untamable, 3.1-12	Mark Bass
4:00 PM	Answers to Questions	Jerry Brewer
SUNDAY		
9:30 AM	Wisdom From Above, 3.13-18	Chuck Northrop
10:25 AM	Friends or Enemies? 4.1-5	Roger Rush
FELLOWSHIP MEAL - AT BUILDING		
1:30 PM	Patience & Prayer, 5.7-18	Jerry Brewer
2:30 PM	Converting the Erring, 5.19, 20	Roger Rush

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manner from the way that the husband and wife of long ago dealt with God?

I know of a case where a preacher raised funds to pay for his travels outside the United States to preach the gospel. However, when he moved from the church whose “elders” controlled his funds, the “elders” would not let him have the money brethren had contributed to him personally for his mission work. They took (stole) the money from him and used it to suit themselves. Yet at one time these same “elders” would not put the church treasury in an interest paying account in the bank because they thought that the interest made on the money was getting money contrary to the directions of the Bible—the interest was not being contributed by the church members on the first day of the week. Besides ignorance gone to seed, pray tell what is the difference in those “elders” attitude and the sinful mindset of Ananias and Sapphira?

Such sinful conduct as previously reported caused me to remember the account reported by the late **J. D. Tant** concerning when he was paid about \$6.00 for preaching a gospel meeting. Before he left town one of the elder’s took him over to his house, showed him a litter of hound puppies and tried to sell one of the puppies to brother Tant for \$6.00. Again, I am reminded of a comment brother **Tant** once made about the matter of paying the preacher. He basically said, “I don’t mind doing without when the brethren don’t have anything, but when they have pie to eat, I’d like a slice of it too.” But some of my brethren fit the description that James by inspiration of the Holy Spirit gave to us concerning covetous and miserly brethren. According to James their view is: **“Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit”** (James 2:16).

AN AWFUL AND TERRIBLE SURPRISE AWAITS SOME PEOPLE

To put it mildly, it will be a tremendous and terrible surprise for some when they die to learn that their covetousness sent them to torment. Though during this life they fought against various erroneous doctrines coming from such false teachers as **Rubel Shelly**, **Max Lucado** and their spiritual ilk, at their deaths they will suddenly find themselves with the rich man of Luke 16.

And why was the rich man burning in torment? There is no indication in the text that he was a false teacher. *The rich man was in torment because he neglected his duty as set out in the Law of Moses concerning taking care of others.* That same prin-

ciple is found in the New Testament (Galatians 6:10).

Church members may correctly oppose mechanical instruments of music in the worship of God. Or, they may refuse to violate the New Testament by partaking of the Lord’s Supper on Thursday night. Or, they may correctly oppose the false doctrine that there are faithful Christians in denominational churches. Or, they may properly oppose the use of the New International Version of the Bible. Or, stand against and expose the various false doctrines concerning Matthew 19:9 and so on. But they will die and lift up their eyes in torment because they omitted from their lives helping people in need—including the scriptural support of faithful gospel preachers who gave/give their lives and all they have to proclaim and defend the gospel of our Lord and Savior Jesus Christ.

Although preachers in this country may not be full of sores with only the dogs to lick them, brethren certainly have been, can be, and are guilty of ignoring the financial needs of gospel preachers. And, we know that one fine “elder” tried to sell brother Tant a dog—its price tag just happened to be the amount paid brother Tant for the gospel meeting he preached. Maybe the “elder” thought brother Tant would not only be getting a good hunting dog, but one who had medicinal qualities in its tongue. Again, (and how sad and horrible it is to think of such) church members are not necessarily lost because they failed to oppose any and all false doctrine as well as those who propagated it, *but because with God’s money they were “tighter than a tick” and far more trouble to Christ’s spiritual body than those bloodsucking mites are to one’s physical body.*

A DIRE WARNING

Paul wrote to Timothy and warned: **“For the love of money is the root of all evil** (literally in the Greek “the root of all kinds of evil”): **which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”** He also penned, **“Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy”** (I Timothy 6:10, 17). What if God paid elders and the men in business meetings who determine preachers’ salaries according to the same wage scale they used to determine the preachers’ salary? Now that would be interesting, but with some I am afraid all that would come of it is a deeper cut in the preacher’s salary.

—David P. Brown, Editor

JESUS USED LOGIC NOT EMOTIONALISM

Seldom a week goes by when I do not have a conversation with someone in which their emotionalism does not overshadow their logic. In our politically correct society, most people are more interested in how they “feel” about something than what the facts are. These folk say things like, “I feel...” “I believe...” “It seems to me...” “I know in my heart...” et al. Each of these statements betray an attitude of subjectivism and emotionalism, truth is secondary to feeling. The New Testament teaches repeatedly that truth, not emotionalism, is what will get us to glory. In John 8:32 Jesus states, **“And ye shall know the truth, and the truth shall make you free.”** It is a knowledge of, and obedience to (Luke 6:46; Matthew 7:21-23; Hebrews 5:9) the word of God which is essential to pleasing God.

New Braunfels *Lectureship*

“Practical Lessons From First Peter”

October 1-3, 2004

FRIDAY

- 7:00 PM Our Inheritance and Trials of Life (1:3-8)
Dub McClish
- 8:00 PM The Price of Redemption (1:18-19)
H.D. Simmons

SATURDAY

- 9:00 AM The Word of God (1:22-25) Glenn Williams
- 10:00 AM Spiritual Nourishment (2:1-2)
Michael Light
- 11:00 AM Christian Conduct (2:9-12) Kenneth Ratcliff
- 1:15 PM Marital and Other Relationships
(3:1-12) Tim Kidwell
- 2:15 PM Ready To Give Answer (3:15) Lynn Parker
- 3:15 PM Questions & Answers: Bland, McClish

SUNDAY

- 9:30 AM Baptism Doth Also Now Save Us
(3:18-22) Russ Hopwood
- 10:30 AM Suffering As A Christian
(4:1-19) Billy Bland
- 5:00 PM Shepherds Over The Flock
(5:1-4) Billy Bland
- 6:00 PM Sundry Exhortations (5:8-14) Brandon Renfroe

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As we study Jesus and his methodology of dealing with people, we need to look at his employment of reason and logic. Jesus was the greatest preacher, teacher, and debater that ever lived. He often challenged and even trapped his religious opponents by asking questions that exposed the inconsistency of those to whom he spoke. This method is still quite effective. Hotheads and angry diatribes are not appropriate in religious discussion. Reason should be employed by us, as it was by Jesus.

Let us notice a few examples that will help us see how Jesus utilized reason when dealing with false teachers. First we will notice Matthew 15:1-6ff:

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

The Pharisees and scribes accused Jesus’ disciples of breaking the law (their law/custom) by not washing before they ate. Jesus called them hypocrites and accused them of being vain worshippers. He then proved his accusation. The disciples had not broken the Law of God, they had broken a tradition of man. He then pointed out that the Jewish leaders were guilty of the very thing of which they had falsely accused his disciples. They had created a “loophole” to get out of caring for ones parents (Corban, they called it). In effect they had eliminated part of God’s actual Law. Christ here exposed their accusation as being false and then proved their guilt by examining their practices.

Next note John 8. Jesus rather bluntly, accuses the Pharisees of being spiritually illegitimate. Notice:

They answered him, We be Abraham’s seed, and were never in bondage to any man: how

sayest thou, Ye shall be made free? I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not (John 8:33, 37, 39-45).

They became emotional and threw a fit. But, Christ persisted. They claimed to be the sons of Abraham, yet Christ flatly denied it. His entire point stands on his use of implication. Jesus affirmed that Abraham saw his (Jesus') day and was glad. He then said that they are the sons of Satan. They, of course, denied this. Christ then retorts that they (Jewish leaders) wanted to kill him, this Abraham did not do. In other words, Jesus affirms that Abraham believed in me, and his descendants (the faithful of God) believe in me. But you do not believe in me. Therefore, you are not faithful and you are not of Abraham or of God, but of Satan.

We are not denying that Christianity allows for the proper place and exercise of one's emotions. If we feel no emotion something is terribly wrong with us. But there is a huge difference in being emotional, and getting caught up in emotionalism. Jesus was emotional, but, he was also logical and rational. We need to develop the same type of approach when we deal with people.

—Michael Light, Assistant Editor

Contending For The Faith ...

LENOIR CITY LECTURES

OCTOBER 2-3, 2004

“MAKE ALL THINGS ACCORDING TO THE PATTERN”

Hebrews 8:5

SATURDAY, October 2

9:00 AM	“The Distinctive Pattern of New Testament Christianity”	James Cossey
10:00 AM	“The Distinctive Nature of The New Covenant”	David Smith
11:00 AM	“The Establishment of The Church”	David Brown
12:00 PM	Lunch Provided	
1:30 PM	“The Work of The Local Church”	Eddy Craft
2:30 PM	“Worship In Spirit And In Truth”	Clifford Newell

SUNDAY, October 3

10:00 AM	“The Danger of Apostasy”	David Brown
11:00 AM	“Instrumental Music In Worship Versus The New Testament Pattern”	Kent Bailey
6:00 PM	“The New Testament Pattern And The Second Coming of Christ”	David Brown

There will not be any lectures on Friday evening. We will be taking a trip to the Smoky Mountains
You will not want to miss this. For more information contact Kent Bailey

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CHURCH OF CHRIST

1280 Simpson Road West (PO Box 292) Lenoir City, Tennessee 37771

Paying the Preacher

(Continued From Page 1)

is not a zero sum game where you take the amount of lessons taught per week and divide it into some arbitrary dollar amount. Faithful gospel preachers do not preach so they can move up the tax bracket, and thankfully so, or there would be even fewer faithful gospel preachers than an already scarce breed of brethren.

MUZZLING THE MOUTH OF THE OX

The Apostle Paul took what was written in the Law of Moses regarding payment for services rendered and applied it to compensating the preacher of the gospel. Paul wrote: **“For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen”** (I Corinthians 9:9)? Indeed, more and more congregations (those who desire to be considered as faithful congregations and whose public façade is that they are faithful) are in essence muzzling some sound gospel preachers who are abandoning fulltime pulpit work because they simply cannot afford to make a reasonable living from what the brethren are paying. Remember preachers, are expected to wear nice suits, drive presentable vehicles, be benevolent more than the “average” church member and in many cases take care of a wife and young children on a salary that places them at or below the poverty level regarding per capita income for their family.

It seems that some brethren are lost in the 1950’s regarding paying the preacher and are blindly ignoring the scriptural reality that **“the labourer is worthy of his reward”** (I Timothy 5:18). It is difficult for a sound gospel preacher not to become discouraged when perhaps the liberal element of the Lord’s church will pay their preachers \$80,000, \$100,000 or more a year, give them new vehicles, or nice homes, and other perks to show their appreciation for the preacher. In the denominational world, their “preachers” receive numerous advantages because of their followers’ appreciation and admiration for them. I spoke with a preacher once who did overseas mission work and he spoke of a worship service in India where he was flanked by two elderly men who waved giant handheld fans the entire time he spoke to cool him off. That may seem like it has nothing to do with paying the preacher, but it does show the immense respect that some have for gospel preaching and the laborers who do it. I have even heard of a time of in the Lord’s church in years gone by when certain affluent members of the local church would take the located preacher out to a local men’s clothing store

and purchase a suit or two for him to show their appreciation for his sacrifice in preaching the gospel. I have never known of that having happened to one of my contemporaries (not to me either) in this day and time.

DOES A BAD APPLE OR TWO SPOIL THE WHOLE BUNCH?

Certainly there are some preachers in the brotherhood who are lazy, unprofessional and little more than empty suits in the pulpit regarding substantive content in their lessons and sermons. The fact that some preachers lack proper dedication and stewardship may have given gospel preaching a bad reputation so that in some congregations the predominance of the membership looks upon preachers as beggars or thieves when it comes time for reimbursement. However, in most cases I suspect that the lack of respect for gospel preaching is based on an improper attitude from the average member in the pew who cannot possibly fathom that a preacher is worthy of a competitive and equitable salary. Whatever the case, I am convinced that most congregations try to get by paying the preacher as little as possible while demanding as much as possible from his services. I have had several preaching brethren confide in me that they were asked by congregation for whom they had “tried out”—“how little would you take to come here to preach?” Such an attitude is regrettable and such leadership will not escape the review of the Righteous Judge when it comes to faithful stewardship and love for gospel.

Often, from what I know about faithful gospel preachers, they are the most generous of givers in the local congregation. They wear the same suits for years and years. They drive modest vehicles. They often pursue additional education to assist them in enhancing their work and knowledge and this only creates an extra burden on their household budget. They often travel (sometimes at their own expense) to attend lectures so that they can gain the blessings and encouragement of sound fellowship.

Again, I am not ignorant of the fact, that there are always preachers who are exceptions to the rule, who are not good stewards and who have mired themselves in mountains of debt, and thus, reflect poorly on other preachers who are conscientious stewards (I Corinthians 4:2). But each preacher should initially be given the benefit of the doubt, just as should any Christian, and should be treated fairly and lovingly when it comes to the salary necessary for him not to be a can-

didate for welfare.

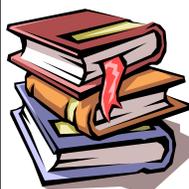
I once received a letter from a gospel preacher who resigned to enter into full-time secular work. His letter was heartfelt and the following excerpt from his letter only echoes the subject of this article. He wrote, "When the secular world can offer a man with a two-year degree a \$60,000 salary, ask yourself to consider the faithfulness of churches that starve out faithful preachers."

LEADERS—ELDERS, PLEASE LISTEN

As a Christian and a preacher I am urging all who are in positions of leadership in the Lord's church, whether elders, or brethren who participate in business meetings, to seriously evaluate the compensation package that the local preacher is receiving. Treat him with high respect and remunerate him generously. I can assure you that in almost every case he cares about souls or he would not be preaching. I fear that the brotherhood will continue to lose talented men from their pulpits simply because the preacher grows weary of the fight to keep his household afloat on the pittance that some congregations are paying the preacher. Also, as an additional reminder to brethren who make the decisions about the budget regarding gospel meetings—give to the visiting preacher generously for his time and effort. Oftentimes the visiting preacher is away from his home and family for that week and, though he can never be compensated adequately for that, to give him only a few hundred dollars for a gospel meeting is an affront to con-

gregational stewardship and shows a lack of respect for gospel preaching. I know of a congregation that once had a "well-known" preacher for a gospel meeting and some in the leadership were offended when the preacher told them upfront that he required \$1,000 for a Sunday through Wednesday meeting. Whether or not a preacher should set a fee for a gospel meeting is another subject, but was his request outrageous? How so? Another well-established gospel preacher who recently went into fulltime lecturership and gospel meeting work told me jokingly that he had never worked so hard and made so little money in his life! He said it facetiously, but I suspect that it is true. Individuals and congregations alike will never regret being generous to the man of God. Let me emphasize the following point again, the faithful preacher is not in it in for the money, yet he does have to provide for his family as well as the next brother (I Timothy 5:8). If the "average" head of the household in the Lord's church had to live off of the "average" preacher's salary for a month, he also would grow weary of eating tuna fish and crackers and sitting around in the dark to lower the electric bill by the time the end of that month came. He also would wonder why the brethren did not respect him more and pay him properly.

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A REPORT ON THE EVANGELISTIC WORK OF THE EDITOR

Before reporting on my recent travels I would like to recap my overseas and other work for the latter half of 2003.

MY WORK IN THE LATTER PART OF 2003

TRIP TO RUSSIA—It was July of 2003 that my wife (Joann—“Jody”) and I along with the **Billy Blands** and **Timothy Wilkes** families traveled above the Arctic circle to Murmansk, Russia. From Murmansk we flew south to Moscow and from there we traveled by slow train to Kaluga (a city of some 350,000), about 60 miles south of Moscow.

In Murmansk I taught in the preacher school as did Billy Bland and Timothy Wilkes. We also preached to the church in Murmansk. **Cliff Lyons** has been working in Murmansk for many years. The church attendance is about 40.

Brethren Bland, Brown and Wilkes also preached in a gospel meeting in Kaluga. Following each sermon a question/answer session followed. Attendance was around thirty with some of the same people coming each night with some different people in attendance each evening. This summer other gospel preachers and teachers traveled back to Kaluga. At the time of this writing several have completed a second preaching effort in Kaluga. There is an effort being made to find a faithful Russian preacher to locate in Kaluga. From all that we studied and first saw of the area, there seems to be a great opportunity in Kaluga. I would have participated in this year’s evangelistic effort, but I was already committed to the trip to Indonesia from which I have recently returned and, thus, could not go.

WORK IN THE UNITED STATES—Following the trip to Russia, I spoke in the annual *Power Lectures*, Southaven, Mississippi where **B. J. Clarke** is the long time preacher for the Southaven Church and the director of the *Power Lectures*. Following the *Power Lectures* I preached in a gospel meeting with the Point Comfort, Texas congregation where I am scheduled to be in another gospel meeting this coming September. On September 26-28 I spoke in New Braunfels, Texas in the *Northside congregation’s lectureship*. **Lynn Parker** is the able preacher for the church and the director of their annual lectures.

CANE RIDGE CONTENDING FOR THE FAITH LECTURES—We reported on this first of a kind effort for *CFTF* in 2003 in the paper. Because it was so close to another lectureship held by brethren in the area we decided to move the time to May of 2004. We have also reported on that most recent *CFTF* Cane Ridge Lectures in an article by **Paul Vaughn** in the July 2004 issue of *CFTF*. A tour of restoration sites is also apart of this lectureship. We invite all to attend the *2005 CFTF Cane*

Ridge Lectures and tour of restoration sites on May 13 and 14. The Lord willing, we will have more to say about those lectures in the future.

TRIP TO ENGLAND—I traveled to Huntingdon, England, not far from Cambridge, England during the second week of October 2003 for the annual *Preaching the Whole Counsel of God Lectures*. **Gary Grizzell** (American) and **Keith Sisman** (British) serve as the able and faithful co-directors of the lectures. Keith preaches for the Ramsey Church of Christ and has his own transportation business.

The lectures are held in Hinchbrooke House in Huntingdon. It is the ancestral home of the Cromwell family—**Oliver Cromwell** being the most notable person of that family. This is also the house where the Earl of Sandwich lived. From him we get the name for our “sandwiches.” Today it is a school, comprised of both modern and original buildings. If you have access to the Internet you may view the itinerary and photographs of the house and some of the lectures at <http://www.ramsey-church-of-christ.org>. About 40 people from all over Britain attended the all-day Saturday lectures. This attendance was good for the situation that exists in the Lord’s church in England. Following the lectures I preached in two different congregations, returning to the U. S. after about a week in Britain.

Only about 3% to 5% of the British people are members of any church and the Lord’s church is torn asunder by liberalism of various kinds. Thus the progress of the Lord’s church is slow. Those brethren who continue to be faithful need all the support they can get. Please remember them in your prayers for they not only are battling an atheistic secular society, but also a church in various stages of apostasy.

I will be returning, the Lord willing, to England for the lectures. They are scheduled for October 9, 2004. I also will be involved in other preaching opportunities while in Britain.

Upon my return from England in 2003 I preached in a gospel meeting in Burkburnett, Texas during the last week of October where at the time **Steve Wiggins** was preaching. Steve now preaches for the church in St. Augustine, Texas.

The first and second weeks of November found me speaking at the *Bethlehem Church of Christ lectures* (**Steve Yeates**, preacher and director), Murfreesboro, TN, the *East Side Lectureship* (**Preston Silcox**, preacher and director, Muskogee, OK. and the *Schertz, TX lectures* (formally the Denton Lectures).

THE ASIAN LECTURES—on November 26 I began the long flight to Singapore and after a day in Singapore where I linked up with other brethren we flew on November 29 to Kuala Lumpur, Malaysia for the Asian

Lectures. The lectures were well attended. I spoke and served on a question/answer panel. On December 3 I flew back to Singapore where I preached in a gospel meeting campaign sponsored by the Lim Ah Pin Road congregation. **Kwan Tai Choom** is the longtime preacher for the LAP church. On December 8 I returned to the United States.

MY WORK IN THE UNITED STATES IN THE FIRST PART OF 2004

I try not to travel from mid-December until late March. Although, sometimes I find that to do certain things overseas I must be gone during this period of time. For the remainder of 2003 and the first two months of 2004 I was able to stay in the states. This is important because of our lectureship book. We are always very busy trying to finish the book in January and February. Our lectureship, "Judaism—From God of Man", took place during February 22-25. It was well attended. This is one of the most tiring weeks of the year, but also a very rewarding one.

March 14 found me speaking at the Cullendale congregation, Camden, Arkansas lectureship where **Rod Halliburton** preaches. This is the congregation where we attended when I was growing up and where my father, **James Roland Brown**, served as an elder for over 30 years until his death in April 2001 (Incidentally my mother, **Mary Juanda Cummings Brown**, is in a nursing home in Fayetteville, AR and unable to walk and for the most part her brain has her in a world of her own. Please remember her in your prayers). Except for one cousin who is not a member of the church, I have no immediate family in Camden. And while all the old sights bring back fond memories of my early years on this earth, without family living there, it is certainly not the same. I did very much enjoy visiting the Cullendale congregation. Many of the members I have known for a long time. That visit always serves as a sweet taste of days gone by.

The last week of March found me attending and speaking on the annual *Memphis School of Preaching Lectures*. **Bobby Liddell** is the director. It was good to visit with the many people who attend the lectures each year.

In May I spoke on the annual *West Visalia Church of Christ Lectures*, Visalia, California. **Sean Hochdorf** is the preacher for the West Visalia congregation. The lectures dealt with Christian evidences.

Earlier I mentioned that we moved the annual *Contending for the Faith Cane Ridge Lectures* and Restoration Tour to May 13-15, 2004. The attendance though still small was up from our first lectures during the previous October. Without returning home, from those lectures I flew to Little Rock, Arkansas where I was met by **Tom** and **Carole Moore** for the short drive to Malvern, Arkansas. On May 16-19 I preached in a gospel meeting at the North Main Church of Christ, Malvern, Arkansas where Tom Moore is the gospel preacher. Attendance was good and one was baptized. Tom also is a regular contributor of articles to *CFTF*.

On June 12 I flew to Pensacola, Florida to speak on the annual Bellview Church of Christ Lectures. **Michael Hatcher** is the preacher and director. I have stayed for many years in their home and have enjoyed **Karen Hatcher's** good cooking and the overall hospitality of their home. I spoke on Saturday June 12 and flew back to Houston on Monday June 14. I normally stay longer at the Bellview Lectures, but due to my scheduled departure on June 22 for Singapore and Indonesia I returned to Spring.

This year, her doctor prescribed our daughter **Rebekah Melton**, who sets up *CFTF* for printing as well as setting up our lecture book, complete bed rest for the last two months of her pregnancy with their third child. This meant that we were working against the clock in more ways than one to get about three *CFTF* issues ahead before I left for Asia or the baby came. Rebekah was able to do her work while in bed because of the convenience of the laptop computer. Thus, before I left for Asia we had the July and August issues of *CFTF* put "to bed".

SINGAPORE AND INDONESIA TRIP—On June 22 I once again began the long flight from Houston to arrive eventually in Lampung, Indonesia via Minneapolis-St. Paul, Minnesota, Tokyo, Japan, the Republic of Singapore and Jakarta, Indonesia. Having lost a day in crossing the International Date Line, I arrived in Singapore at 12:45 a.m. on Thursday, June 24. Kwan Tai Choom met me at the Changi Airport. He took me to my hotel and there I slept late into the morning. As we had prearranged I preached for the Lim Ah Pin Road congregation on that Thursday evening on the subject of fellowship.

Early on Friday morning, June 25, Kwan transported me to Changi airport for the two-hour flight from Singapore to Jakarta, Indonesia. Arriving in Jakarta, brother **Jacob Susetyo** met me at Harare International airport. I had not seen Jacob for nearly five years and it was good to visit with him for about three hours. Jacob is a faithful Christian businessman. He and his family have been living in Canada for the past four and half years. At the time of my arrival in Jakarta he was in the early stages of moving back to Jakarta to work with his businesses in the city. After our visit Jacob drove me to the domestic part of the airport for my one and a half hour flight to Lampung, Indonesia where I would spend the first part of my time in Indonesia.

The plane was an hour late in leaving Jakarta—and on such domestic flights in third world countries I was happy that it was only an hour late in leaving. However, I rejoiced to see that it was a jet and not a prop-plane that I would be flying. The flight was brief and uneventful and that is exactly what one is looking for when traveling overseas—especially on domestic flights. **Barry** and **Melany Hatcher** were at the Lampung airport to meet me.

After picking up my luggage and getting it into the Hatcher's vehicle, Barry handed me an email from my youngest daughter, **Rachel Holley**, informing me that her sister, Rebekah, had delivered her third child and our

12th grandchild—a little girl **Leiah Claire** (5lbs 4ozs). She was three weeks early, but was and is doing well—as is her mother, father, older brother and sister. At this writing she is over a month old and has gained over two pounds. The Hatchers then transported me to my hotel where I stayed for the next two nights before moving into the Hatcher's residence. This allowed me time to adjust and rest before my busy week of teaching the faculty and administration and preaching in the villages.

Lampung is where Barry and Melany Hatcher have worked for over ten years. The Spring congregation sponsors them in their work for the Lord in Indonesia. Lampung is the home of Southern Sumatra Academy (Southern Sumatra Bible College), a preacher training school started by Barry many years ago. In Indonesia, an Academy is a step above a college. **Alex Daniel**, a native Indonesian, is the Director of the school. Alex is assisted by **Victor Nainggolan**, Assistant Director, **Bonar Segala**, Academic Dean, **Timbul Sirait**, Dean of Students and **Harun Tamale**, Assistant Dean of Students. Along with Barry these men also serve as faculty members.

In 2001 Alex and Bonar spent some time studying with us in the States. These brethren are sound in the faith and a credit to Barry and Melany's work in that they have benefited from the Hatcher's example, knowledge and wisdom. I know of no better work for the Lord than this great work in Lampung in the school and through the preachers they have and are training several faithful congregations for the Lord.

Barry tells me that if the academy attempted to get approval for any higher education the government would be involved in the school to a degree that it would handicap the school in what it was founded to do. Therefore they do not intend to seek any higher level academically.

At the time that I arrived the *15th Annual Southern Sumatra Bible College Lectureship* had one more day to go. On Saturday, the last day of the lectureship, I brought my first lecture of three on the Holy Spirit via Alex translating for me. On the following day, the Lord's Day, I delivered my next two sermons on the Holy Spirit at the Bible Study and worship hour respectively for the Way Kandis congregation assembled in the School building. The Way Kandis congregation lost its building because in Indonesia if the Muslim neighbors do not want the church to worship in their neighborhood, the church must cease to worship. Therefore, at that time the Way Kandis church was without a meeting place. **Lamhot Nainggolan**, Victor's brother, is the preacher for this faithful and thriving congregation. **Ria** is Lamhot's wife's name.

On June 28, 29, 30 I taught the above named staff of the school along with Lamhot Nainggolan (local preacher mentioned earlier, **Sibun Prapajat** (extension student who plans to preach in Surabaya), **Ingatan** (extension student, who is studying English under the teaching of Melany. He is an exceptional student and will be trained further in higher education for possible use in the preacher's school), **Daud Wijaya** (a member of the church in Jakarta) and **Hendrik Nandawali** (alumni and preacher from Manado). The classes lasted four hours.

The subject matter was Leadership principles.

After the morning classes each afternoon of June 28-30 we traveled out to the villages to preach to the different congregations meeting in them. On June 28 I preached in the congregation of Unbul Selawi where Alex Daniel and his wife **Rita** work. **Cuma** is the local preacher. **Mence** is his wife. Alex translated for me. This was a long and bumpy ride. Part of the trip was through a rubber tree plantation.

On the 29th we traveled to Hanura where Bonar his wife **Marianta** attend. Bonar is the preacher and translated for me. It was after the service in Hanura that we walked down a dirt road to visit a house where we had been informed there was a cobra. There certainly was a cobra—a king cobra. It was about ten feet long and was in a box that closely favored a wooden coffin—an appropriate looking box considering its occupant. I had decided due to the lateness of the day and the shadows in the box that I would not be able to take a picture. But suddenly the fellow who owned the snake walked over to the box, removed the cover, took the snake out and put it on the concrete floor. Since I was standing by the snake's box, I hastily beat a retreat away from the large reptile. The snake focused on his owner's hand, raised himself about two feet in the air and spread his hood. At that point I took a picture. The owner of the snake handled the snake rather well (better him than me) and soon placed it back into the box. However, if one looked closely at the snake owner's thumb on his left hand, one could not help noticing that most of his thumb was gone. Later we were told that a snake had bitten him on the thumb and he cut the thumb off to stop the spread of the poison. Standing about 8 feet from a king cobra that is 10 feet long with nothing between the snake and me but air was close enough for me.

On the third and finale night I was in the area of Lampung we traveled to the village of Natar. **Timbul** and his wife **Linda** attend the church. Timbul is the preacher. Victor translated for me.

At 5:00 a.m. on Thursday, July 3, the Hatchers and I began the six hour drive to Jarkarta—two and half hours of which is on a seagoing ferry from the Island of Sumatra to Jakarta on the Island of Java. We arrived around noon and checked into our hotel for the overnight stay. After eating and shopping, we retired for the evening.

THE WORK IN BALI

On Friday morning we again found ourselves at the airport in Jakarta. We flew from Jakarta to Denpasar, Bali. After the flight, we obtained our luggage, were picked up by our driver, and staying in line at the airport we finally delivered to where we were to pick up our automobile for the trip all the way across Bali from Denpasar to Singaraja, Bali. Of course, the hotel in Denpasar where we were to stay upon our return to Denpasar from Singaraja had fouled up Barry's reservation. So, we decided not to stay where that hotel volunteered to put us. It just so happened that the car rental owner owned newly built, quite spacious and clean guest rooms. Thus, we

elected to stay there when we returned to Denpasar on Sunday afternoon from Singaraja.

With rooms for our return reserved, we now had to wait on the car. It was about three hours overdue in returning from a tour. Thus, when it finally arrived we left for our trip to Singaraja. We drove till we found a McDonald's and ate our evening meal there. Then we started for our destination—Singaraja—translation: "Lion King."

The only thing that stood in our way was a rather large extinct volcano with the most winding and twisting road up and down it I have ever been on. Barry drove it, yes, in the night. Finally, at about 10:00 p.m. we arrived at our hotel in Singaraja. The hotel was beautiful and close by the seashore. Glad to get into our respective rooms we retired for the evening.

One event disturbed my sleep. Melany had warned me that sometime before when they had stayed at the hotel a rat had visited their room and that I should keep my bags closed. Her advice I intended to follow. But just before I went to bed I went back into one of my bags for something and I forgot to close it. About 1:00 a.m. I was awakened by the sound of something in a sack. As soon as I was awake I knew what must be making the sound. I got up and closed the bag. When I arose the next morning I noticed upon opening the bag that a rat had chewed through the netting in my bag to get to some peanuts that I had saved to feed the monkeys that the Hatchers told me we would see on the way back to Denpasar. Nothing really lost—just a rat hole in the netting of one of my bags.

After breakfast on Saturday July 3, we met with the local preachers and their wives. They are **Jon** and **Marlena** along with **Tamba** and **Sara**. The meeting was to allow them to discuss whatever they had on their mind and this we did. Barry said that this was a very profitable meeting for them. I enjoyed it very much. That night I preached at the local congregation with Jon translating. I also preached at the Bible study and worship hour on the next day, July 4. Following a meal with the brethren we drove back across the mountain. As we started down the mountain to Denpasar we found the spot by the side of the road where the monkeys were all lined up waiting for whatever anyone would feed them. We stopped and I gave them the peanuts out of the sack into which the rat had chewed. Of course we did not tell them that a rat had tried out their peanuts before they did (Ha).

Also along the way we visited a Buddhist and Hindu temple. Both temples are located on the same grounds—a beautiful place on a lake, but what a religious mess.

Returning to Denpasar we checked into our rooms, then went out to eat. After a good nights rest, we visited the different shops on July 5. However, few shops were open until after 2:00 p.m. because it was Indonesia's day to elect

a president. However, the results will not be known until August. Some thought there would be riots or disturbances because this was Indonesia's first popular election of this kind. This kind of activity is characteristic of the conduct in Indonesia, but all went very well. After eating our evening meal, we retired to our respective rooms for what was my last night in Indonesia for this trip.

BACK TO SINGAPORE—Early the next morning (Tuesday, July 6) I made my farewells to the Hatchers and was driven to the airport where I flew to Singapore. I was again met by Kwan and driven to the same hotel in which I had stayed when I arrived in Singapore at the beginning of my trip. I had originally intended not to return to Singapore until July 7, but because the leaders of the Lim Ah Pin Road congregation desired to meet with me to discuss certain problems in the church, I flew back a day earlier than I had planned. Having met with them from 6:30 p.m. until about 10:00 p.m. Kwan drove me back to my motel where I went directly to my room and to bed for some much needed rest.

On July 7 **Eddie Ee**, the preacher for the Jurong congregation, who is also an administrator and teacher in Four Seas College of Bible and Missions and my long-

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time friend met me for lunch and took me around to some shops. I came back to my room in the early afternoon for some much needed rest. At about 6:15 p. m. a brother **Raj** picked me up to take me to the mid-week meeting of the Jurong church where I had been asked to address the church on the Holy Spirit. I did this for about an hour. After a brief visit with the brethren, I returned to my room at the hotel. It was 10:00 p.m. by the time I retired for the evening.

THE LONG TRIP BACK HOME— At 3:00 a.m. I arose from a few hours of sleep to begin the very long trip home. This was Thursday, July 8. It would be July 8 when I arrived in Houston about 24 hours later. Again, Kwan transported me to Changi airport. After the six and one half hour trip to Tokyo I received a pleasant surprise when I was boarding the plane for Los Angeles—I was upgraded to business class. This allowed for a much more comfortable ride over the ten hours from Tokyo to Los Angeles. I also remained in business class from Los Angeles to Houston. I arrive home on Thursday July 8 at about 5:00 p.m. Central Daylight time. The time back in Singapore was 7:00 a.m. July 9. I had been awake for over 24 hours. After resting on Friday and Saturday I was in pretty good shape to teach my classes and preach on Sunday. Spring's VBS started on July 12 and I was back at myself enough to be a part of the school.

FUTURE PLANS

I hope that the recap of last year's work and the review of this year's works thus far was informative. I deeply appreciate the generous financial support for my travel. As I have said many times I could not accomplish this work without the help of my brethren. Of course, your prayers on my behalf are deeply appreciated.

My next overseas trips will be when I return to speak on the lectures in England during the second week of October and I, the Lord willing, will return to Singapore in late November. I am scheduled to bring 7 sermons on the Holy Spirit at the Lim Ah Pin congregation before traveling to Kuala Lumpur to speak in the Asian Lectures. Following the Lectures I am to return to Singapore to preach a gospel meeting for the Jurong congregation. Then I will return home in early December. Of course, if the Lord wills, we will carry out these plans.

The work for the Lord with the Spring congregation goes on as does our monthly efforts in *Contending for*

the Faith and in various lectureships and gospel meetings in this country. We are very thankful to the Spring elders **Kenneth Cohn** and **Buddy Roth** for allowing me to do this work. Also, we are especially appreciative of the Spring congregation's support of my work for the Lord beyond the borders of the Spring congregation. The night is far spent and much work for the Lord remains. Please continue to pray for Joann and me as we use what time we have left on earth to do the work of the Lord.

A SPECIAL APPEAL

Before closing this report I want to make this special appeal to you to help me locate brethren who are willing to financially support my work. You may know of someone or a congregation who is looking to help in this kind of effort. If you do, please put them in contact with me. Let them know that if they desire it, I will be glad to come and present my work to them. Please rest assured that I will do my best to stand for the truth of the gospel and in no way, form, or fashion turn to left or right of God's truth.

David P. Brown

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JACOB'S LADDER AND JESUS

Daniel Cates

Genesis 28:10-22 is a very interesting passage of scripture. In it one finds a resting place of Jacob during his trip to Padanaram to find a wife, a peculiar dream—or vision—of the patriarch Jacob, a renewal of the land promise originally made to Abraham (Genesis 12:1-3), and even the origin of the name of the biblical town Bethel; but not only these things, for in this passage is concealed a symbol which would be attributed years later by Jesus to himself as man's Mediator and way to Heaven. As the above implies, the dream is more than just a vision of a ladder reaching to heaven with angels ascending and descending upon it, but that is the part of the dream which Jesus chose to highlight with reference to himself, for Jesus said, **"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man"** (John 1:51). Let us look more closely at this ladder, Jesus Christ, by whom man may reach heaven.

First, a ladder is the means by which one may reach a higher point. Spiritually, the only way that one may reach the heights of Heaven is via a ladder of a spiritual nature. John 14:1-6 culminates with the Lord speaking these words, **"I am the way, the truth, and the life: no man cometh unto the Father, but by me."** Jesus' statement shows us that man may not carry himself to such grand heights as heaven, and that neither can he rise upon someone else's shoulders to reach such loftiness, but rather that only through Jesus may one reach such.

Second, this ladder is long enough that it stretches from earth to Heaven. The distance from earth to heaven cannot be measured in miles, but is great nonetheless. The earth, and material things in general, is physical, frail, and deteriorating; whereas Heaven is spiritual, sure, and eternal. The distance may not be calculable, but the difference is as night and day. And yet, though there is such a separation, there is one who can bridge the gap, or, more appropriately, ladder the gap. Since in Jesus, **"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"** (I John 3:1 6b), man has a ladder which can reach *all the way* from earth to Heaven.

Third, this ladder is wide enough that all of mankind could climb upon it (John 3:16; I Timothy 2:4). As our mediator (I Timothy 2:5), Jesus tasted death for every man, for God wanted every man to be saved.

Any person— whether white, yellow, black or red; whether rich or poor; whether Jew or Gentile; whether educated or uneducated; whether tall or short, wide or slim; whether successful in business or financially destitute— has the opportunity to reach heaven via that ladder. Any one could obey the commands of God, and thereby climb it. However, while this ladder is wide enough that all could climb upon it, it is too narrow for one who is content to continue in his sinful ways to climb upon. Jesus said concerning such narrowness:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matthew 7:13,14).

Fourth, this ladder consists of rungs by which the climber may attain unto greater heights. Some would wish that they could skip rungs at a time, but it is not possible; others would feel that simply setting foot upon the lowest rungs would suffice to cause them to reach Heaven. Just as one has not successfully climbed a ladder until he has navigated each rung in its order and has assumed his position upon the higher ground, so must this spiritual ladder be climbed rung by rung. What are the rungs of this ladder which must be climbed for Christ to be effectual? The first rung is faith in the Lord (Romans 10:17; Hebrews 11:6). The second rung is repentance of sins past (Acts 17:30)? The third rung is the confession before others of who the Lord is (Romans 10:10; Matthew 10:32,33; 16:16). The fourth rung is the act of being baptized to have one's sins washed away (Mark 16:16; Acts 2:38; 22:16; Romans 6:3,4). The fifth rung is faithfulness (consisting of Christian growth (II Peter 1:5-7) and the production of spiritual fruit (Galatians 5:22, 23).

Let us all take advantage of the ladder that is before us. Recognizing our need to reach heavenly heights, and the peculiarity of Christ, let us climb rung by rung to the heavenly realm.

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WE ARE NOT A SECT!

Roelf L. Ruffner

Several years ago I found myself sitting in a barber's chair on a hot summer afternoon in a small Texas town. I had never been to this particular barber-shop so I introduced myself as a preacher for the local church of Christ. After some pleasantries the barber started questioning me about the church. As I recall, he snidely commented, "You all are just another sect". Though he literally had me by the hair, I still defended the bride of Christ. I did not get very far because of the bad condition of his heart. I hit that stone wall of unbelief and cynicism.

What is a "sect"? The Greek word is "hairess", meaning "the choosing," similar to the English word "heresy". Vine defines it further: "it properly denotes a predilection either for a particular truth, or for the perversion of one...hence, a division and the formation of a party or sect". Webster defines it as "a religious denomination, especially a small group that has broken away from an established church". Our nation is full of sects. Trace back almost any denomination and you will find it has broken off from some parent denomination. For example, virtually all the Pentecostal/Charismatic churches can trace their lineage to the Methodist Church. In turn the Methodists broke away from the Anglican/Church of England. The Anglicans came into existence when **King Henry VIII** divorced his first wife. Their traditions and creeds often take precedence over the word of God, leading to confusion and error. Again, they find themselves in the same position as the Jewish leaders in A.D. 4. We believe in a General Resurrection of the dead followed by the Judgment. Paul points out that Christianity shared some of the views of his fellow Jews concerning the Resurrection of the dead. The Sadducees did not believe in a bodily resurrection of the dead or the Judgment. But the Pharisees did believe, yet did not hold to the unrighteous having a bodily resurrection (Josephus, Antiquities, 18.1.3).

By inspiration Paul, a former Pharisee, corrects this misunderstanding by referring to "**a resurrection both of the just and the unjust**" (Acts 24:25). That "hope" from God was now a reality because of the resurrection of Jesus Christ from the dead (Acts 17:30-31). Increasingly the religious world spews forth strange doctrine regarding the Resurrection. Some take a Millennialist view that there will be a resurrection of the righteous and one thousand years later a second resurrection of the unjust, followed by the Judgment. But Paul speaks of only one Resurrection followed by

the Judgment, as Jesus did (John 5:28-29; II Corinthians 5: 10). Other religious folks would agree with the Pharisees that there will be a Resurrection, at least for the just, yet no Judgment and certainly no eternal punishment for the wicked. Even some of my brethren now teach that the wicked will be burned up at the Judgment and so deny the reality of Hell. But Jesus said of the Judgment, "**And these shall go away into eternal punishment: but the righteous into eternal life**" (Matthew 25: 46). Hell will be just as real and eternal as Heaven. The spiritual heirs of Paul should not fall prey to the religious pluralism of our day which insists that the church of our Lord is just another sardine in the whole smelly can of denominational sardines which pass for Christianity. We should confidently insist that the church of Christ is not a sect among sects. Rather we are the church. One can read about it in the Bible and we appeal to all accountable human beings to obey Jesus and become a member of it.

Two years later Paul said this to a wavering King Agrippa: "**I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds**" (Acts 26:29). The Lord requires no less of us!

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MARBLE SOUP

Geoff Litke

Pure chance produced the marble soup. Then an anomaly produced the marble amoeba which begat the marble fish, which begat the marble snake, which begat the marble bird, which begat the marble mammal, which begat the marble lion which begat the marble sphinx which begat the marble “masterpiece” statue of a man which was dug up in Athens by archeologists this year.

The Washington Post carried a story announcing the triumph of discovering a statue which appears to be another masterpiece by an acclaimed, but anonymous, ancient artist. (Associated Press, Saturday, May 11, 2002; 2:48 AM)

This statue “bears the stylistic hallmarks of works attributed to a sculptor known only as **Dipylos...**” The new statue was discovered with two lion sculptures and a sphinx. The article in which this discovery is told confidently declares, “similarities in facial features, hair and body type among all the finds have led experts to believe they were created by the same artist or workshop.”

A sphinx is a mythical creature with the body of a lion and the head of a man. This sounds strangely like a “linking creature” or “transitory form”. Typically in archeology when you find things with similarity in design you presuppose a common ancestor not a common CREATOR or DESIGNER. We are told that is simple and bad “science”. Every evolutionary scientist wants what these men have dug up, the link between two different forms. I am curious why the archeologists did not stick with their principles and “interpret” this as a finding of an evolved statue form.

The fact of the matter is, that **“the fool hath said in his heart there is no God”** (Psalms 14:1). They realize when it comes to art taken out of the ground that the evidence of design DEMANDS a designer. **“Every house is builded by some man, but he who built all things is God”** (Hebrews 3:4). They understand how utterly foolish it would be to come out saying that the marble “just happened” and then evolved into the precise reflection of the human form. They know how much of a leap it would be to suppose that just because there is similarity then the items have come from one another. Instead they see that the COMMON DESIGN demands a COMMON DESIGNER.

It is a gross understatement to say that the true human form is more complex. David said, **“I will praise thee; for I am fearfully and wonderfully made”** (139:14). In the face of these facts, year in and year out the archeologists faces one inconsistency after another. They pull replicas of man out of the ground and praise the creator. However, they

pull the remains of real men out of the ground and are amazed at what pure chance could do. They find similarities in the bodies of man and his surroundings and conclude that he came from them, yet without ONE SINGLE TRANSITORY FORM. Were someone to dig up a real sphinx they might gain some clout for their arguments, but there never was, and never will be any transitory forms, because in the beginning God made them “male and female” (Matthew 19:4). That male and that female were created by a special act of God (Genesis 1:26; 2:21-23). This man and woman were none other than Adam and Eve (I Timothy 2:13).

God created all things according to his will (Genesis 1:1; John 1:1-3). Denying this is denying the obvious (Psalm 19:1). If these things were not so, then Jesus, and the apostles were confused or misinformed and in either case the conclusion would be that the message is not from God, Christ is not our redeemer, and we are yet in our sins. How great it is to behold all creation and know that God has made all things. There is no excuse for believing otherwise (Roman 1:20-21).

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THE WORLDLY WOMAN

Annette B. Cates

We have a tendency to think of the people about whom we read in the Bible as having lived so long ago that they were in another time and another place. We forget that their lives have application to us today. We wrongly refer to biblical accounts as “stories,” trivializing them to the unreal world of fiction. One of the arguments made against the biblical teaching on the role of women is that Paul’s words in I Timothy 2:12 are cultural and have nothing to do with today. This type of reasoning is dangerously wrong. It is vital that we learn from the scriptures and from those characters of old. **“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope”** (Romans 15:4).

When we study the lifestyle of the Samaritan woman whom Jesus met at Jacob’s well (John 4:5-30, 39-42), we see a prototype of worldly women today. The Bible does not tell us the name of the Samaritan woman, but it does give other details as to her manner of life. The only way she knew to live was in sin. When she met Jesus, she realized she had some choices to make—decisions no different from those every sinner must face.

Jesus had been teaching in Judea, but he was now traveling through Samaria to Galilee. It was close to noontime when Jesus and his disciples reached the town of Sychar, located near the ground given by Jacob to Joseph. Still in use by the people of the area was Jacob’s well. It was at that well that Jesus stopped to rest. His disciples continued on into town to buy food. A woman approached to draw water from the well. Jesus spoke to her, “Give me to drink.” The ensuing conversation between the two caused her to realize that she was talking with no ordinary person. This Jesus knew more about her than she knew about herself. Although she could give him water from the well, he could give her Living Water. She had heard of the coming Messiah. When Jesus said to her, **“I that speak unto thee am He,”** she left her waterpot and went into the city to tell others to come and see the Christ.

How was the Samaritan woman typical of the worldly woman of today? She lived by the flesh for whatever immediate pleasure or gratification she could get without regard for the future. She had had five husbands and, as Jesus noted, was not even married to the current man. Some commentators have speculated that the reason she was at the well at that noontime hour,

instead of earlier in the day when most women went to draw water, was to avoid the gossip her presence might cause. This is parallel to the multiple marriages and living together without marriage in which many of our society are involved. Sadly, those living in such arrangements today have no shame in their situation. Like the people of Jeremiah’s time they are **“...not at all ashamed, neither could they blush”** (Jeremiah 6:15).

Another comparison is that, even though she lived in sin, she had some religious knowledge. She just did not see the relationship between her lifestyle and religious conviction. A vast percentage of Americans believe in God, but most rarely attend any kind of church service. When asked, they might reply, “Oh, I’m spiritual, but I’m not religious.” The implication is that there must be some kind of shame in being religious, and that being spiritual is some kind of better felt than told experience that has nothing to do with one’s actions. Such people feel secure in their ignorance. There was a time when God overlooked spiritual ignorance, but we have every opportunity to learn of God and his will, and to obey him (Acts 17:30).

Jesus’ offer to the Samaritan woman was Living Water, salvation, eternal life. She had the choice of leaving her old way of life behind or remaining in sin. So impressed was she with her encounter with Jesus and the discussion that ranged from Living Water for the soul, to her manner of life, to true worship, and to the revelation that he, indeed, was the Christ, that, in her excitement, she left her waterpot and hastened to carry this message to the people of Sychar. Whatever change occurred in her was obvious to others of Sychar, because they followed her back to the well to see Jesus.

The worldly woman of old went from being a slave to sin to being a servant of righteousness. She abandoned a life of caring more for the immoral than for the moral, from emphasizing the material more than the spiritual. When she met Jesus, she learned that the hereafter is far more important than the here and now. These are lessons for our learning. We, too, have choices to make. We, too, can leave the waterpots of sin behind and drink of the Living Water. Or, we can allow the world and its populace to keep us ensnared.

—9194 Lakeside Dr.
Olive Branch, Mississippi 38654

THE EMOTIONAL EXCESSES OF THE EARLY CAMP MEETINGS

Paul Vaughn

Throughout history there have been many men in the denominations who have claimed the Bible as the only thing needed to direct man to God. However, these same men have started wars in the name of Christ, inflicted cruelties and excruciating punishment to achieve their objectives. These sectarian denominational adherents have advanced their creeds and doctrines of men above the teaching of God in the scriptures. In many cases, the only thing they were able to accomplish was to establish a class of tyrants who called themselves “Christians.” A good number of denominational preachers and people generally in the last part of the eighteenth century and the beginning of the nineteenth century viewed religion as dead. It was in this atmosphere that the early Restoration leaders began to turn to the Bible as the true guide to God.

THE CAMP MEETING REVIVALS

In the late 1700’s the teaching of deism began to spread across Kentucky. Deist taught the existence of God, but they did not have faith in biblical authority. They believed that God created the world and its natural laws, but that he takes no additional action in its functioning. With the stagnation of denominational teaching and the expanding of deism, people in Kentucky were starving spiritually. This spiritual emptiness opened the way for the emotional eruption typical of and during the religious camp meetings of that day.

The first of the camp meetings started in 1800, with the preaching of **James McGready** in Logan and Christian Counties, Kentucky. These meetings were located near the waters of the Gasper and Red Rivers. The people were concerned about their souls and the sins in their lives. McGready encouraged all men to repent and believe in God. In 1801 **Barton W. Stone** went to hear the preaching of McGready and witnessed the surge of emotion among the people. People would get the jerks, some would dance, some had what is called the barking exercise, while still others engaged in uncontrolled laughter and singing. It was not uncommon to see some falling on the ground as dead. These camp meeting revivals soon spread across the Cumberland Mountains to Knoxville and Nashville, Tennessee.

Before the advancement of the revivals to Tennessee, a small number of young people came together and were carried away with these emotional outbursts. In Fleming County, Kentucky, near Flemingsburg, in 1801 on the last Sunday of April, two young girls about twelve years old exhibited some of these emotional outbursts during a worship service. The next Sunday a congregation of

Presbyterians on Cabin Creek in Mason County, Kentucky, had twenty people with these outbursts of emotion. On Cabin Creek it started among the youth. The first was a twelve-year-old girl. This event set the stage for a large camp meeting on Cabin Creek.

It was on Cabin Creek that the next camp meeting took place on the May 22, 1801. It lasted four days. During this meeting many people began to fall to the ground and cry out in anguish. This conduct provided a scene terrible for all those who saw it. A few people tried to run from the event, only to be caught up with emotions in their attempted escape. During the third night as many people began to fall as dead, some feared that they would be killed under the feet of the multitude, so they carried those who had collapsed to the meeting house. In the house they were laid out side by side on the floor. The number was so great that the floor could not be seen because of the bodies.

The third great camp meeting was on Eagle Creek, in what was then Adams County, Ohio. It started on June 5 and lasted for five days. However, there were not as many at the Eagle Creek meeting as there were at Cabin Creek in Kentucky.

The fourth and fifth camp meeting revivals took place at Pleasant Point, Kentucky and at Indian Creek in Harrison County, Kentucky. During the Indian Creek meeting, which began on July 24, the emotional outbursts did not take place until the third day when a twelve-year-old boy, standing on a log, started preaching in an effort to convict people of sin.

The sixth and largest of these camp meetings took place in August 1801. Barton W. Stone who was the preacher for the Cane Ridge Presbyterian Church in Bourbon County organized it. It is estimated that there were between twenty and thirty thousand people in attendance. The Cane Ridge revival is not only noted for the large public response, but also for the flood of people who were carried away by their emotions.

The spiritual emptiness and the teaching of deism opened the door for people to do many unusual things in the name of God. It only took a short time after the Cane Ridge revival for the restorers in Kentucky to bid their denominational creeds goodbye and seek the pure message of the New Testament.

HISTORY REPEATS ITSELF

Today the “religious world” is overflowing with emotionalism, while at the same time many people are viewing “Christianity” as dead and not relevant for the age. In the church of Christ, there are some who are turning to emotions, while at the same time others are dead spiritually. The force that turned the religious world upside down in the 1800’s was not the emotionalism of the camp meetings, but the preaching of the gospel. I am convinced that the gospel continues to have the power to do the same today. If we preach it as the early church did, souls will be converted to Christ and

the church will grow. One must believe in the power of the word. Paul said, “**For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek**” (Romans 1:16). It was all that was needed by the church one reads about in the New Testament. It was all the early restorers needed to advance the Restoration Movement. It is all we need today!

—1415 Lincoln Rd.
Lewisport, KY 42391

The Last Word...

MALCOLM HILL’S DEBATE CHALLENGE ACCEPTED (AGAIN)

Kent Bailey

In his Editorial of the June/July issue of *Living Oracles* Malcolm Hill expressed his gratitude to me regarding my article in the May 2004 issue of *Contending For The Faith*. He stated that this gave him a chance to deal with me so that others can see where the both of us are regarding the fellowship question. I certainly do not want to allow any individual to be nicer to me than I would be to them, so I also desire to express my appreciation to brother Hill in giving me the opportunity to deal with *him* in exposing *his* contradictions, double standards, and misrepresentations.

Brother Hill acts as if he has not dealt with me prior to his June/July editorial. However, he has been taking shots at me at various times in the pages of *Living Oracles*. In the September/October 2002 issue, brother Hill in an article entitled *Our Face Is Set*, lists both **B. J. Clarke** and me as being in fellowship with certain preachers. However, I am not in fellowship, nor have even been endorsed by all of the men in that article. “Poisoning the wells” is a trick used by brother Hill in creating prejudice against me in noting the preachers listed. I agree with Hill that **Paul Rogers** is a liberal and that we must refuse fellowship to him until he repents, however Malcolm has no problem in being associated with **Herb Alsup** and the Woodbury, Tennessee Church, who endorses Paul Rogers. This is the blatant type of hypocrisy of which brother Hill is guilty.

In his June/July editorial Malcolm accuses me of being “so far out in left field it is deplorable,” the case being that “left field” is reserved for the liberals. I deny such and will demonstrate in this article that it is Malcolm Hill who is out in “left field”. It is Malcolm Hill who is identified with a preacher and local church, who views Paul Rogers as one of their great encouragers, not Kent Bailey.

Hill complains that I took issue with what he stated but never cited what he said and where he stated such.

In my May 2004 article in *Contending For The Faith* I cited the sources as being recent issues of *Living Oracles*, *The Love Letter*, and the *TBC News Letter*. I also made reference to his questions that he raised with reference to the Holy Spirit Controversy. To accommodate Hill I now cite specifically that I was referring to his article on Prayer and Providence on the front page of the March 2004 issue of *Living Oracles*.

Malcolm denies that he has ever taught that it takes more than the word of God to convict and convert the alien sinner. Within the scope of his article brother Hill affirms that God works in a *direct* way. He raised 24 questions in affirming such. Especially take note of question #3 where he stated, “**Should we pray to God that He will help us convert a person to Christ? Does God help us convert a person to Christ in a direct way somewhere along the line?**” Whether he realizes it or not, brother Hill affirmed the false doctrine of the direct operation of Deity in the conversion of the lost. The question necessitates a direct working of Deity upon the Christian to assist them in reaching the alien sinner.

In my May 2004 article I also gave a quote from **Ben M. Bogard** in his 1938 debate with **N. B. Hardeman**. In his illustration, Bogard affirmed that the gospel is “a” power of God, but not “the” power of God unto salvation. All I did was raise the question as to what brother Hill meant when he introduced his “yes or no” question regarding the direct work of Deity in the conversion of alien sinners. I did not put any words in his mouth. All I wanted to know was whether or not he agreed with the Baptist Bogard. He obviously was being tormented “before the time” by my question. I find it very revealing that on page 3 on the March issue of *Living Oracles* it was he who (like Ben Bogard) introduced the axe illustration. If he cannot see the point

that I made in my article, then he lacks the mental qualifications that is necessary to pour sand down a rat hole! What about it brother Hill? Do you believe that the preaching of the gospel necessitates a direct empowering of the Holy Spirit on the Christian?

Hill stated that **Glenn Jobe** and Mac Deaver do not believe in the practice of modern day miracles. I never stated that they did. All I pointed out was that they affirmed modern day Holy Spirit Baptism to provide “supernatural non-miraculous help.” Hill knows this and was deliberate in his attempt to misrepresent me on this point; neither did he answer my question as to whether or not he agrees with Glenn, or Mac on modern day Holy Spirit Baptism.

The only thing that he did was to state a bald face lie about me in stating that I practice open fellowship and indicate that he wants to debate me. Malcolm Hill is really good about throwing out debate challenges, but he is a moral coward when it comes to following through on such. Back in 2001 I formulated propositions regarding consistency and fellowship to be debated by Malcolm Hill and **Wesley Simons**. Simons accepted them and agreed to such a debate, however brother Hill has steadfastly refused. His expressed reason for doing so is that if he were to debate Wesley he would have to get down on the level with the pigs. Well so what! If Wesley debates Malcolm, then Wesley will have to get down on the level with the Devil! Why should I run interference on Malcolm’s behalf and have a debate with him, so he can use that as an excuse not to debate with Wesley Simons? Malcolm has stated that he will debate with any preacher. Hill here is your chance; Wesley Simons stands ready to debate you on the 2001 propositions.

Hill says I have misrepresented Herb Alsop, the preacher for the Church at Woodbury. Please take note: In the April 6 issue of *The Watchman* brother Alsop wrote:

Sunday, Easter Sunday as it has become known—truly a remarkable day in the history of the world—the Lord Jesus came forth from the grave—alive forever, the Saviour for all mankind! So I’m looking forward to seeing each of you, plus many visitors who will be here this Sunday!

Regarding his endorsement of Nashville Jubilee speaker and supporter Paul Rogers, brother Alsop stated in the April 13 issue of *The Watchman*:

Centerville, TN—a bright and shining light for Jesus Christ. What a privilege was afforded me last Sunday night to be with this good church and her preacher, **Paul Rogers**. Brother Paul has been a great inspiration to your preacher and a great encourager in our work here. This great church is gearing up for a great push forward to grow the kingdom of God in

Hickman County!

I did not misrepresent brother Alsop. Brother Hill is attempting to cover for him.

Malcolm Hill closed his editorial by offering to start a religious journal on brotherhood gossip and hiring me as its editor. Obviously, I would have nothing to do with such a paper, but it does not surprise me at all that Malcolm Hill would like to start one. In reality it already exists and brother Hill is its editor.

Malcolm is guilty of gossip in the May 2004 article **Church of Christ Archbishops** in addition to his cowardly action of circulating an unsigned letter dated May 18, 2004 containing the same material as his “Archbishops” article.

Malcolm Hill is a phony. All of his bullying tactics of religious terrorism and his blatant hypocrisy and flagrant misrepresentations will not serve as a steam roller to force us into submitting to his dictatorial rule.

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-England-

Cambridge-South Cambridge Church of Christ, Brian Chadwick, 198 Queen Edith's Way, Cambridge. Publishers of "Oracles of God". Tel: (01223) 501861, e-mail: brian.chadwick@ntlworld.com

Cambridgeshire-Ramsey Church of Christ, meeting at the Rainbow Centre, Ramsey, Huntingdon. Sun. 10, 11 a.m.; Wed. (Phone for venue and time); www.Ramsey-church-of-christ.org. Contact Keith Sisman, 001.44.1487.710552; fax:1487.813264 or Keith Sisman.net. Research Website of 1,000 years of the British Church of Christ; www.Traces-of-the-kingdom.org and www.Myth-and-Mystery.org.

-Florida-

Pensacola-Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, FL 32526, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 7:00 p.m. Michael Hatcher, Evangelist, (850) 455-7595.

-Georgia-

Cartersville-Church of Christ, 1319 Joe Frank Harris Pkwy NW 30120-4222. Tel. 770-382-6775, www.cartersvillechurchofchrist.org. Sun. 10, 11a.m., 6 p.m. Wed. 7:30 p.m. Bobby D. Gayton, Evangelist-email: bdgayton@juno.com.

-Indiana-

Evansville-West Side Church of Christ, 3232 Edgewood Dr., Evansville, IN 47712, Sun. 9:00 a.m., 10:00 a.m., 6:00 p.m., Wed. 6:30 p.m., Larry Albritton, Evangelist.

-Louisiana-

Chalmette-Village Square Church of Christ, 200 Delaronde St., Chalmette, LA 70044. Mark Lance, Evangelist, (504) 279-9438.

-Massachusetts-

Chicopee-Armory Drive Church of Christ, 26 Armory Drive; Chicopee, MA 01020, in-home, (413) 592-4834, Ken Dion, Evangelist.

-Michigan-

Garden City-Church of Christ, 1657 Middlebelt Rd., Garden City, MI (Suburb of Detroit), Sun. 10:00 a.m., 11:00 a.m., 6:00 p.m., Wed. 7:00 p.m., Dan Goddard, Evangelist. (734) 422-8660. www.garden-city-coc.org

-North Carolina-

Rocky Mount-Scheffield Drive Church of Christ, 3309 Scheffield Dr., Rocky Mount, NC 27802 (252) 937-7997.

-Oklahoma-

Porum-Church of Christ, 8 miles South of I-40 at Hwy 2, Warner exit. Sun. 10 a.m., 11 a.m., 6 p.m., Wed. 7 p.m. Allen Lawson, Evangelist, email: lawson@starnetok.net.

-Tennessee-

Memphis-Forest Hill Church of Christ, 3950 Forest Hill-Irene Rd., Memphis, TN 38125. Sun. 9:30, 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. (901) 751-2444, Barry Grider, Evangelist.

-Texas-

Houston area-Spring Church of Christ, 1327 Spring Cypress, P.O. Box 39, Spring, TX 77383, (281) 353-2707. Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:30 p.m., David P. Brown, Evangelist. Home of Spring Bible Institute and the SBI Lectures beginning the last Sunday in February. www.churchesofchrist.com

Hubbard-105 NE 6th St., Hubbard, TX 76648, Sun. 9:30 a.m., 10:30 a.m., 6:00 p.m., Wed. 7:00 p.m. Delbert J. Goines, Evangelist; djgoines@writeme.com.

Huntsville-1380 Fish Hatchery Rd. Huntsville, TX 77320. Sun. 9, 10 a.m., 6 p.m., Wed. 7 p.m. (936) 438-8202.

Hurst-Northeast Church of Christ, 1313 Karla Dr., P.O. Box 85, Hurst, TX 76053. Sun. 9 a.m., 10 a.m., 6 p.m., Wed. 7:30 p.m. Jason Rollo, Evangelist, (817) 282-3239.

Lubbock-Southside Church of Christ, 8501 Quaker Ave., Box 64430, Lubbock, TX 79464. Sun. 9:00, 9:55 a.m., 5:00 p.m., Wed. 7:30 p.m. Sunday worship aired live at 10:15 a.m. over KFYO 790 AM radio. Tommy Hicks, Evangelist. (806) 794-5008 or (806)798-1019.

New Braunfels-1130 Hwy. 306, 1.5 miles west of I-35. Sun: 9:30 a.m., 10:30 a.m., 6:00 p.m. Wed. 7 p.m. Lynn Parker, Evangelist. (830) 625-9367. www.nbchurchofchrist.com.

Richwood-1600 Brazosport, Richwood, TX. Sun. 9:30; 10:30 a.m., 6 p.m., Wed. 7 p.m. (979) 265-4256.

Roanoke-Church of Christ, Corner of Rusk and Walnut, Roanoke, TX 76262. Sun. 9:45, 10:45 a.m., 6 p.m., Wed. 7:30 pm. (817) 491-2388.

Schertz-Church of Christ, 501 Schertz Pkwy., Schertz, TX. (210) 658-0269. Sun. 9:30a.m., 10:30 a.m., 6 p.m., Wed. 7 p.m., take Schertz Pkwy. Exit off I-35, NE of San Antonio, Kenneth Ratcliff and Stan Crowley, Evangelists.

-Wyoming-

Cheyenne-High Plains Church of Christ, 421 E. 8th St., Cheyenne, WY 82007, tel. (307) 638-7466, Sunday: 9:30 a.m., 10:30 a.m., 5:00 p.m., Wed. 7:00 p.m., Gerald Reynolds, Tel. (307) 635-2482.

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