



## Our Prayer List

- ◆ James Ray Adams
- ◆ Sarah Adams
- ◆ Dawn Copes
- ◆ Bill Cyrus
- ◆ Dottie Daniels
- ◆ Jackie Eubank
- ◆ Tom & LaVonne Haines
- ◆ Keith Hodges
- ◆ Beulah Keppler
- ◆ Bob Meiers
- ◆ Gaylin Miller
- ◆ Liz Miller
- ◆ Mike Miller
- ◆ Janice Ortman
- ◆ Hallie & Don Phillips
- ◆ Jewel Price
- ◆ Katie Wood
- ◆ Shirley Young
- ◆ Geco "Hannah's Aunt"

Health

## Encouragement

- ◆ Bill Copes
- ◆ Don Craig
- ◆ Dorris Hueter
- ◆ Matt Wood

Order of Service

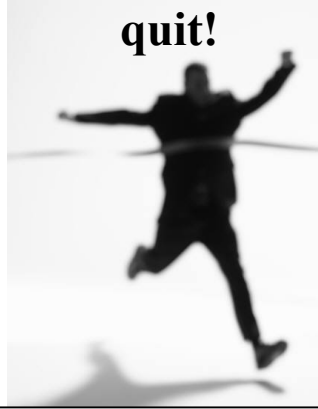
### Morning

Song Leader	David Craig
Prayer	Charlie Bryson
Table	Bob Whitaker
Assist	Jerry Witt
Assist	Bob Calvert
Assist	Arnold Miller
Lesson	Shawn Daniels
Prayer	Don Craig

### Evening

Song Leader	Doug Cyrus
Prayer	Bob Calvert
Lesson	Bob Whitaker
Prayer	Don Craig

## Quitters never win, and winners never quit!



### This Morning Sermon

#### “The Letter to the Seven Churches of Asia— Thyatira”

(Rev 2:18-19) “And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.”

## The Measure of Success continue from page 1

would it be? Jesus asks the question, “For what is a man profited, if he shall gain the whole world, and lose his own soul? Or, what shall a man give in exchange for his soul?” (Matt 16:26) In this one verse, Jesus sets the standard of true success. True success is measured by what you do with your soul.

This fact brings up an important principle that we need to realize, and that is your soul is the most valuable possession you own. And to trade it off for earthly gain is the biggest tragedy of mankind, yet untold numbers do this everyday! One single soul is so valuable that when compared with the whole world it is count a loss to trade it.

For one to see this measure of success in action, just look to the story of the rich man and Lazarus. (Luke 16:19-31) Here we see a wealthy man, which had family that cared for him and he obviously cared for them for he did not want them to go to the place of torment. He, no doubt, would have been considered a very successful man. On the opposite of this great and wealthy man, we see Lazarus who was lower than low. He was one that had to eat the crumbs from the table of the rich man. He was one that obviously had no family or anyone to care for him seeing how that only the dogs licked his wounds. There was no one around to bandage him up. Most would say that he had an unsuccessful life.

The story turns, however, and we see the measure of true success. The rich man, after he had died, opened his eyes in torment! He failed to secure his soul. He sold it for the pleasures of life! The record says, “But Abraham said, Son, re-

member that thou in thy lifetime received thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.” (Luke 16:25) Truly success is measured by what you do with your soul.

Your soul is the most important of all possessions. It is so important and loved by God that He sent His Son to die and pay the ransom for it. (Matt 20:28; 1 Tim 2:6) Your soul was worth the life of the Son of God! It is a possession that will live forever in either of two existences.

Jesus, speaking of the ‘goats’ on the left hand and the ‘sheep’ on the right, says, “And these shall go away into everlasting punishment: but the righteous into life eternal.” (Matt 25:46) The soul is something that will never cease to exist.

Solomon says, “Riches profit not in the day of wrath: but righteousness delivereth from death.” (Prov 11:4) Riches are not the measure of success but what you do with your soul. If you have not prepared your soul, do so soon before it is everlasting too late. Be obedient to

gospel of Christ and have your sins washed away. Then live your life in accordance to God’s will, (Matt 7:21) and continue to walk in the light as Jesus walked in the light, as John explains to us, “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (1 John 1:7)

GSD

## Riches profit not in the day of wrath: but righteousness delivereth from death.

teaching, sometimes called "Sunday school," is a method of imparting instruction, whether pursued on Sunday or some other day. But there is a vast difference between methods and organizations. It has been claimed that the missionary society is only a method of evangelizing the world. That is not true. The missionary society is an organization, an established institution, and uses methods of its own.

It is easy to encroach upon principles, and such encroachments are in evidence in some of the churches of Christ today. For instance, the Sunday school as a method of instruction violates no Scriptural principle. Quite to the contrary, it is the application of the Scriptures that enjoin teaching, but prescribe no method. But when the Sunday school becomes an organized auxiliary, functioning apart from the church, it ceases to be a method and becomes an organization. It is not uncommon for Sunday-school classes, young people's meetings, women's Bible classes, and other groups to function as organized groups even to the point of maintaining a separate treasury and doing certain work belonging to the church in the name of their group. If one group has the right to so organize and function, other groups have the same right, and if followed to its logical end the congregation as an organized unit would be destroyed. Such is a perversion of an otherwise Scriptural work. When Sunday-school classes and young people's meetings so organize and function, they differ from denominational B. Y. P. U. and C. E. societies only in name.

### III. THE TRUTH BETWEEN EXTREMES.

The autonomy of the church--the independent existence and functions of the local church--is an accepted principle among all who oppose the missionary societies. But to what extent congregations can engage in cooperative work

without infringing upon autonomous functioning of the church is a question not altogether easy to decide.

The truth is usually found between extremes. The extremes in this case are, organizations that usurp the functions of a congregation, on one hand, and an aloofness between churches that would prohibit all cooperation, on the other. The missionary society usurps the functions of the church. And when an individual does the same thing the missionary society does--namely, independently receives and disburses missionary funds for the churches--that individual usurps the functions of the church. On the same principle, if the elders of one congregation solicit the funds of other congregations for general distribution, then the elders of one congregation usurp the functions of the congregations whose funds they receive and disburse. It is the same in principle as if a society or individual should do so.

How then, and to what extent, may churches Scripturally cooperate? Fortunately, we have a New Testament example. The prophet Agabus prophesied of the famine that should come over the world (the Jewish world, or Judea); and "the disciples (at Antioch), every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11: 29, 30.) The disciples at Antioch cooperated with the churches in Judea through the elders in relieving an emergency in Judea. For one church to help another church bear its own burdens, therefore, has Scriptural precedent. But for one church to solicit funds from other churches for general distribution to other fields or places, thus becoming the treasury of other churches, is quite a different question. Such procedure makes a sort of society out of the elders of a local church, and for such there is no Scriptural precedent or example. FEW



## The Truth Between Extreme

By: Foy E. Wallace Jr.

In establishing the identity of the New Testament church, the necessity of being Scriptural in doctrine, worship, and name has received due emphasis. While these essential features have not been over emphasized, there are some other points that have been more or less minimized.

The organization of the church, for instance, is vital, and Scriptural work is an essential feature of its identity.

### I. THE DIVINE ARRANGEMENT.

The organization of the New Testament church is simple, not complex. It is the local church with elders, deacons, and members. No other organization is known in the New Testament. The local church with elders and deacons is a complete and



perfect organization through which to do everything God has commanded the church as such to do. It, therefore, follows that any organization larger or smaller than the local church, designed to do the work of the church, is an infringement upon the divine arrangement and is unscriptural. The truth of this principle is so evident as not to require proof to one who is familiar with New Testament teaching.

### II. METHODS OF WORK.

In the application of the above principle, however, some have failed to discriminate between methods and organization. The church may use any expedient method of doing anything God has commanded so long as it is a method only. The protracted meeting is a method of saving souls. Class

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## Work in the Vineyard

By: RL Whiteside

Matt. 20:1-16:

Hired and Sent in the Vineyard.—The agreement was reached before they entered the vineyard. "When he had agreed with the laborers for a penny a day, he sent them into his vineyard." "Didst not thou agree with me for a penny?" They had freedom of will; they could work or be idle. There was no iron-clad decree compelling or restraining them. "Why stand ye here all the day idle?" "Because no man hath hired us." "Go ye also into the vineyard." No one remained idle because he was one of the non-elect. Jesus says the kingdom of heaven is like this. No one, then, is compelled to enter the vineyard of the Lord and work or to remain outside in idleness. Whether we enter or not is determined by the exercise of our own free will. "Whosoever will." There is no reward for outside service. A person inquires: "Can I not work without entering the church?"

Certainly you can. But for whom do you labor? In whose vineyard? Suppose you contract with a man to work for you, and when you direct him to the work, he replies: "Can I not work here as well as in your field?" Certainly he could. For that matter, he could work himself to death; but would you be under obligations to pay him for his work? The question, then, is not, "Are you working?" but, "For whom do you labor, and in whose vineyard?" There are, so to speak, but two vineyards in which to labor. You are working for God or Satan. If you are not in the church of God, you are not working for him.

Hired Laborers.—All are expected to work. There is no room for idlers. Strive earnestly to please the Lord of the vineyard. Be a faithful servant. Let that be the chief aim of your life. "This one thing I

do.” “Seek ye first the kingdom of God, and his righteousness.” “Faith, if it hath not works, is dead.” (See James 2:14-26). He did not hire any bosses. The church needs no bosses. He did not hire any one to lay plans for others to carry out. He made all the plans necessary and sent laborers into the vineyard to work. Now suppose a scene in that vineyard at about three o’clock in the afternoon, and the lord of the vineyard enters to see how the work is progressing. Some are ceaselessly, but quietly, toiling at their task. Under a beautiful shade tree in the midst of the vineyard is a group of men apparently engaged in some important business. The lord of the vineyard approaches unobserved to within hearing distance. One is addressing the crowd. He listens, and catches the following words: “It behooves us to be up and doing. Look at those who will not confer with us and help us in this most important work; they are ‘anti’ everything and opposed to all progress. Look at the thorns, thistles, and weeds; they are fast taking the vineyard. The vines need pruning. The work must be done, and we must employ some one to do it. We have the men ready at any time to go to work, but we are sadly in need of funds. Shall the work go undone and sufficient workers lie idle just for lack of money? It must never be. I now call for contributions and pledges to support some to do this work.” Here the curtain falls; and while we are wondering what the lord of the vineyard did with those men, another scene is presented to us. It is the church in its present condition. Are not the two scenes very much alike? Behold the countless numbers who are quietly toiling for the Master. See the salaried officers of usurping societies, and listen to their speeches similar to that in the first scene. A question comes to us: What is to be the final outcome of these things? The curtain of death falls and the next scene is the great judgment day. Here our question is answered. Jesus comes, “in flaming fire taking vengeance on them that know not God, and that obey not the gos-

pel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” (2 Thess. 1:8, 9). The laborer must do the work assigned him and as he was directed. He was not responsible for results. Honest work according to the orders of the Lord of the vineyard was the extent of his responsibility. Here alone was he responsible for failure. Some in the Lord’s vineyard do a great deal of needless worrying over results. Be thoughtful and diligent in carrying out orders. Rejoice when that is done. Fret not about results; that is no part of your business. In fear do his commandments; that is your whole duty. If people would not worry over results, there would not be so many changes made in the Lord’s ways to have better results. Here many good people depart from the right ways of the Lord. There are, of course, a great many people who care nothing about religion, save for the entertainment they get out of it. These pervert the right ways of the Lord for the entertainment they get out of the changed order. There are others who go with the crowd. I do not speak of these. These classes, in the main, have not departed from the Lord, for they have never been with him. I refer to those who desire to see the cause of God prosper, but worry about results till they, in ignorant zeal, adopt questionable methods to have better results. I care not how much a person may be noted for soundness in faith, I fear for him when I hear him begin to complain about results. He has taken the first step in departing from God and his word. Some others are great workers, but are so self-important they make poor servants. Their pride will not suffer them to submit to authority. Yet they toil unceasingly. But for whom do they labor? For self? For God as he directs? Think seriously. Here we make many blunders. Because a man is a great worker and has big results in protracted meetings his services are sought but is he humbly working as the Master directs? The Lord of the vineyard wanted the laborer to work as he directed.

So do you if you hire a man. He might work hard and at the same time ruin things. Aside from the Bible, we are ignorant of work in the Lord’s vineyard. Hence some of the greatest workers in religion today are doing the most harm.

No Encouragement to Procrastinate.— Some went at the eleventh hour, but all went at the first opportunity. “Why stand

ye here all the day idle?” “Because no man hath hired us.” Can you live in sin till old age and then give that excuse? Not in a land of Bibles. Do not delay; enter today.

RLW

Article taken from *Doctrinal Discourses, Whiteside, pg. 11*

## CHURCH NEWS & EVENTS

### Announcements

#### Birthdays this month:

Jerry Witt	4
Skylar Daniels	11
Bob Calvert	13
Hannah Baker	14
Jesse Cyrus	15
Earl Baker	22
Ed Brown	22
Debbie Craig	22
Kayleigh Young	23
Bev Cyrus	27

#### Anniversaries this month:

Doris and Arnold Miller	16
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Tell an out-of-town friend to sign up for an e-Bulletin, and they can have an e-Bulletin delivered to their email inbox every week!



**Hickory Estates Singing Night will be held on February 26, 2009 at 6:30 pm.**

### Presented by the church of Christ in Pana, Illinois Women's Online Bible Study

The Women’s Online Bible Study was designed to give women, that perhaps cannot come to a traditional class, a chance to study the Bible with others. If you are interested in signing up or know others in the community or abroad that may be interested, please pass the word of this work.

