

The Song of the Century

Dick Blackford

An Internet site is taking a poll to determine the best song of the century. John Lennon's song "Imagine" is winning. It is winning over Louie Armstrong's "What A Wonderful World." Imagine that.

At the Atlanta Olympics of 1996, Lennon's song was the center piece of the closing ceremonies. It was sung by Stevie Wonder and broadcast around the world during prime time and was watched by over one billion people.

On October 9, 1990, Yoko Ono spoke before the United Nations and a recording of "Imagine" was broadcast to 130 countries over 1000 radio stations to over one billion people. The Armed Forces network beamed it to 80 more countries.

While one may admire Lennon's ability, right-thinking people must disdain his atheistic communism. Tom Brokaw (of NBC) told us Lennon began his rebellion against authority when he was ten years old. The peace he longed for will never come through the philosophy he advocated in his song.

"Imagine There's No Heaven, It's easy if you try." Lennon wanted us to believe Jesus was lying by promising us heaven. This would mean Jesus was not the son of God. Jesus taught us to live morally and righteously that we might spend eternity in the place he has gone to prepare and where he now reigns (John 14:1-3). Lennon never advocated morality.

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The Threat of Factionalism (2)

Mike Willis

A man that is an heretic after the first and second admonition reject (Tit. 3:10, KJV).

Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him (Tit. 3:10, NIV).

After a first and second admonition, have nothing more to do with anyone who causes divisions (Tit. 3:10, NRSV).

Titus 3:10 contains Paul's instructions to the preacher Titus about the dangers that a factious man poses to a local church. We will do well to study this passage in detail and pay careful attention to its instructions.

The word "heretic" is used in English to describe "one who holds heretical opinions; one who holds to a doctrine or opinion contrary to that which is generally accepted or established." In theology it means "one who holds to a doctrine or opinion that is contrary to the fundamental doctrine or creed of one's church" (Webster).

What does the word "heretic" mean in Titus 3:10. The NIV translates the word *hairetikos* as "a divisive person" and the NRSV as "anyone who causes division." Whether or not the idea of "false doctrine" is a part of the context of Titus 3:10, we are well aware that the Scriptures condemn an on-going fellowship with those who teach doctrines contrary to God's divinely revealed will (see 2 John 9-11; Rom. 16:17-18; etc.). Also, we are aware that the word *haireisis* is used in Galatians 5:20 in a context that clearly describes the divisive conduct of the person rather than his false teaching. Perhaps, we will not misuse the text in this article to concentrate on the aspects of divisiveness in the context of Titus 3:10 in this study of factionalism. (For a consideration of the aspect of teaching false doctrine that can be included in the definition of the word, see my article entitled "Hairesis and Hairetikos," Truth Magazine XIX:4 [November 28, 1974].)

J.J. Van Oosterzee wrote, "In regard to the question frequently mooted, whether, by the heretics spoken of in the New Testament, we are to understand men who swerve from sound doctrine, and wrest the truth; or rather those who, by ecclesiastical dissensions, destroy the unity of the body of Christ, and thus do violence to love, the answer is simply this: This whole distinction rests upon an arbitrary antithesis between truth and love, faith and life. In swerving from the purity of the Apos-

see "Factionalism" on p. 633

Beware of the Leaven

Connie W. Adams

When Jesus warned the apostles to “take heed and beware of the leaven of the Pharisees and of the Sadducees” they reasoned that he said this “because we have taken no bread” (Matt. 16:6-7). He quickly reminded them of the miracles of feeding the five thousand and then the four thousand and how much was taken up in each case. He said their problem was one of “little faith” (v. 8). They could not get past the physical to the spiritual. “How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” (vv. 11, 12).

The sect of the Pharisees began in an effort to preserve pure Judaism and to protect it from the compromising influences of Hellenism. These Hasidim could foresee everything that was typically Jewish being swallowed up by the influences of the Greeks. Over time they built a scaffold around the law to be sure it was protected. But in time they could not distinguish between their scaffold and the law itself. Their inventions became the “doctrines and commandments of men” which Jesus condemned. They had considerable influence. The synagogue activities were under their control. Since these doubled as schools, their influence on rising generations was great. That was their leaven — their influence.

The Sadducees were more liberal in their approach. They sought means of compromising with the Greeks during the inter-testament period. Consequently, those who ruled Palestine from the time of Alexander the Great through the Syrian and Egyptian periods (the Seleucids and Ptolemies) looked to the Sadducees as a local link in ruling the people. The function of the high priest fell under the control of the Sadducees. He became a sort of liaison between the ruling power and the Jewish subjects. Doctrinally they were weak. They denied the existence of angels and spirits and rejected any expectation of a resurrection from the dead. They were the modernists of the day. Their “leaven” was deadly.

The Pharisees bound where God did not bind and the Sadducees loosed where God did not loose. Both errors are to be avoided. There was no ground for compromise with either doctrine. It would not have done for the disciples to have written papers opposing the doctrine of either the Pharisees or the Sadducees and then go arm in arm with them while they sowed their seeds of error.

The Leaven of False Teaching

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We have a remarkable thing in the land (and in other lands). There are those who preach and write that they do not agree with those who are teaching that it is scriptural for people to divorce and remarry without the exception which Jesus stated in Matthew 5:32 and 19:9. Some are saying that the alien is not subject to the law of Christ and that baptism sanctifies the marriages of those divorced and remarried when fornication was not the cause for the divorce. Then there are those who say Jesus was simply explaining the Mosaic law and setting the record straight. Some say adultery is not sexual at all but is the breaking of the covenant of marriage. These and other erroneous views have caused trouble in congregations, and have generated false hope for those living in open violation of the will of God. Now, if you disagree with all this hodge-podge of error, why do you link arms and work with those who are teaching such things? Why are you so defensive about them? Why are those who not only oppose the doctrine but will not extend the right hand of fellowship to those who teach it the greatest enemies of all? Beware of the leaven — the doctrine.

In the Philippines there are some teaching the doctrine of the one eternal covenant that no law was nailed to the cross, only sin was so nailed. There are some there (both Americans and Filipinos) who say they reject the doctrine but they go arm in arm with those who are teaching it and have declared war on those of us who openly oppose the teaching and who admonish brethren not to “bid Godspeed” to those who bring such error.

When men who speculate that there are eons of time

in the days of creation in Genesis 1, or eons between the days of creation, are called on to teach young people or to lecture before invited brethren, it is time for someone to warn of the leaven of theistic evolution or its close cousin. The forum given to men who hold and teach such views offers credibility to them and places any of us who raise questions about it under a cloud of suspicion. Some have turned around what the Lord said. They must think he said, “Beware of those who oppose the leaven.” No, he said “Beware of the leaven” and he defined that as “the doctrine” of the Pharisees and Sadducees.

Leaven permeates whatever it touches. When it is applied to false doctrine the warning is clear. We must not be contaminated by erroneous teaching from either end of the spectrum.

Error is not as good as truth. It never has been. It works like an infectious disease to destroy all in its wake. When it is brought by men of charm, education, sophistication, skill and experience, the danger of the leaven is all the more serious.

I wish those who have found room in Romans 14 for fellowship with all sorts of false teaching (and teachers) would come to terms with the issue of the “leaven” of these views. Beware the leaven!

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“Value-free Terms”

Bill Reeves

The ungodly of our society use the age-old tactic of euphemism, the employing of “smooth and fair speech” to “beguile the hearts of the innocent” (Rom. 16:18).

First we were treated to a dose of “values clarification” which, like all such deceitful terms, really means just the opposite: “values confusion,” or “values substitution.” They have succeeded in making many believe that they have clarified something, when in reality their devotees are now confused over what is of value and what is not. The proponents of so-called “values clarification” have succeeded in great part in getting their values substituted for the values which our founding fathers used to form this nation. The only thing that the ungodly have clarified is their determination to destroy the values of others.

Now, we are being treated to a different medicine of “smooth and fair speech,” and, like the previous one, it also is deceitful. (What can you expect from those who are servants of the Father of lies? — John 8:44) The American Psychological Association has come out with an article, in defense of consensual sex between adults and children, in which we are told that we should use “value-free” terms. We are told that we should abandon such terms as “child abuse,” “molestation,” and “victims,” in our discussion of pedophilia, when the cases are about consensual sex, and should discuss the issue with “value-free” terms!

First the purveyors of ungodliness confused and substituted values, and now they are trying to abolish them altogether! In other words, we should not speak of any sin as being sinful! Anything that man wants to do should be spoken of in euphemistic lingo! How convenient!

The North American Man-Boy Love Association (NAMBLA) says: “Sex does not pose the danger to minors claimed by police, prosecutors and prudes crusading against man/boy love.” (Note how deceitfully the statement switches from “sex” to “love”! No one is crusading against a man loving a boy, but against a man having

sex with a boy. However, isn’t “love” a value?) As to values, is not the above quote a statement of the value (to the pedophile) of consensual man/boy sex? (He considers it of great value!) When the pedophile calls others “crusading prudes,” is he using a “value-free” term? The ungodly want everyone else to use “value-free” terms, but they are exempt from their own law; they refer to us as “crusading prudes.” Couldn’t they find a term, with which to refer to us, without using one that puts a bad value on us? They can have their values, but others cannot!

Don’t let euphemistic terms deceive you! Fornication is still fornication, even though the self-styled intellectuals call it “consensual sex.” Why not call murder “specialized elimination,” or stealing, “personalized acquisition and appropriation”? (After all, the bank robber simply has an “alternate lifestyle” in directing his economics!) Would these “value-free” terms make these sins acceptable? Would cow manure smell better if we called it “bovine excreta”? Whom do they think they are kidding with their call for “value-free” terms? Well, they are kidding untold numbers of people, those who are not thinking for themselves! That’s why the Holy Spirit through the apostle Paul wrote Romans 16:18.

When I was a young preacher, an old-timer told me: “Of what the false teacher accuses you, he himself is guilty.” How true, how true! The “value-free” advocate will try to press his values on you! He will criticize you for “criticizing,” judge you for “judging,” won’t tolerate your “intolerance,” will put you down for not recognizing everyone’s “self-esteem,” and is absolutely sure that there are “no absolutes.” Just remember this, all you crusading prudes!

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Demeanor In Worship

Tim Haile

pleased with human ingenuity (Prov. 3:5-6; Jer. 10:23); he is pleased with human obedience (1 Sam. 15:22-23). When it comes to our worship to God, we must cultivate a genuine desire to please God, and discipline ourselves to put God's desires ahead of our own.

Almighty God Is the Object Of Our Praise

It is sinful when a person fails to properly honor God as his Creator. This sin preceded many others in a great list enumerated in Romans chapter one (Rom. 1:21, 25). For the most part, the Gentile peoples had abandoned and rejected the very God who had created and sustained them (Acts 14:17; 17:24-28). These sinners fabricated gods (idols) that would approve of their own sinful attitudes and actions. These idols were "dumb" (1 Cor. 12:2). They were incapable of even communicating with their misguided servants, much less doing anything for them. Isaiah 44:9-20 provides an excellent expose on the folly of idolatry. This type of outright idolatry is rare in our day, but is it possible that some people fail to give God the glory that he rightly deserves? I am afraid so.

People who do not appreciate the value of the object of their worship are not inclined to exercise great care in their worship. Those who know the Bible understand that God alone is worthy to receive our honor (John 4:24). When John fell down to worship an angel, the angel told

him, "Do not! I am your fellow slave, and of your brothers who hold the testimony of Jesus. Worship God" (Rev. 19:10). When the crowds at Lystra attempted to worship Paul and Barnabas, Paul told them, "Men, why are you doing these things? We also are human beings like you in every way . . ." (Acts 14:15). True worship is rendered, not to men and angels, but to the living God who made all things. We worship the God who loved us (John 3:16), the God who died for us (Acts 20:28; John 15:13), and the God who teaches us (1 Cor. 2:13). This God is ever present, all-powerful, and all wise. True worshipers are strongly motivated to "give glory" to their God by "continually offering up the sacrifice of praise to God, that is, the fruit of their lips, confessing His name" (Luke 17:18; Heb. 13:15).

Does It Matter How We Approach God In Our Worship?

It is certainly possible for a person to worship God unscripturally. That is, either his attitude or his actions are wrong when he attempts to perform his worship. Several examples could be cited. Cain's "works were evil" in the worship that he offered unto God (1 John 3:12; Gen. 4:3). God killed Nadab and Abihu because they "offered strange fire before the Lord, which he commanded them not" (Lev. 10:1-2). Their actions constituted a corruption in worship. The same was true of the people in Malachi's day. The people had "robbed God of tithes and offerings"

Does it really matter how we worship God? Some say no, but what does the Bible say? "God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4:24). This verse tells us that worship is prescribed. That is, God has told us both what to do and how to do it. We must do what ("in truth") God says to do, in the way ("in spirit") that he said to do it! Men are not at liberty to just make up their own form of worship. In the area of religious service, God is not

(Mal. 3:8). He said they offered polluted bread and sick animals in their sacrifices to God, and that even their Governor would not be happy with that type of sacrifice (Mal. 1:8). What type of sacrifice do we offer when we approach God? Are there any signs that may suggest that our attitude or actions are wrong? Let us consider a couple of areas that may help us conduct a proper examination of ourselves (2 Cor. 13:5).

How We Behave During Worship

Worship is serious business, but I have attended places where the worship assembly was more like a community action meeting than a worship service. Rather than listen, concentrate, and participate, people would talk during prayers and singing. With some churches, members are so careless with their trash that the seats and floor of the auditorium will look like many movie theaters following worship services. Do some people forget that "all things are laid bare and exposed to the eyes of him with whom we must reckon" (Heb. 4:13)? God watches us in our worship assemblies. After punishing Aaron's sons for their religious negligence, God told Aaron, "I will be sanctified in them that come nigh to me" (Lev. 10:3). This strong statement indicates that God does indeed care how we approach him in our worship.

How We Dress for Worship

Have you ever participated in a worship service in which the man who made the comments for the Lord's supper, admonishing us to remember the sacrificial death of our divine Savior, was himself wearing a Goofy T-shirt? Please don't get excited or upset. We are not suggesting any type of worship dress code, but we are suggesting that those who come "nigh unto God" to honor him, should understand the relative importance of such an occasion, and they should dress for that occasion. When Christians wear the same slouchy clothes to worship services

that they might wear to a ball game or to a family outing, they say that their attitude towards the one event, differs in no way from the other!

Please consider the following principles from the Old and New Testaments. We do not appeal to these passages in an effort to establish a standard or dress code, but these examples do set forth basic principles about putting God first in all that we do, including what we wear in worship.

How would you dress if you were going for an interview with the Governor (Mal. 1:8)? Isn't one much greater than the Governor with us when we gather for worship (Matt. 18:20)?

The Levitical priests were not to wear common clothes when administering their duties (Exod. 28). Christians are a "kingdom of priests before God" (Rev. 1:6).

The church is the bride of Christ (2 Cor. 11:2). Do you generally wear the same kind of clothes to a ball game that you would wear to a wedding? What do you wear to church services?

The Lord's supper is a memorial supper designed by God for Christians to commemorate the death of Jesus on the cross (1 Cor. 11:23-29). Funerals are memorial services for the purpose of remembering and honoring the dead. How do you generally dress when attending a funeral service?

Should we be careful about what we wear to worship services? At the very least we can say that one should not have an apathetic, lackadaisical attitude about what he wears as he presumes to approach the God of heaven and earth, to worship him.

When We Arrive at Worship

Is it appropriate for people to consistently show up late for worship

services? We know that it is sinful to forsake the assembly (Heb. 10:25), but is there anything wrong with partially missing the assembly? In order to have an assembly people must have agreed upon certain assembly terms. Of necessity, there must be a certain time and a certain place. These two factors are essential. These terms are accepted by persons who follow the approved apostolic example of joining a local church for the purpose of corporate work, study, and worship (Acts 9:26; 11:26). Let us understand that such local church assemblies are God's way for his people to fulfill these duties (Acts 20:7; 1 Cor. 14:26; Acts 2:42). Willful negligence in failing to respect the meeting times and place of the local church constitutes disobedience to God.

Let us not think of church services in the same way we do a movie. It may be somewhat annoying to some people, but arriving at the movie a little late is not a sin. Willfully and consistently arriving at church services late reflects disinterest and apathy. It certainly shows that we have failed to "seek first the kingdom of God" as Matthew 6:33 teaches. It also suggests that we do not "love the Lord . . . with all of our heart, soul, and mind" (Matt. 22:37). We have allowed something else to take God's place.

For the Christian, worship to God is both a privilege and a responsibility. It provides us with a means of both thanking and praising the sovereign God of the universe. Let us therefore "come boldly unto the throne of grace" and serve God with diligence and zeal. Let us never be characterized by laziness and carelessness, for it is this attitude that will cause God to "vomit us out of His mouth" (Rev. 3:16). Neither let us be characterized by the rebellious spirit of Jeroboam that would allow us to set up our own golden calves of corrupt worship (1 Kings 12:28). Let us strive to be true worshipers, worshipping God

in "spirit and in truth."

“Addicted”

Rufus Clifford III

The very mention of this word often times sends chills down a person. In our society when we hear that someone is addicted to something, or someone, it immediately brings to our minds certain words. Helplessness, lack of self-control. Webster even defines the word “addict” as such: “to give oneself up (to some strong habit) a person addicted to some habit, esp. to the use of a narcotic drug.”

My point is that this word often carries with it a negative meaning in our society. I believe that although it is true that some folks can and do become addicted to things that are harmful and that are certainly contrary to God’s teaching it is possible to be addicted to good things! By good things I mean something that is not wrong according to God’s holy word, something that violates no Bible principles. Yes I believe that if I want to be pleasing to God I had better be “addicted” to certain things.

Let me share with you some addictions all Christians need:

1. Study (2 Tim. 2:15). If I’m a Christian I better be addicted to the study of God’s word.
2. Prayer (1 Thess. 5:17). If I’m a Christian I better be addicted to prayer. I had better be talking to my God on a daily basis.
3. Truth (John 17:7). If I’m a Christian I better be addicted to the truth. It is truth that will set us free. “Thy word is truth.”
4. Self-control (Rom. 6:12). If I’m a Christian I better be addicted to controlling my flesh. I must not live after the flesh.
5. Souls of Others (Ezek. 3:18). If I’m a Christian I better be addicted to teaching others the gospel. For one day I will give an account of my love for or my lack of love for the souls of others.

Perhaps you can think of more things for which a Christian should be addicted. I believe you get the idea of what I am saying about the word addiction. It can and does carry with it a negative idea concerning some things in our society but I hope you can see the positive side of being addicted to certain things. Paul (1 Cor. 16:15) makes the following statement:

I beseech you, brethren, (ye know the house of Stephanas that it is the first fruits of Achaia, and that they have *ad-dicted* themselves to the ministry of the saints (KJV).

This word addicted here is the Greek word *tasso* which means “have set themselves.” The NIV uses the word “devoted.” The American Standard uses the word “set.” They were addicted or devoted or set to the ministry of the saints. Are we?

Just think of the parallels that can be made between an addict in our society and their addiction, verses a Christian that is addicted to God.

1. Can’t live without it.
2. Must have it.
3. Need it.
4. The will and desire to do what ever it takes to be near or have that for which they are addicted.
5. The changes that an addiction can cause in one’s life.

Yes if you’re a Christian, I hope you are addicted to Jesus and his word. If you are not, let me be the first to tell you just what you are missing.

There is no high that can take you higher than Jesus! There is no drink that can pick you up or do as much for you, like drinking from God’s holy word! Are you addicted to the gospel? If not, open up the Bible and read for yourself about the love God has for you and the provisions He made that you need to God have eternally life for your body but it’s good for your soul too. Yes, like all addictions it’s going to cost you. But don’t all addictions

Broken Trust

Why me? What did I do wrong? Where do I go from here? Will I ever be the same?

On a given day, a chosen time, and a certain year, marriage between two people begins. At this moment in time neither plan on or can even fathom what happens next. The "next" can come in months or even years in this union, but it can come. Shock, disbelief, and anger fills the heart. Thoughts you never dreamed possible are ever present in your mind. Let's deal with it as a Christian, with choices, feelings, and decisions.

Choices

Philippians 4:13, "I can do all things through Christ which strengtheneth me." First, admit to yourself you are human. You cannot and should not expect yourself to deal with this alone. Look heavenward. Empty your very soul to God. Please stop this very moment and read Psalm 139 in its entirety. Who else knows you, except God? Lean on this knowledge — also lean on those that are like minded in Christ. Don't shut yourself off from those that care. However, don't look to them for decisions, but for the ability to help you cope and express yourself. If you find you cannot share your feelings, then diary them. Every day, or even in the middle of the night, write, "Dear Diary, I loved this person, I trusted this person, I believed in this person." Why me? Pour out your thoughts to "Diary" and let it become a very personal communique. Write everything. Remember, there's no one that hurts in the way that you do. Each one has to deal with his own hurt in a very personal way. Be human — looking to God.

Feelings

Don't be disappointed with yourself for feeling anger. It's natural to protect yourself and your feelings. The response is one that is mixed with questions of why, why, and why? How can this be? You feel beaten emotionally and abused physically. Go ahead, feel that way, but don't "live" that way. When you do, you are not working through it, but to the contrary, you are letting the situation become a part of you. It can only burden you and become like a cancer that eats at your very soul. Don't

give that person the privilege of crushing you two ways. One by making your marriage and life together a lie, and two by setting the stage for you of a lifetime of despair. The first was not your choice, but the latter is! After submitting to your human side, then start looking up and digging out. No one says it will be easy. Christ hung on the cross for us. That was not easy, but lifting our heart and soul heavenward is, for we know God hears our prayers. Reflect on 1 Peter 3:10, most especially verses 10-12. Humbling yourself and the admission to yourself and God that you are in need of help, is the beginning of the healing process. It all takes time.

Decisions

Where do I go from here? Only you can make that choice. Only you and God know what is in your heart and the directions you are leaning. Can your marriage be saved? Do I want to put back the pieces? Do I love this person enough to forgive and go on from here? If there are children involved, do I want to let go of selfish choices and give them a real home or have a "no matter come what may" attitude and make for "me" a life. If you are the hurting one and no children are involved and the sin of fornication is the reason, you have every right to put away and go on (Matt. 19). If there are children involved and you are the hurting one and your mate asks for forgiveness and shows remorse for his mistakes, then consider. You can forgive, forgetting is another matter. Don't expect yourself to do that. Once you have forgiven and made the choice to unite once again as a family, then remember our Lord's forgiveness of us. It is never brought up again. Forgiveness is acting like it never happened. Two ways to handle this. Prayer and more prayer. Also, that all important friend, your diary. You have got to believe in yourself and your purpose. Keeping your eye always on eternity (1 Cor. 15:58). Putting back what God hath joined together will not be in vain (1 Cor. 9:24-27). Ultimate purpose — ultimate gift.

Go back to Psalm 139 and reflect on God's relationship with you and how he knows you. Reverse that and know God.

The Bonner-Asher Debates

Jesse G. Jenkins

On the evenings of August 2, 3, 5, and 6, 1999 David D. Bonner and Jeffery S. Asher debated in Crockett School house in Amarillo, Texas and repeated the same on the evenings of August 23, 24, 26, and 27. Audiences were larger in Lufkin with about 250 -275 the first night and in the 100s the other nights. In Amarillo attendance ran under 200 the first night and estimated in the 80 to 90 range the other nights. The audiences behaved well as was expected,

Bonner was in the affirmative the first two nights and in the negative the last two nights in each place. Bonner's affirmative was "RESOLVED: The Scriptures teach that Jesus, while on earth in the flesh had and used both human and divine attributes." Bonner stated his job was easy for all he had to do was prove two attributes of humanity and two of Deity. He gave Scripture for ten points of humanity such as Jesus hungered, tired, slept, suffered, died, etc. He proved Jesus used attributes of Deity in several ways. He showed that he accepted worship as God (Matt. 4:10). He showed that a leper, a man born blind, wise men, a ruler and apostles worshiped Jesus as God. He showed Jesus forgave sins and that only God can forgive sins (Mark 2:5, 7). He gave several examples of Jesus forgiving sins. He asked the question, did Jesus accept worship and forgive sins as man or God?

From Matthew 4:1-3 he showed that Jesus was tempted to turn stones into bread, and argued if Jesus had no power to do so, there would have been no temptation. There was temptation, so Jesus had the power to turn stones into bread. Bonner emphasized that if the power were the power of the Holy Spirit, then the Holy Spirit would have had to sin for Jesus to use his power; therefore the power was usable power that Jesus had, i.e., his own power.

Bonner showed that John 20:30-31 states the signs Jesus worked proved he was Deity. Asher argued that the signs in this passage referred to the resurrection. The fact that "signs" and "these" are plural did not seem to make any impression on him. Bonner showed that if Jesus' signs,

to which John here referred, were done by the power of the Holy Spirit, then his signs no more proved he was the Son of God than did the apostles' signs prove they were Sons of God.

Bonner asked who empowered the seventy in Luke 10:19? There Jesus said: "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy. . ." (emphasis mine, JGJ). To this, Asher never replied.

For six nights Bonner tried to get Asher to tell why it denies the humanity of Jesus if he used his own power of Deity, when Asher teaches it does not deny his Deity to use only his humanity. Asher's answer was "because Jesus came as a man." If you can figure out how that answers the question, you are smarter than me.

Bonner surely sustained his proposition with adequate proofs.

The last two nights in each place Asher affirmed: "RESOLVED: The Scriptures teach that Jesus, while here on earth in the flesh, had both human and divine attributes but never used any of his divine attributes." In an effort to prove this he argued that all Jesus did beyond what any human could do was by the power of the Holy Spirit. His major and virtually only argument to try to prove this was his pattern argument. He said that when you prove that baptism is a burial by Romans 6:4, then burial is understood wherever baptism in the name of Jesus is mentioned. This is the pattern. In this he is correct. But then he said that his showing that Jesus worked a miracle by the power of the Holy Spirit as in Matthew 12:28, established a pattern and that wherever Jesus did a miracle it was to be understood that he did it by the power of the Holy Spirit. But Bonner showed that Asher did not have a pattern because sometimes it is said Jesus did a miracle by the power of the Holy Spirit and sometimes by the power of the Father (John 14:10), and sometimes by his own power (Luke 10:19, John 2:7-11; 10:18). If baptism was spoken of as a burial in one passage, as a sprinkling

in another and as a pouring in yet another, there would be no pattern for burial. Anyone should see that. Bonner argued that the Godhead worked in unanimity. He had a chart showing this to be so in creation, the resurrection, dwelling in the saint, work, word, etc.

Bonner asked Asher how he would prove that Jesus had divine attributes if he never used them? Asher's reply was that both agreed that Jesus had divine attributes and thus there was no need to for him to prove it.

Asher said that Jesus learned that he was the Son of God, thus Deity, by his mother and father telling him. He said that Jesus had to learn and grow in God's favor like any other child. He said that in Luke 2:46-47 Jesus was not teaching the doctors of the law anything, rather that he was asking them questions so he could learn. He said the reason the doctors of the law marveled was that Jesus' perception was greater than normal.

In answer to Bonner's argument that Jesus used an attribute of Deity in accepting worship, Asher said that accepting worship did not prove an attribute of Deity because the Caesars accepted worship and the pope accepts worship. Bonner pointed out that Jesus accepted worship with the approval of the Father, but not so with the Caesars and the pope. Asher also said that Jesus accepted worship because he thought he was God. As pointed out above Asher said Jesus concluded he was God by the testimony of his parents.

In answer to Bonner's argument that Jesus used an attribute of Deity in forgiving sins (Mark 2:5, 10), Asher went to John chapters 4 and 5 and argued that because it says that Jesus did things by the power of the Father, it is understood that he forgave sins by the power of the Father, not his own power. Bonner pointed out that when we read Mark 2:1-10 it should mean the same to us as it did to them and that they certainly had no way of concluding Jesus was not doing this by his own power. To this Asher made no reply.

Bonner pointed out several times that this theory that Jesus never used his own power came about because several years ago some started accusing others of believing that man has to sin. Bonner said that he had never known a brother that believes man has to sin. He challenged Asher to name just one who so believes. No one was named by Asher. In their effort to prove that man can live an entire life without sinning and thus, never need the blood of Jesus they used Jesus as the example of one who did it. When it was pointed out to them that Jesus was not only man, but also God, they had to make him just man to hold onto their position that man can live an entire life time without sinning. First some of them said Jesus divested himself of his divinity, and attributes.

Then they said he remained Deity in person, but not in power and character. How one could be Deity in person without the character of Deity, they never could explain. For this reason or for some other reason, they then gave this position up also. (In fairness to Jeff Asher, I want to state that he says he never believed these first two positions but has always believed Jesus was Deity on earth, that he retained his attributes, but limited himself and never used them. But it is a fact that some of his fellows did teach these first two positions for several years.) They then came to the position that Jesus in the flesh was Deity and that he did have his powers of Deity, but limited himself and never used them. This is what these debates were about.

Bonner said that he believed that in theory man could live without sin, because when man sins, he chooses to sin, but practically man is not able to earn his salvation by sinless living and that if anyone ever said he did, he would make God a liar (1 John 1:10). See also Acts 15:10. Bonner had a chart that asked two questions: (1) What is the probability that man will not sin? Bonner's answer to this was zero. (2) What was the probability that Jesus would not sin? Bonner's answer to this was one hundred percent. Asher never answered these two questions.

Bonner used an argument he got from one who wrote in the Faith and Facts paper, that to say anyone had something but could not demonstrate it was like clouds and wind without rain (Prov. 25:14). This writer in Faith and Facts said to say one could work miracles but could not demonstrate is like wind and clouds without rain. Bonner told Asher that to say Jesus had attributes of Deity yet never used them was like Proverbs 25:14 also.

Asher thinks that if one has an advantage over you in any way, he cannot be your example. Bonner used Philippians 2:1-8 to show the humility of Jesus. Jesus left heaven, came to earth to live as a poor person, and to die a cruel death. Bonner affirmed this is the greatest example of humility the world has ever seen, and affirmed no one could possibly duplicate this example in humility. It does look like Jesus had an "edge" in humility, does it not? Asher was challenged to tell if Jesus did have an "edge" in humility. So far as I can recall he gave no reply.

Asher took the position that Jesus is still a man in heaven. He said very little about this in the debate, but in the Friday morning open forum at Amarillo, this was discussed at great length. But the ones who took this position never did tell us how the raised spiritual, immortal body is still human.

Asher and those who agree with him teach that Jesus while on earth was at eternal risk. Asher did not say much about this in the debate, though David tried to get him to

do so. What I am about to say was not in the debate, but as it is on the subject, I want those who read the review to consider this also. Was Jesus and thus our salvation at risk because he may have sinned. They think so; I deny it. But the important thing is the Bible denies it. Isaiah 42:1-4 says: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking shall he not quench: he shall bring forth judgment unto truth. He shall not fail (emphasis mine, JGJ) nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law." Matthew 12:18-20 applies this to Jesus. The Holy Spirit said he would not fail, but Asher says he could have. I think I will take the Holy Spirit over Asher and others who agree with him on this.

All who believe that Jesus accepted worship, forgave sins, gave the seventy power and turned water into wine should have left the debate knowing that Bonner

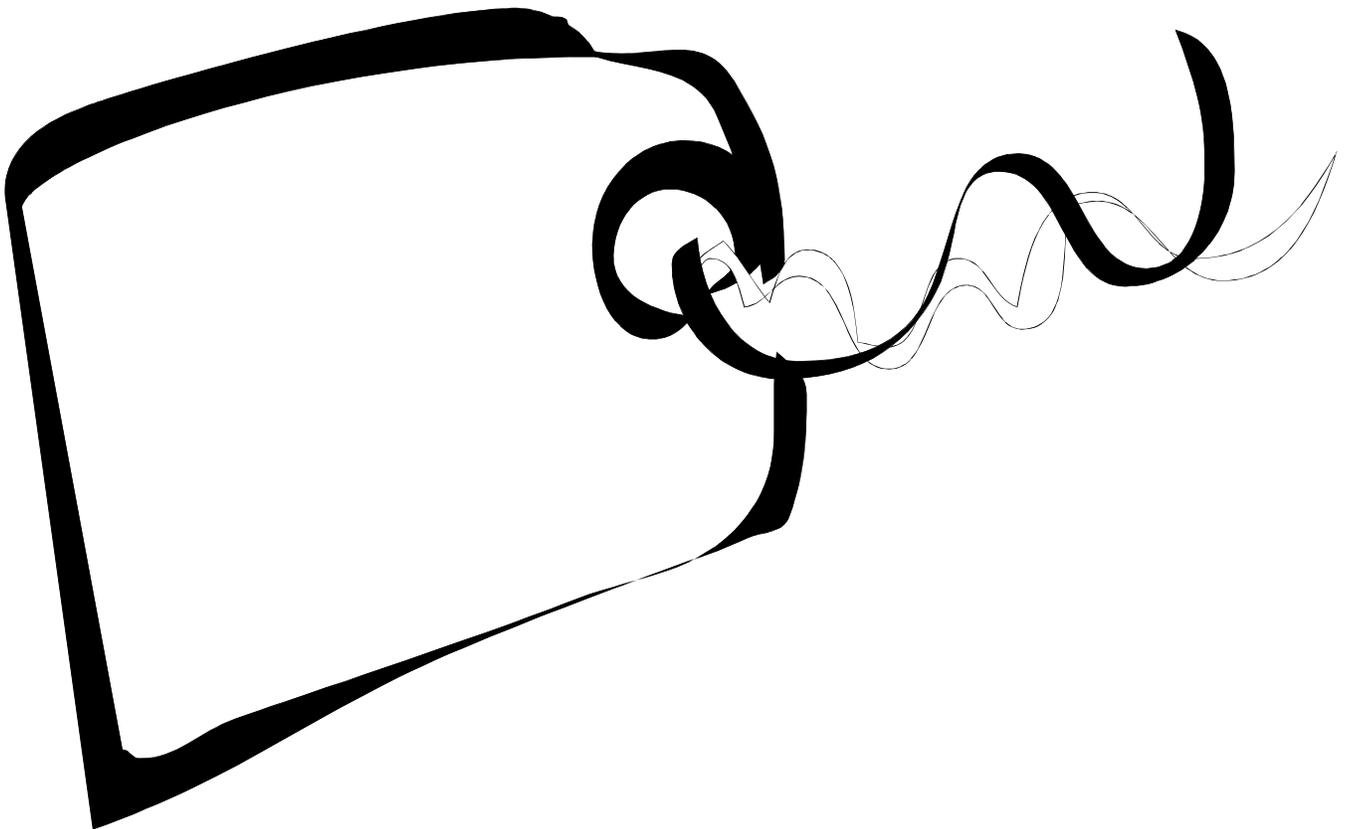
sustained his proposition and that Asher failed to sustain his. All Bonner had to do to sustain his position was to show that Jesus used his Deity in one thing. And he did more than that.

It appears to me that just about every argument they make, if carried to its consistent conclusion would deny that Jesus was Deity while on earth. They disavow this conclusion and I will not assign it to them. But I will assign inconsistency to them. And Asher did say in Amarillo that as to function, Jesus was just a man. Well if in function he was just a man, it would be interesting for them to tell in what sense he was Deity!

For Bonner, Jesse G. Jenkins moderated, C.A. Scroggins flipped charts, David M. Bonner kept time in Amarillo, but Robert Bond kept time in Lufkin and Keith Shackelford

"ran charts" as used by Asher. For Asher, Ed Dye was to have been the moderator, but because of sickness, A.W. Goff moderated, Tim Coffee flipped charts, and Wayne

"The Gift That Keeps on Giving"



Personal Convenience or Genuine Devotion?

Mark Larson

One lady, convicted about her failure to attend church services, tried to soothe her conscience by writing these words:

I'm sorry You put Sunday where You did, Lord. You see, we could attend church services more regularly if it came at some other time. After six days of work, we're all tired out. Not only that, it comes right after Saturday night. That's one time we feel we should enjoy ourselves, so we go to a party or a place of amusement. Often it's after midnight when we head for home, so it's almost impossible to get up in the morning. I mean no disrespect, Lord, but it's the day when we have the biggest dinner and I must be here to prepare the meal. My husband John is cooped up in his office all week, and Sunday morning is the only chance he gets to tinker with the car and mow the lawn. We know we should go more often, but our seat is empty because You've chosen the wrong day.

Unfortunately, this sentiment expresses the feelings of far too many Christians today. Too often for too many Christians, the attendance of worship services is done, not out of a true commitment or genuine sacrifice for God, but out of convenience. If the times for assemblies do not fit their schedules or personal agendas, then they will not attend. Is God pleased with such attitudes? Most certainly not! We do not have to look very far into the Scriptures to see why.

Let us remember the main reason why we come together in the first place, and that is to worship the Lord. Both the Old and the New Testaments express the importance of worship. "Sing to the Lord, bless His name; proclaim good tidings of His salvation from day to day. Tell of His glory among the nations, His wonderful deeds among all the peoples. For great is the Lord, and greatly to be praised; He is to be feared above all gods . . . Worship the Lord in holy attire; Tremble before Him, all the earth" (Ps. 96:2-4, 9, NAS). Jesus taught that the Father is

seeking people who will worship him in spirit and truth (John 4:23-24). With such importance placed upon worship, one might wonder to what degree worship will be emphasized in Heaven. The Revelation letter answers that question: "The twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, 'Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created'" (Rev 4:10-11, NAS; read also the entire chapter). For those who worship God only out of convenience, do you suppose God would want such people there with him in Heaven? Our worship of God in the here and now is indeed preparing us for the eternal life to come. To neglect our coming together to worship God does not demonstrate good things for eternity.

Second, we must remember how much God's people need to meet together as often as they possibly can. Christians must make time for public worship and make personal sacrifices to be at each and every assembly period. Each member of the Lord's church needs the spiritual nourishment of the apostles' doctrine, fellowship, the Lord's supper, and prayer (Acts 2:42) upon the first day of each week (Acts 20:7). Each member needs to give as he prospers (1 Cor. 16:2) in order to be a part of the contribution for the work of the church. Each member needs the encouragement from each other to continue steadfastly in all faithfulness. "And let us consider one another to provoke unto love and to good works" (Heb. 10:24). Failure to attend the worship assemblies because it isn't convenient not only is wrong, but it is also very damaging to our spiritual lives and our relationship with God and our brethren.

Third, we must remember that other Christians need us for spiritual strength, comfort, and encouragement.

The Law, Money and Modesty

Frank Jamerson

Paul wrote the Romans that “whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope” (Rom. 15:4). He had earlier written, in the same epistle, that they had “died to the law through the body (death) of Christ” (Rom. 7:4). In spite of the fact that the Bible clearly teaches that we are under the covenant dedicated with the blood of Christ and not the one dedicated by the blood of animals, many continue to have problems with bringing over things dedicated with the blood of animals as law.

The Old Testament teaches that men were to give a tenth (tithe). Abraham gave a tithe to Melchizedek (Gen. 14:18-20), and the law of Moses commanded that a tithe be given to the Levites (Num. 18:21-24). Can we learn something from these examples about God’s will for us? I think so. But can we teach tithing as a part of the law of Christ? Certainly not. The law dedicated by the blood of

Christ does not give a percentage. We are to give as we have been prospered (1 Cor. 16:1, 2), and as we purpose in our hearts (2 Cor. 9:7). Does fact that God did not give a specific percentage mean that we should not give liberally? Again, no! But it does mean that we should not bind the law of Moses as our standard of giving.

Another problem that has arisen among some is women wearing pants. The law of Moses said, “A woman shall not wear anything that pertains to a man, nor shall a man put on woman’s garment, for all who do so are an abomination to the Lord your God” (Deut. 22:5). When the pantsuits first came out, some opposed them on the basis that the law dedicated by the blood of animals revealed God’s intention about such and is still binding on us.

The inconsistency of this is glaringly obvious when they do not bind verse eleven of the same chapter. “You shall not wear a garment of different sorts, such as wool

Worship assembly is not only about worshiping God. Neither is it only about what we can get out of it for ourselves individually. Worship assembly is also about what we can give to each other spiritually. When we come together we are to purpose ourselves to encourage and edify each other (1 Thess. 5:11). We teach and admonish each through our singing (Col. 3:16). We encourage each other through fellowship in the things that we share or have in common in Jesus Christ (Phil. 2:1-2; 1 John 1:3). It isn’t just about you. It’s about a whole host of disciples that need and welcome your presence and encouragement. When Christians have the attitude that they will attend the assemblies whenever it personally suits them or whenever they happen to feel like it, they are being selfish. They are looking out for their own interests but not for the interests of others (Phil. 2:4). Let us remember that we need each other! If we aren’t mindful of each other throughout the week (and we should be!), let us

at the very least meet together at the times designated for public assembly. “Let each of us please his neighbor for his good, leading to edification” (Rom. 15:2).

In conclusion, let us not be like some of the Hebrew Christians who had deserted their assemblies. “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb. 10:25). The Greek word for “forsaking” is a very profound and forceful one and it denotes to abandon or desert in time of danger. It is the word used by our agonizing Savior on the cross, when he cried out, “My God, My God, why hast Thou forsaken Me?” (Matt. 27:46). How far are you from abandonment? You may not have forsaken the assemblies as of yet, but remember that attitudes such as “personal convenience” will lead you down that road if you aren’t careful. We must all take heed lest we fall (1 Cor. 10:12). May we never forget the importance of attending the worship assemblies.



and linen mixed together." How do we decide that verse five is binding today but not verse eleven?

Is there anything that can be learned from the instruction of Moses? Maybe so, but we need to remember that one who binds part of the old law "is a debtor to keep the whole law" (Gal. 5:3). The New Testament teaches that women should conform to the customs of the day, so long as they do not conflict with God's law. Paul told the women in Corinth not to shear or shave their heads because "long hair is a glory" to them. He also forbade them removing their veils, because that would have been shameful conduct in Corinth (1 Cor. 11:2-16). The men in Corinth wore togas, which looked like a modern day dress or robe. Does this mean that we should put on the "toga of a man," as Paul did? No, the Lord did not give specific attire to men and women, but he gave principles that regulate our attire.

Another problem has arisen over what is "modest apparel." Some contend that the "tunics of skin" that God made for Adam and Eve (Gen. 3:21) were garments that came to the knee. Also, the priests were to wear "linen trousers to cover their nakedness; they shall reach from the waist to the thighs" (Exod. 28:42). Does this prove that Christians must have linen trousers to the knees? If so, Paul dressed immodestly when he put on the toga of

a man. A toga was different from trousers. Furthermore, when it was customary for women to wear garments to the ankle, Christian women would have been immodest to have worn a garment just to the knees. What does the New Testament say about women's attire? "In like manner that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good work" (1 Tim. 1:9, 10). "Do not let your beauty be the outward adorning of arranging the hair, or wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God." (1 Pet. 3:3, 4). We may wish the God had given a specific length, height and tightness of the skirt, but he did not, and to teach the Old Law as God's standard is the same mistake as teaching the Old Law on giving.

Does this mean that ladies may wear their skirts half way up their thigh? If we cannot draw a line on the leg where immodesty begins, does that mean that God has no standard? If some Pharisee would just tell them exactly what is modest they would appreciate it. But God gave no such instructions through the covenant dedicated with the blood of Christ. He did not say how much the hair can be arranged, how much gold you may wear and how expensive your clothing may be, but he did say it should manifest "a gentle and quite spirit." I'm convinced that if Christians understand the principles of godliness and have a heart that is transformed, the externals will take care of themselves. The godly person will be neither ostentatious nor skimpy in dress. The principles taught in the Old Law were written for our learning, but we must remember that it was not dedicated by the blood of Christ. To bind even parts of the Old Law is to "become estranged from Christ" (Gal. 5:4).

From Sound Words, Lakeland, Florida, August 1, 1999

Homosexuality and the Politics of Truth

by Jeffrey Satinover, M.D.

The author argues that despite what is reported in the popular press, homosexuality is not innate; the homosexual can change. Paper.

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Do They Give Us A Clue?

Harry Osborne

The biblical account of creation is initially set forth in simple narrative form in Genesis 1-2. The account shows every sign of being an historical narrative to be understood in its literal and obvious sense. Dealing fairly with the text itself demands one acknowledge that the first readers would have concluded a simple truth: God created the world and all things in it, including man, over a period of six literal, consecutive days at the beginning of time. However, this article will seek to address the view of the creation presented in other passages of Scripture as the inspired writers look back on the Genesis account of creation. In this way, we can see the divine commentary given to us to aid in properly interpreting this important and fundamental text.

Genesis 5:1-3

This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him; male and female created He them, and blessed them, and called their name Adam, in the day when they were created. And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth . . . (ASV).

The fact that Adam and Eve were created on the same day is here affirmed. Two measures of time, a day and years, are used in the same context. Consistency demands the same rule apply to interpreting both. Was the day actually a long epoch or a literal day? Were the years a period of approximately 365 literal days or a collection of many epochs? Obviously, the literal sense of both "day" and "years" best fits the context.

Exodus 20:9-11; 31:14-17

Each passage views the six days of creation and following day of rest as analogous to the Jews' six days of work and following day of rest, the Sabbath. The days are analogous in length, order, and function. If they are not meant to suggest such likeness, there would appear

no legitimate purpose for the parallel made between them.

Psalm 33:6-9

By the word of Jehovah were the heavens made, and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as a heap: He layeth up the deeps in store-houses. Let all the earth fear Jehovah: let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast (ASV).

God's power as manifest in creation is the focus of this passage. When God spoke, it was done and stood fast. How could this passage be harmonized with an interpretation of the creation account which holds that God spoke to begin a process that took millions or billions or years to "stabilize" into the form ultimately reached? There is no way to harmonize the two for Psalm 33 is diametrically opposed to such views. Yet, our progressive creationists tell us that when God spoke into existence the heavens and the earth, he actually caused the big bang to take place 15 to 20 billion years ago which finally resulted in the earth forming some 4.5 billion years ago. They tell us that when God spoke light into existence on a first day, it took millions of years for enough cooling and clearing of the atmosphere to take place so that the sun, moon and stars could be seen to have already been made when he spoke to make them on a fourth day. Such interpretations may sprout from a fertile imagination, but they wither away when examined in the light of the plain teaching of Psalm 33.

Mark 10:6 and Matthew 19:4-6

In answering a question asked by the Pharisees about divorce, Jesus referred them back to the origin of marriage with Adam and Eve. Jesus affirmed, "He which made them at the beginning made them male and female" (Matt. 19:4, KJV). The progressive creationist might respond that this refers to the beginning of marriage which

“Holy and Reverend Is His Name”

Greg Litmer

The book of Psalms is filled with exuberant expressions of praise to God. His various attributes are exalted and his wonderful works and blessings are gratefully acknowledged. Along with the recognition of his majesty, the book of Psalms exhorts to practical application of that recognition. Let’s look at an example of what I mean.

Psalm 89:5-8 reads as follows, “And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O Lord God of hosts, who is a strong Lord like unto thee? Or to thy faithfulness round about thee?”

The italicized portion of the passage is the practical application of the words of praise and glory that surround it. Yes, God is all those things and more; worthy of praise, incomparable, strong and faithful. Our acknowledgment of those attributes demands expression. In view of all that God is, how reverent our worship should be! I think of Isaiah when he recognized that he was in the presence of Deity. He said in Isaiah 6:5, “Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.” I am reminded of the reaction of the children of Israel at Mt. Sinai when they heard the voice of God and saw the multiple expressions of his presence. In Exodus 20:18, 19, we find, “And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when

may have come millions or billions of years after the beginning of creation. However, the parallel account of Mark 10:6 takes care of that quibble by saying, “But from the beginning of the creation God made them male and female.” If the progressive creationists are correct, man and woman were brought on the scene much closer to our end of time than the beginning. Again, the interpretation forced on the Bible by Progressive Creationism does not harmonize with other biblical references back to creation. Bert Thompson made the following point in commenting on the same passage:

In this context, there is additional information that should be considered as well. For example, concerning Adam and Eve, Jesus declared: “But from the beginning of the creation, Male and female made he them” (Mark 10:6; cf., Matthew 19:4). Christ thus dates the first humans from the creation week. The Greek word for “beginning” is *arche*, and is used of “absolute, denoting the beginning of the world and of its history, the beginning of creation.” The word in the Greek for “creation” is *ktiseos*, and denotes “the sum-total of what God has created” (Cremer, *Biblico-Theological Dictionary of New Testament Greek*,

1962, 113, 114, 381, emp. in orig.). Unquestionably, then, Jesus placed the first humans at the dawn of creation. To reject this truth, one must contend that: (a) Christ knew the Universe was in existence billions of years before man, but, accommodating Himself to the ignorance of His age, deliberately misrepresented the situation; or (b) The Lord, living in pre-scientific times, was uninformed about the matter (despite the fact that He was there as Creator — Colossians 1:16). Either of these allegations is blasphemous (Thompson, *Creation Compromises*, 1995, 179).

Other passages could be addressed regarding the issue as well. However, these are sufficient to show that the biblical writers looking back on the creation account took it as a literal statement that God created heaven, earth and all therein in six literal, consecutive days with man’s creation taking place in that beginning of the creation week. Any conclusion to the contrary needs to deal with these passages as well as Genesis 1 and 2 in order to show from the contexts that such a conclusion is sustained by proper exegesis.

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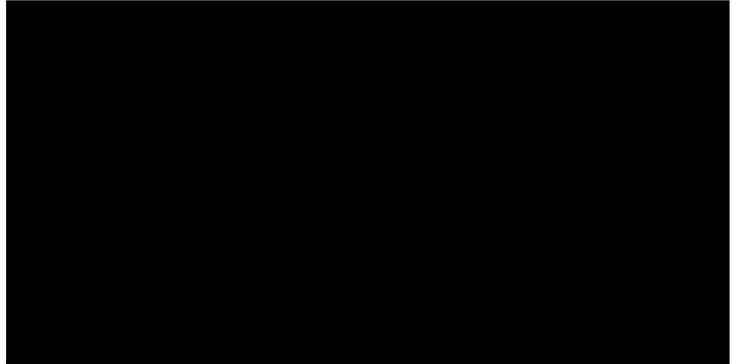
the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." In each case there was a profound sense of awe and wonder, as well as a sense of their own unworthiness in the presence of God.

It is a glorious and wonderful blessing to be able to worship God. What a privilege to be able to join our voices together in "psalms and hymns and spiritual songs, singing and making melody" in our hearts to the Lord; to sing "with grace in your hearts to the Lord." We talk to God together and know that he is listening in our prayers. Each Lord's day we commemorate the greatest manifestation of love the world will ever know, the death of the Son of God, in our partaking of the Lord's supper. We also freely, and with joy in our hearts, give for the work of the Lord as we have been prospered, and together we study and seek to learn more fully "the engrafted word, which is able to save our souls."

Is there a danger that familiarity can dull the sense of awe, reverence and wonder, when we come before the Lord to worship? Is there a danger that this incredible privilege might become commonplace? Truly, the more we worship the more we should come to adore him. The better we know God, the greater should be the sense of awe and holy fear. But I fear that in many cases, familiarity breeds a diminishing of the sense of reverence, wonder, and holy fear when we come together to worship God.

In Nehemiah 8, we find a situation where the Jews who had returned from Babylonian captivity requested to hear the words of the book of the law of Moses. This was the first time in a very long time that these people listened to the word. Verse 3 of Nehemiah 8 tells us, "And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law." Verse 5 says, "And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up." The close of verse 7 tells us, "and the people stood in their place." The last sentence of verse 9 informs us "For all the people wept, when they heard the words of the law." What an incredible display of reverence and respect for God and his word that day was! It was also a pivotal day in the history of the Jews. For six hours or more the people "stood in their place" in the street, and "were attentive unto the book of the law."

I would never say that reverence and respect for God demands that we all stand in a street for six or more hours and listen attentively to the word. But I do believe that reverence and respect means that we will sit attentively for 40 minutes and listen to his word. Perceived familiarity



with God may very well be the thing that causes adults to be unable to sit without a drink of water for an hour long service. Or for those who do not have a medical reason, to be unable to endure perhaps a bit of discomfort and wait until services are over to go to the restroom.

Have we become so used to the idea of worshipping God that we cannot stay awake for one hour? Sometimes I think of the words of Jesus, "What, could ye not watch with me one hour?" (Matt. 26:40). Can't the children be played with before and after services, and be taught that the services are a time for reverence and respect? Surely, nobody seeks to be disrespectful to God and his word on purpose. I believe it is something that folks just fall into without thinking, and that is the problem. If we truly think about our worship and who we are worshipping, we will humble ourselves and with awe devote our full attention to what we are doing.

As we consider our approach to God in worship there is a passage that comes to mind. It is found in 1 Timothy 2:8-10, which says, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I do not believe that the principle of proper adornment is limited in God's word to women only.

It appears to me that the context of 1 Timothy 2 is the matter of public worship. In verses 3-7 Paul digresses from that subject a little, only to come back to it in verse 8. In verse 9, the word for "adorn" means to put in order, arrange, make ready. "By the use of this word, Paul indicates that the adornment of the Christian woman should be one in which order, not disorder, obtains. And this orderliness must not extend merely to the relationship of the various articles of wearing apparel to one another, but also to the relationship of that apparel to her Christian character and testimony. In other words, the apparel must be congruous with, fitting to, and consistent with what she is, a child of God" (Wuest, *Word Studies in the Greek New Testament*, Vol. 2, 46).

But, It's Perpetual

Johnie Edwards

When it is pointed out that certain things are not binding today, some one says, "But, it's perpetual," which means, it has not ceased, they say. Let's take a look at such reasoning:

A Perpetual Sabbath

The Seventh Day Adventists tell us that the sabbath day is still binding because it is a perpetual sabbath. They will quote, "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant" (Exod. 31:16). It is reasoned that since the sabbath is perpetual, it is like perpetual motion, never ceasing. To be consistent with this reasoning, they would have to burn incense as well, for the Scriptures say, "And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations" (Exod. 30:8). These folks do not burn incense. Why not, since it is perpetual? According to Leviticus 6:20, "... the tenth part of an ephah of fine flour for a meat offering perpetual." If perpetual means without end, why don't folks offer meat offerings and burnt offerings today?

God Often Limits Perpetual Things

A reading of Exodus 30:8 will show that these perpetual incense and burnt offerings were to be observed "throughout your generations." This places a time limit on these Old Testament affairs. When the nation of Israel ended, so did their law, ordinances, sabbath and all! Paul told the Romans, "For Christ is the end of the law" (Rom. 10:4). We live today under the law of Christ (Gal. 6:2; John 1:17).

The rainbow covenant was said to be perpetual. In this promise God said, "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations" (Gen. 9:11-12). This promise will continue uninterrupted as long as this earth stands. It's perpetual until time shall be no more. Then, it will end. It's that simple.

1412 Woodyard Rd., Bloomington, Indiana 47404

The word translated as "modest" means well arranged, seemly, decent, according to a standard that is proper and decorous. Surely, when all such is considered, the point can and should be made that how we appear should always be, first of all, consistent with the character of one who follows Christ; and secondly, congruous with and decorous according to what we are doing. Obviously that principle does not apply only to women.

When we come together to worship God, should not our dress manifest the sense of reverence, respect, and awe that we have for him whom we are worshipping? Should it not be appropriate for the most important privilege that we have? How can T-shirts, blue jeans, and such like, that are completely appropriate for certain activities we engage in, be appropriate when we come

to worship the God of the universe? If such clothing is all that we have and the best we have, fine. But if it is not, what could be a more appropriate activity for wearing the best we have than worship? And certainly, when any man stands before the assembly to lead in prayer, preach, make announcements, serve at the Lord's supper, isn't it appropriate and decorous to be dressed in such a way as to show any visitors that might come that we are in awe of our God? Shouldn't our dress at worship reflect the deepest reverence and respect and the knowledge that our worship to God is the most wonderful and glorious privilege that we have?

1418 Central Ave., Louisville, Kentucky 40208



Three Responsibilities of Children of Light

Edward O. Bragwell, Sr.

“Children of light” are assigned three responsibilities:

1. . . . must prove what is acceptable unto the Lord;
2. . . . must have no fellowship with the unfruitful works of darkness;
3. . . . must reprove (expose) the works of darkness.

In the first part of Ephesians chapter 5, the Apostle Paul contrasts the “children of light” (v. 8) with the “children of disobedience” (v.6). Light stands for all that is in harmony with God’s will, with darkness being the very opposite. “Children of light” are the same as children of obedience. “Children of disobedience” the same as children of darkness. In verses 8 through 11, “children of light” are assigned three responsibilities:

1. Children of light must prove what is acceptable unto the Lord (v. 10). There are two basic senses in which something may be proven: (1) “To establish the truth or validity of by presentation of argument or evidence” and (2) “To determine the quality of by testing; try out.” (Microsoft Bookshelf 98, Dictionary) In the first instance one proves a proposition by appealing to the objective evidence that sustains it. In spiritual matters, this evidence would be the Scriptures. In second instance, after one has proven the proposition by objective evidence, he may then “prove” its worthiness by putting it to the test in practice. It is this sense that “proving” is used in verse 10. Vincent says the meaning in this verse is that of “proving by your walk” (Word Studies of the New Testament, III:399).

“Children of light,” having already proven or established their walk

to be in the light by the evidence, must now continually prove it in the second sense – experimentally by “proving (it) by (their) walk.” It is much like the old saying, “The proof of the pudding is in the eating.” Romans 12:2 suggests the same idea: “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” (Italics mine, eob).

Children of light must actively and constructively prove (walk in) “what is” acceptable, not merely oppose what is not acceptable. We cannot just be “aginners” (a-gin-urs) — yes, I know that word is not in the dictionary, but it ought to be.

There are church responsibilities to meet, such as public worship (Heb. 10:25; Acts 20:7), doing one’s share of the church’s work (Eph. 4:16), and helping set in order things lacking (Tit. 1:5). There are personal responsibilities to meet, such as personal evangelism (Acts 8:4), caring for the needy (Jas. 1:27) and other daily obligations of life that must be met — such as financial obligations (Rom. 13:8; 1 Tim. 5:8; Eph. 4:28; 2 Thess. 3:10), home duties (Eph. 5:22-6:4), civic and civil functions (Rom. 13:1-5). When we faithfully practice these things we are “proving what is acceptable unto the Lord.”

We must prove what is acceptable unto the Lord — not ourselves, not our families, not our brethren, not our neighbors, but the Lord.

2. Children of light must have no fellowship with the unfruitful works of darkness (v. 11). Back in verse 7, Paul writes, "Be not ye therefore partakers with them" — "them" being the "children of disobedience" (v. 6). One may have fellowship with a person or thing by joint-participation or partnership according to the basic meaning of the word "fellowship." Or, he may have fellowship by way of endorsement or encouragement as is suggested by the "right hand of fellowship" (Gal. 2:9).

One must have no fellowship (joint-participation or encouragement) with the children of disobedience in either moral (Eph. 5:3-5) or doctrinal darkness (2 John 9-11). As children of light, we must not fellowship false doctrine (either its teaching or practice), in or out of the church. Nor can we fellowship immorality (fornication, adultery, homosexuality, etc), either in or out of a marriage relationship.

3. Children of light must reprove (expose — New King James) the works of darkness (v. 11). Christians cannot claim faithfulness simply because they do not jointly participate with children of disobedience in their darkness, or simply because they don't overtly endorse or encourage them in their works. We must go a step further and reprove or expose the sins for what they are. Gideon (Judg. 6) did not merely refuse to join in the idol worship of his father, nor did he simply refrain from openly encouraging his father's idols, nor did he merely build up the Lord's altar and leave his father's idols alone. He got busy and destroyed the false gods and the means of sacrificing to them. Under the Christian dispensation we are not to destroy the physical property of those engaged

in false religion and immoral practices — like those who burn church buildings or bomb abortion clinics. The Christian's weapons are not carnal, but are spiritual "casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ" (2 Cor. 10:5, NKJ — italics mine, eob).

Churches are not sound simply for not being direct partakers with "children of disobedience." Often elders and other brethren will console themselves, by saying something like this, "We do not go along with that doctrine or practice and we do not endorse it in any way." Yet, if one gets in the pulpit and really exposes the false doctrines, practices, and teachers for what they are, these same brethren act like they are sitting in a bed of fire ants. As long as the opposition is passive and quiet they feel comfortable because the cost of their opposition is minimal, but when it becomes active and open the stakes are raised considerably.

So, while they claim to not jointly participate in the matters under consideration, they do not want anything openly said against them. When a church claims to be "straight" on the issues that separate us from

the denominations, the institutional issues, the marriage-divorce-remarriage issue, the progressive creation issue (the doctrine that the creation days were long periods of indefinite length or that there were long periods of indefinite length between the days, that has been floating around lately among brethren), or any other issue that is vital to the faith, it might be good to ask a few questions. If you do not participate or encourage these doctrines and those that teach them, then do you encourage the local preacher to expose them plainly for what they are? Do you allow and/or encourage your Bible classes to be used to expose them? Do you invite preachers for meetings who are known to speak kindly and plainly against these errors, exposing them in such a way that there can be no doubt what these errors are about nor any doubt where that congregation stands.

Individual Christians and churches must be busy doing those things acceptable unto the Lord. At the same time they must refuse to partake of sinful doctrines and practices in any way. Then, they must go a step further and expose sin and error for what it is. This would not be necessary if sin always appeared to be what it really is on the surface. It must be exposed by shining the light of the gospel on it — by tak-

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“Song” continued from front page

“No Hell Below Us, Above Us Only Sky.” As an act of friendship, Jesus warned us against hell. “And I say unto you my friends, . . . fear him who is able to destroy both soul and body in hell” (Luke 12:4, 5; Matt. 10:28). Warning people about hell is an act of friendship. Not many believe in hell because it hampers their lifestyle. Lennon taught and practiced self-indulgence. Jesus taught self-denial and called us to a higher and nobler life of faith in Jehovah God who holds the future. If Jesus was right about hell then Lennon was no friend to man.

“Imagine All The People, Living for today.” Charles Smith, former president of the American Association for the Advancement of Atheism (4A Society) said, “Happiness here and now should be the motive of our conduct.” Neither Smith nor Lennon believed in a hereafter — no heaven or hell. Just do what makes you happy now. Live for today. For over two decades a large segment of society has been doing that. And when we look at the AIDS plague, other epidemics of VD, the abortions, unwanted and unloved children, drug addicts, suicides, school shootings, etc., we are caused to ask, “Are we having fun yet?”

“Imagine. . . No religion too.” Eliminating Jesus and his teaching about heaven and hell does not eliminate religion. It exchanges one religion for another. From a religion of self-denial to a religion of self-indulgence. Lennon’s religion of self-indulgence makes self into a god. The worship of self is the most corrupt religion a man can have.

“Imagine All The People, living life in peace.” If you can imagine this from a life of self-indulgence you have too big an imagination. Lennon admitted advocating drug use (self-indulgence) in some of his songs. The drug culture has brought us anything but peace. We have seen its blight on America’s most precious natural resource — her youth. Drugs are involved in the majority of crimes. They have ruined the physical and mental health of many. Some have turned to crime and prostitution. Some have turned away from life to suicide. Lennon suffered the consequences of his own philosophy. One of his fans, who was a drug user, shot and killed the rock star. And if there is no God, who can say he did wrong? If there is no God then anything goes, and eventually everything will.

Christians deplore both the crime and the philosophy that led to Lennon’s death (no God, self-indulgence).

“Imagine No Possessions . . . People sharing all the world.” Christians of the first century shared their possessions by choice, out of love, as Jesus taught (Acts 2:44, 45; 4:32; John 13:34, 35). Communism tried to force people to work according to their ability and receive according

to their needs (no choice, without love). The work ethic was destroyed and many now live in poverty. It would help if the multi-millionaires like Lennon and many other advocates of this philosophy would lead the way instead of pointing the direction. Lennon, Jane Fonda, etc. retain their millions while making token contributions to liberal causes now and then. Communist leaders lived lives of luxury while the people starved. They want everyone else to give up their possessions but they haven’t shown us how it’s done.

“You May Say I’m A Dreamer, but I’m not the only one.” Yes, because what Lennon dreamed (communism) became a nightmare that didn’t work. Atheistic communism is not the answer to man’s plight. The reason we could never have the peace of which Lennon (and Lenin) dreamed is because he eliminated the Prince of Peace who gave us the highest moral principles known to man. Any attempt to bring about peace (such as the United Nations, ecumenical movement, communism) that eliminates the Prince of Peace is bound to failure. Lennon never knew the real Jesus and his high moral principles, such as the golden rule, which when applied, will bring about peace. Because of that, he wanted to eliminate all religion. Early on, it was Lennon who claimed the Beatles were more popular than Jesus Christ. The fact that the cooperation of the U.N., all the radio and TV stations and 210 countries could be brought together to hear Lennon’s song should tell us that there are many who are still dreaming Lennon’s dream. Lennon never gave a fair examination to the evidence. Perhaps it would be appropriate to close with the words to the song that appears to be coming in second, made popular by Louie Armstrong.

I see trees of green, red roses too
I see them bloom for me and you,
And I think to myself, what a wonderful world.

I see skies of blue and clouds of white,
The bright blessed day, the dark sacred night
And I think to myself, what a wonderful world.

The colors of the rainbow, so pretty in the sky
Are also on the faces of people goin’ by.
I see friends shakin’ hands, sayin’ “How do you do!”
They’re really sayin’ “I love you.”

I hear babies cry, I watch them grow.
They’ll learn much more than I’ll ever know.
And I think to myself, what a wonderful world.

Yes I think to myself, What A Wonderful World
(Words and music by George David Weiss and Bob Thiele)

I don’t need to tell you which song I voted for. Almost

“Factionalism” continued from page 2

tolitic teaching, the heretics became also schismatics. And the schismatics, so far as they aimed to be such, and to establish a separate church, must inevitably adopt peculiar doctrines, and thereby come more and more into collision with the teachings of the Apostles” (Lange’s Commentary on the Holy Scriptures: Titus 22). Oosterzee may be correct in his statement that the discussion about whether the word heretic describes one who clings to a false doctrine or one who is schismatic may be a mistaken antithesis.

William Hendriksen wrote, “Accordingly, a factious person is here a person who without justification creates division. In the light of the context it is probable that the rendering ‘a heretic’ is not far off. At any rate, the word is moving in that direction. The factious person of whom the apostle is thinking has accepted the sinister philosophy of the Cretan errorists who specialized in foolish inquiries and law-skirmishes (see on verse 9). As has become clear, their error touched both doctrine and life, as is usually the case. It is true, of course, that the term as here used need not be restricted to a particular type of fanatic. Every factious person stands condemned here” (New Testament Commentary: I-II Timothy, Titus 395).

Having looked at these comments, let us make some observations about the text in its context.

Needless Contentions

The context of Titus 3:10 describes a group who became caught up in disagreements regarding foolish questions, genealogies, and contentions. What are these disagreements? Certainly they are not the kinds of things under discussion by the Judaizers who were preaching that salvation was conditioned upon circumcision and observing the law of Moses, for Paul warned churches that these doctrines were destructive to the faith and worked like leaven to eat the heart out of salvation by grace through faith (see Romans and Galatians). They are not like the Gnostic controversy that denied the humanity of Christ and taught that sin did not interfere with one’s relationship to God (see 1-3 John). These are questions about matters that did not attack the content of the faith.

They are described as “foolish questions.” The word “foolish” is from *moros* which is used in this context to mean “imprudent, without forethought or wisdom. . . . empty, useless, 2 Tim. ii. 23; Tit. iii.9” (Thayer 420). The word “question” is from *zesis* which means “a subject of questioning or debate, matter of controversy” (Thayer 272). The questions were “empty” and “useless” controversies, or as we might say today, “making mountains out of molehills.” Sometimes churches get in the most heated kinds of controversies over matters that have no

appreciable difference in application, challenge no Bible doctrine, or otherwise make a “hill of beans” worth of difference. Nevertheless, brethren can press their opinions about such matters until brotherly love is destroyed and alienation sets in.

The second word to describe what these brethren were to avoid was “genealogies.” The word *genealogia* means “a genealogy, a record of descent or lineage.” Thayer also recognizes that the word is used in the plural “of the orders of aeons, according to the doctrine of the Gnostics” (Thayer 112). The phrase calls to mind 1 Timothy 1:4 — “Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.” The context seems to favor a syncretistic Jewish/Gnostic movement. Buchsel said, “it is probable that the expression denotes the biblical history enriched by interpretations and additions” (TDNT I:664). Such speculations were not only foolish, but also those over which brethren disagreed and divided.

The third word to describe the factional controversies of Titus 3:10 is “contentions.” The word *eris* means “contention, strife, wrangling” (Thayer 249). He adds also “strivings about the law” or “quarrels about the law” (NIV, NRSV). The word “striving” is from *mache*, “a fight, combat. . . of persons at variance, disputations, etc., strife, contention” (Thayer 394). “About the law” is from *nomikos*, “pertaining to (the) law” (Thayer 427). Arguments with reference to the law sometime drive wedges between loving brethren, rather than promoting unity, fellowship, godly living, and harmony. Such discussions are unhealthy and divisive.

From this studies, we see that Titus 3:10 is not limited in application to a person who is teaching false doctrine, but can also apply to a factious person who creates schism and division in a local church over matters of no real consequence. Any man who creates division in the local church is a threat to that church, even if he believes the truth! His schismatic and divisive conduct is as destructive to the church as any false doctrine is. Satan uses factional brethren as effectively as he uses false teachers to plague churches with friction, heartache, and upheaval. Such brethren “sanctify” their divisiveness under the banner of “standing for the truth.” They disrupt or destroy one church after another. When one group wises up to their ways and calls them to account, they pack their bags and move to another church charging that the church where they had been worshiping has gone “liberal.” The scene is repeated every two or three years. Lying in their wake is their bitter fruits — one disrupted or divided church after another!

Disciplining the Factional Brother

Paul’s instructions for how the church is to handle the

factional brother is this: "After the first and second admonition, reject" (Tit. 3:10). The NIV says, "Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him" (Tit. 3:10).

Anyone who pays attention to what has occurred among brethren can testify that all over this country local churches have been subjected to divisive, factional brethren. Yet, how many times can you name when those factional brethren were handled according to the pattern Paul commanded? The usual pattern is that enough brethren express their discontentment with their conduct that they move away to another church. The church that receives them, listens to their pathetic story and sometimes receives them without investigation or by a one-sided investigation (that is, by asking only those who agreed with the factious brother in the church which he left). On other occasions, the receiving church calls the elders from the church from which they left and those elders, fearing that accurate information and timely warnings may somehow constitute slander or

gossip, say little about the trouble the factional brethren have caused. The consequence is that two or three years down the road, the second church has the same problem with those brethren as did the first church.

How much better would the situation be if the first church had followed Paul's instructions! Give the factional brother a first and second admonition, and then if he does not repent, "reject" him or "have nothing to do with him." Such a man should be marked. Then any church that received him would know of the problems he had caused at the previous church. If they received him in spite of the discipline, at least they would be responsible for their own problems inasmuch as they received one who was the subject of church discipline.

Brethren, the problem of factionalism cannot be solved by ignoring it. Just like every other area of Bible

6567 Kings Ct., Avon, Indiana 46123 mikewillis1@compuserve.com

Preacher Needed

Jacksonville, Arkansas: The church at 1807 McArthur Dr. is needing a man to labor with them in the Jacksonville, Arkansas area (approx. 15 miles north of Little Rock). Contact: Eugene Gaddis (501-834-8029), Bruce Richards (501-835-0204), or William Engel (501-982-0776). You may contact them at the following e-mail address for more information: brich@aristotle.net.

Bancroft, Ontario: The church in Bancroft is seeking a doctrinally sound preacher to edify the saints and to evangelize the area. Those interested can contact the brethren on-line at this e-mail address: lwfevang@bancom.net, call them at 613-332-1702, or write to them at General Delivery, Bancroft, Ont K0L 1C0.

Canoga Park, California: The church of Christ that meets at 7054 Winnetka Ave. in the San Fernando Valley portion of Los Angeles is searching for a preacher. They are able to fully support a man. They have around 70 in attendance and are currently supporting four outside preachers in addition to their preacher. They have a three bedroom, two bath home, but can be flexible should a preacher desire to purchase his own residence. If interested, contact Don Mullins (phone: 818-341-5841; e-mail: dondivot@aol.com) or Paul Stagner (phone: 805-297-7070; e-mail: pstagner @ix.netcom.com).

Field Reports

Robin Bauer, 2 Bartlett Rd., Pinetown 3600, South Africa: I have been teaching the gospel of Christ for the past twenty or so years in this region. Recently I was approached by a congregation in Johannesburg to commit to full time work as opposed to supporting myself with secular work and teaching the Gospel as best I could under the circumstances.

I have discussed with the brethren that I feel that we should be taking care of our own needs without being a burden to other saints, however the brethren have pleaded with me to determine if there are saints who wish to assist with the work here.

Inasmuch as most people do not know me, I have attached the names of some that I know. I have not told any of these men that I am writing you or that I have given their names as reference.

Basil Cass, bascass@iafrica.com; Eric Grove, groveric@mweb.co.za; Gene Tope, genetope@mweb.co.za; Frans Botha, frasan@iafrica.com; Paul Williams, paulw@mweb.co.za; Doug Bauer, monkey@pixie.co.za.

Clarence R. Johnson, P.O. Box 463, Marietta, PA 17022 (phone: 717-361-6212; e-mail: CRJinPA@netrax.net): I am writing this appeal in behalf of Steve Wilson of Tucson, Arizona. Steve is one of a mere handful of black preachers who is institutionally sound. He has been working with the congregation that meets on S. Curtis Ave. in Tucson since 1997. Though he is single and does not have a family to provide for, his financial support is woefully inadequate.

Steve is 42 years old. He obeyed the gospel several years ago in Hot Springs, Arkansas. Later, living in Austin, Texas, he came under the influence of James Devoll, Dennis Scroggins, and J.W. Hicks. He has preached by appointment at various congregations in central Texas: Georgetown, Liberty Hill, Spice-wood, Cedar Park, etc. In Georgetown, he had classes with men incarcerated in the county jail, and baptized a few of them into Christ.

He began working with the Highland church in Tucson in February 1997. During that time, he has baptized nine precious souls into Christ. Steve's current support is only \$1200 per month, and some of that may not continue past the end of the year. He hopes to raise at least an additional \$850.

Tucson is a city of almost half a million people. There are about 17,000 blacks. The Highland congregation is the only predominately black congregation that stands for the truth regarding institutionalism in Tucson or Pima County.

Steve is an effective preacher of the gospel and he needs your support. If you want to know more about his ability or soundness, most of the preachers in the Austin, Texas area know him, as do most of the sound men in the Tucson area. If you are seriously considering helping in his support, or if you would be interested in having him come for a gospel meeting, he would be glad to send you a tape of a couple of his sermons. You may reach him at 5121 E. 29th St., Apt. 219, Tucson, AZ 85711. Phone (520) 748-7689. E-mail: stevenwilson1@juno.com. I hope you will give prayerful consideration to this plea.

Dick Blackford, Jonesboro, AR: This is a belated report. I began working with the Northside church in Jonesboro, Arkansas in December. My mailing address is: P.O. Box 3032, State University, AR 72467. E-mail is: rlb612@aol.com. I will participate in meetings this year in Sparta, Manchester, and Cookeville, TN; Newport, Cash, Little Rock, and Evening Shade AR; Columbus, OH. Vanduser, MO; Plano, IL. I look forward to seeing many friends and making new ones.

Charlie L. Graham, 561 N.E. 5th St., Crystal River, FL 34429: The church in Crystal River is doing well in preaching the gospel of Jesus Christ both here and other places. We support four preachers. Two here in the states, one in India, and one in the Philippines.

This year I have preached in Pocahontas, Arkansas at the Westside church where Dean Sullens is the preacher. They are fine people standing for the "Old Paths." In June, I was with the fine brethren at Pleasant Hill, Tennessee where Hollace Page is the faithful preacher. His wife, Shirley, is having serious health problems. They could use some more help with medical bills and are very thankful for previous help. He preaches in a very difficult area. They have an average of 50 each Sunday. It was a well attended meeting with several from the community.

I will be with the church in New Carlisle, Ohio in September where brother Jim Lee is the preacher. I used to work with the brethren when I lived in Dayton. They will have finished their new auditorium by then. The church is growing, standing on the "rock."

The church here baptized two and had one to be restored recently. We are having large numbers of visitors this summer. When visiting in the area, come see us. Jim Lee, Bruce Reaves, and George Hickman were the last to have meetings here.



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The following congregations have paid for advertising in Guardian of Truth. Inclusion of churches in this list is not an attempt by Guardian of Truth to certify their faithfulness to God. We do believe that you will find the vast majority striving to uphold the word in faith and practice.

<p>BIRMINGHAM, AL Cahaba Hgts. Church of Christ 3251 Greendale Rd. (near I-459 & Hwy. 280 interchange) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 967-2150</p>	<p>N.W. Corner Hwy. 74W and Remington Dr. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bobby Myhan (205) 921-2338 or 921-2605</p>	<p>Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Harwell 256-830-0879</p>	<p>Monty Howes (907) 696-7853 Jason Robertson (907) 745-1750 Phil Douthitt (907) 696-8885</p>	<p>Evangelist: Lowell Blasingame 478-6108 or 782-0588</p>	<p>or 968-6372</p>
<p>BIRMINGHAM, AL Pinson Church of Christ 4233 Glen Brook Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Chapman (205) 681-6231 or 680-5770</p>	<p>2137 Penhall Dr., NE (I-565 E. to end, right on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Johnson (205) 536-5296 or 539-9018</p>	<p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p>	<p>GLENDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Bible Study 5:00 P.M. Evening 5:40 P.M.</p>	<p>GRADY, AR Church of Christ P.O. Box 363 Hwy. 65 South Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p>	<p>TEXARKANA, AR Church of Christ 2301 Franklin Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Derek R. Chancellor</p>
<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ken Marrs 822-0018 or 822-2191</p>	<p>HUNTSVILLE, AL Hughes Rd. & Gooch Lane Church of Christ (Go 8 miles on U.S. 72 W., S. on Hughes Rd. 1/4 mile) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Allen Dvorak (256) 830-1654 or 837-2939</p>	<p>RED BAY, AL Eastside Church of Christ Meadow Dr. & Hwy. 24 East Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Charles Maples, Sr. (256) 356-2723 or 356-4513</p>	<p>MESA, AZ Southeast Church of Christ 312 N. Kieth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Rocco Lucari (602) 963-9069 or 833-8236</p>	<p>HARRISON, AR Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell 741-9104 or 741-5151</p>	<p>VAN BUREN, AR Van Buren Church of Christ 711 Access Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Sexton (501) 471-5801</p>
<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>HUNTSVILLE, AL Sparkman Drive Church of Christ 3200 Sparkman Drive Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Guy P. McDaniel and Robert F. Hendrix (205) 852-1175 or 430-0909</p>	<p>ROGERSVILLE, AL Elgin Hills Church of Christ 81 Elgin Hills Dr. (bldg. 2 blks. N. of intersection of US 72 & AL 101 on Grisham Ln.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 247-1797, 229-5679, 229-5214</p>	<p>PRESCOTT, AZ Pleasant Valley Church of Christ 2820 Willow Creek Rd. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Pete Hicks (602) 778-7858</p>	<p>HEBER SPRINGS, AR Spring Park Church of Christ (On corner of Sugar Loaf & Center Sts. north of the park) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M.</p>	<p>ANTIOCH, CA Church of Christ 126 Railroad Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Dial-a-Bible Moment (510) 706-WORD</p>
<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ken Marrs 822-0018 or 822-2191</p>	<p>HUNTSVILLE, AL Weatherly Heights Church of Christ 930 Weatherly Rd., S.E. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Danny Freeman 881-9540 or 883-6753</p>	<p>RUSSELLVILLE, AL Hwy. 43 By-Pass (Across from local hospital) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Carl Gilbert (205) 332-2294 home or (205) 332-6918 office</p>	<p>TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh DeLong 326-3634 or 722-3179</p>	<p>LITTLE ROCK, AR Fairview Park Church of Christ 11820 Fairview Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dennis Carrow 225-8200</p>	<p>Evangelist: Glenn McClure (510) 757-8318 or 754-7077</p>
<p>ELGIN, AL Elgin Hills Church of Christ Rt. 4, Box 54-1 (bldg. 2 blks. N. of intersection of US 72 & AL 101 on Grisham Ln.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 247-1797, 229-5679, 229-5214</p>	<p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Paddy Kendall-Ball 675-2255 or 675-7820</p>	<p>SARALAND, AL Shelton Beach Rd. (N. Mobile Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gregory A. Legg (205) 574-1603 or 259-1814</p>	<p>BENTONVILLE, AR East 102 Church of Christ 910 S.E. 14th (102) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (501) 273-3889</p>	<p>LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis J. Sharp Res. (501) 363-0943 Study (501) 568-1062</p>	<p>CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dennis Kilgo 348-2193 or 346-5853</p>
<p>FLORENCE, AL College View Church of Christ 851 N. Pine St. (adjacent to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Thomley Harold Comer, 766-0403</p>	<p>MONTGOMERY, AL 800 Perry Hill Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. 5th Sunday 4:15 P.M. Wednesday 7:00 P.M. Evangelist: John McPherson 244-1675, 277-9155, 271-4679 or 272-0801</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (on Hwy. 72, 2 mi. E. of Hwy. 35) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gregory A. Legg (205) 574-1603 or 259-1814</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 217 Highway 65 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Coffey Bldg: (501) 336-0052</p>	<p>MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Price (870) 448-2055</p>	<p>FOLSOM, CA Church of Christ 800 Reading St. P.O. Box 492 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: David Posey (916) 676-5298 or 933-5298</p>
<p>FOLEY, AL South Baldwin Church of Christ 517 N. McKenzie St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Cooper (334) 943-2686 or 943-3380</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Contact: Sammy Bynum, 263-5790, Bldg: 272-4232 or Tommy Moore 288-0799 and Carroll Puckett 288-1461</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p>CONWAY, AR Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 336-0669</p>	<p>PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p>	<p>FREMONT, CA Church of Christ in the Centerville area 39354 Fremont Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (510) 794-7659</p>
<p>GARDENDALE, AL North Gardendale Church of Christ 380 Hickory Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Larry Rouse (205) 631-8415 or 631-8098</p>	<p>MONTGOMERY, AL Owens Cross Roads Church of Christ 4021 Hobbs Island Rd. Bible Study 9:30 A.M. Worship 10:20 A.M.</p>	<p>PALMER, AK Mat-Su Church of Christ Kay Bank Plaza Bldg. (P.O. Box 3141, 99645-3141) Bible Study 10:00 A.M. Worship 11:00 A.M.</p>	<p>FT. SMITH, AR South 46th St. Church of Christ 2323 South 46th St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p>RUSSELLVILLE, AR Church of Christ 709 E. 16th St. Bible Study 9:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: A.W. Goff (501) 968-7010</p>	<p>FRESNO, CA Northside Church of Christ 1190 W. Herndon Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jack Flad (209) 224-1061 or 275-0850</p>

DIRECTORY OF CHURCHES

						Evening	6:00 P.M.		
<p style="text-align: center;">HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (909) 925-1991</p>	<p style="text-align: center;">COLORADO SPRINGS, CO Northeast Church of Christ 6660 Galley Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Roger Hendricks 597-6661 or 591-9932</p>	<p style="text-align: center;">CHIPLEY, FL Church of Christ 680 3rd St. (P.O. Box 31) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p>	<p style="text-align: center;">Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p>	<p style="text-align: center;">Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jere Frost (407) 452-8822</p>	<p style="text-align: center;">Wednesday 7:30 P.M. Evangelist: Scott Love (407) 277-7931</p>				
			<p style="text-align: center;">KISSIMMEE, FL Downtown Church of Christ "On the Internet" churchofchrist-kiss-fl.com Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy de Klerk (407) 344-9027</p>	<p style="text-align: center;">MIAMI, FL Flagler Shores Church of Christ (Near to Airport) 500 N.W. 53rd Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Robinson (305) 634-5924</p>	<p style="text-align: center;">ORLANDO, FL Par St. Church of Christ 15 W. Par St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M.</p>				
<p style="text-align: center;">LOMA RICA, CA Church of Christ 5150 Fruitland Road Classes 9:30 A.M. Worship 10:25 A.M. Preaching 11:35 A.M. Tuesday 7:00 P.M. Elders: Terry Clayton and R.H. Herrig (916) 743-0211 or 742-6249</p>	<p style="text-align: center;">GOLDEN, CO Westside Church of Christ 13789 West 8th Ave. (½ mi. E. of Indiana St.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 233-5683</p>	<p style="text-align: center;">DUNDEE, FL Dundee Church of Christ 4th and Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James C. Yaw (941) 439-3280</p>	<p style="text-align: center;">Lakeview Church of Christ U.S. 441 South convenient to I-75 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (904) 752-1506 or 935-2976</p>	<p style="text-align: center;">Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Lamont White and Denis Florestan (305) 758-3036 or 624-1487</p>	<p style="text-align: center;">ORLANDO, FL S. Bumby Church of Christ 3940 S. Bumby Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p>				
			<p style="text-align: center;">LAKE CITY, FL Lakeland Hills Blvd. Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marc W. Gibson (941) 688-4336</p>	<p style="text-align: center;">MIAMI, FL Miami Shores Church of Christ 10275 N.E. 2nd Ave. Bible Study 10:00 A.M.</p>	<p style="text-align: center;">Worship 7:30 P.M. Evangelists: Robert Harkrider and David Banning (407) 851-8031 or 855-2670</p>				
<p style="text-align: center;">LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:50 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Cultos En Espanol Tambien (562) 420-2363 or 420-9577</p>	<p style="text-align: center;">GRAND JUNCTION, CO Valley Church of Christ 491 Spahn Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy Berendt (970) 245-5112</p>	<p style="text-align: center;">FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clinton D. Hamilton (305) 763-1404</p>	<p style="text-align: center;">Lakeland Church of Christ Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Fred Sheemaker (305) 893-6909 or 685-3203</p>	<p style="text-align: center;">MIAMI, FL N. Miami Church of Christ 13521 Memorial Hwy. Bible Study 9:30 A.M.</p>	<p style="text-align: center;">PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M.</p>				
			<p style="text-align: center;">FORT MYERS, FL N. Ft. Myers Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon Eugene Ford (941) 997-3959 or 567-0819</p>	<p style="text-align: center;">Southwest Church of Christ 3900 South Pipkin Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Frank Jamerson (941) 644-9463 or 644-6080</p>	<p style="text-align: center;">Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Alfred A. Reinhardt 856-8376 or 856-6486</p>				
<p style="text-align: center;">OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Drive Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Lowell C. Bell (760) 940-8003</p>	<p style="text-align: center;">IGNACIO, CO Church of Christ 295 Burns Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 1:00 P.M. (970) 563-9418</p>	<p style="text-align: center;">FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p style="text-align: center;">Lakeland Church of Christ Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marc W. Gibson (941) 688-4336</p>	<p style="text-align: center;">MIAMI, FL Southwest Church of Christ 1450 S.W. 24th Ave. Bible Study 10:00 A.M.</p>	<p style="text-align: center;">Evangelist: Bobby Witherington (904) 234-2521 or 784-7999</p>				
			<p style="text-align: center;">PAGOSA SPRINGS, CO Church of Christ Mounted Ranger Bldg. San Juan Street Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Carl Lungstrum 264-6119, 264,4729, 264-4236</p>	<p style="text-align: center;">Lakeland Church of Christ Church of Christ 2510 Lakeland Hills Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Frank Jamerson (941) 644-9463 or 644-6080</p>	<p style="text-align: center;">Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Sam Brinkley, Jr. 479-2130 or 477-5819</p>				
<p style="text-align: center;">PASO ROBLES, CA Church of Christ 3545 Spring St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dell Evans (805) 238-1682 or 238-2564</p>	<p style="text-align: center;">WALLINGFORD, CT. Church of Christ 1213 Old Colony Rd., Rt. 71 Bible Study 10:00 A.M. Worship 11:00 A.M. Afternoon Call Wednesday 7:00 P.M. Evangelist: Ed Smith (203) 284-2171 or 235-5576</p>	<p style="text-align: center;">FORT WALTON BEACH, FL Northside Church of Christ 520 Mary Esther Cutoff Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: O. Fred Liggin (904) 244-0031</p>	<p style="text-align: center;">HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p style="text-align: center;">MIDDLEBURG, FL Church of Christ 3155 County Rd. 215 Bible Study 9:45 A.M. Worship 10:45 A.M.</p>	<p style="text-align: center;">PENSACOLA, FL East Hill Church of Christ 2708 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>				
			<p style="text-align: center;">PLEASANTON, CA Church of Christ 1072 Serpentine Lane, St. # Bible Classes 9:30 A.M. Worship 10:40 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Richard Dowdy (510) 484-4188</p>	<p style="text-align: center;">FROSTPROOF, FL Church of Christ 40 W. "A" St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Felix Salazar (941) 635-2607</p>	<p style="text-align: center;">LUTZ (Tampa), FL S. Livingston Ave. Church of Christ 16812 Livingston Ave. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Bill Fairchild (813) 632-6941 H.E. Phillips (813) 949-8232</p>	<p style="text-align: center;">OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27.5.) Bible Study 10:00 A.M.</p>	<p style="text-align: center;">PENSACOLA, FL Northside Church of Christ 4001 N. Ninth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joseph R. Mazter (850) 432-0736</p>		
<p style="text-align: center;">SAN BERNADINO, CA Church of Christ 1354 Mountain View Ave. (Exit off I-15 at Baseline, east to Mt. View Ave., left for 2 blocks) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Royce Bell</p>	<p style="text-align: center;">BRIDGEVILLE, DE Kent-Sussex Church of Christ 116 Irons Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Tim Fannin (302) 934-8903 Jerry Marvel (302) 629-4211 Bill Dykes (302) 855-1305</p>	<p style="text-align: center;">JACKSONVILLE, FL Marietta Church of Christ 8150 Driggers St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jamie Rhoden 783-2690 or 781-5704</p>	<p style="text-align: center;">MARY ESTHER, FL Mary Esther Church of Christ 6 Lane Dr. (1 blk. N of Hwy. 98 on Doolittle Blvd.) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 244-2335</p>	<p style="text-align: center;">OKEECHOBEE, FL Big Lake Church of Christ 1115 Southwest 3rd Ave. Bible Study 9:30 A.M. Worship 10:30 A.M.</p>	<p style="text-align: center;">PERRY, FL Perry Church of Christ 714 N. Calhoun St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Rick Mott (904) 584-2645 or 584-8902</p>				
			<p style="text-align: center;">SANTA BARBARA, CA Church of Christ 2310 Chapala Street Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (805) 682-7756</p>	<p style="text-align: center;">BARTOW, FL Church of Christ 550 West Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon Love (813) 533-7725 or 533-3563</p>	<p style="text-align: center;">MERRITT ISLAND, FL Church of Christ 512 Plumosa St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Swain (407) 631-8314</p>	<p style="text-align: center;">ORANGE PARK, FL Orange Park Church of Christ 1365 Kingsley Ave. Bible Study 10:00 A.M. Worship 11:00 A.M.</p>	<p style="text-align: center;">PLANT CITY, FL Plant City Church of Christ 315 N. Wilder Rd. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gary M. Ogden (813) 752-2227 or 752-2771</p>		
<p style="text-align: center;">AURORA, CO (Denver) Boston St. Church of Christ 1297 Boston St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Hoyt Houchen (303) 366-5283 or 805-4820</p>	<p style="text-align: center;">BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (904) 796-9803</p>	<p style="text-align: center;">KEY LARGO, FL Key Largo Church of Christ 100695 N. Overseas Hwy. 33037 m.m. 100.5 on U.S. 1 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roland Fritz (305) 451-1194</p>	<p style="text-align: center;">MERRITT ISLAND, FL North Courtenay Church of Christ 2455 N. Courtenay Pkwy. Bible Study 9:30 A.M. Worship 10:30 A.M.</p>	<p style="text-align: center;">ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M.</p>	<p style="text-align: center;">ST. PETERSBURG, FL Church of Christ 901 49th St. South Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Doug Barlar</p>				

DIRECTORY OF CHURCHES

(813) 321-2721 SARASOTA, FL Church of Christ 2445 Fruitville Rd. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: James Hanaker and Mickey Martin 755-1128	MARTINEZ, GA Martinez Church of Christ 201 Belair Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John M. Trigg 863-9744	BURBANK, IL Burbank Church of Christ 8230 S. Laramie Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Charles Eads (708) 423-6703	2849 East Main St. Bible Classes 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Willis Home Phone: (317) 272-0506 Building: (317) 745-4708	Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: H.L. Collett (317) 773-8864 or 773-2321	Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kyle Pope (913) 631-6519 or 599-3692
SEFFNER, FL Church of Christ 621 E. Wheeler Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Gibson	PINE MOUNTAIN VALLEY, GA Church of Christ Route 116 (near Callaway Gardens) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Tommy W. Thomas	CHICAGO, IL Northside Church of Christ 4440 W. Adams St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Sr. 624-7599	ELLETTSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Johnie Edwards (812) 876-2285 or 336-4630	OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 279-4332	TOPEKA, KS Oakland Church of Christ 553 Wilson Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 235-8687 or 273-7977
813-684-1297 HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	(706) 628-5117 or 628-5229 VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 6 off I-75) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: William H. Sowder, Sr. 244-8630 or 794-2456	CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Hawkins 333-4875 or 224-9279	HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942	PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Gary L. Coles 967-3437 or 967-3520	WICHITA, KS Westside Church of Christ 3500 S. Meridian Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal Elders: B. Allen, L. Westbrook (316) 729-9302 or 838-6274
TAMPA, FL 58th Street Church of Christ 12200 N. 58th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 988-3380 or 988-4646	WARNER ROBINS, GA Westside Church of Christ 1158 Willow Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Paul Ayres (912) 784-7078	EAST ALTON, IL Church of Christ 450 E. Airline Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Parks (618) 259-7532	HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Phillip Owens (219) 942-2663	RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911	ASHLAND, KY Tri-State Church of Christ 1314 Montgomery Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Tom Edwards (606) 325-9742
TARPON SPRINGS, FL Tarpon Springs Church of Christ 570 E. Orange St. (corner of Disston) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Larry Dickens (727) 938-3967 or 937-9327	BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Classes 1:30 P.M. Bible Study 2:30 P.M. Worship 3:15 P.M. Wednesday 7:30 P.M. Evangelist: Danny Thompson (208) 785-5773 or 785-6168	GLEN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (630) 858-2290 or 529-2149	JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Denver Niemeier (765) 676-6404 or (317) 852-7782	WEST LAFAYETTE, IN Church of Christ 1850 Woodland Ave. Bible Study 9:15 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Larry J. Curry (317) 463-9947 or 463-6409	BOWLING GREEN, KY West End Church of Christ 1609 Parkside Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dudley Ross Spears (502) 842-7880 or 781-4947
UMATILLA, FL Golden Triangle Church of Christ 210 Kentucky Avenue Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James L. Yopp (352) 669-8490 or 483-0363	WENDELL, ID Church of Christ 801 E. Main Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (208) 536-6296	PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Speer (847) 991-1288	INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 485-7771 or 842-3613	DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. Evangelist: Ron Anderson 262-6799	CAMPBELLSVILLE, KY Church of Christ (near the Dairy Queen) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (502) 789-1651
ZEPHYRHILLS, FL Church of Christ 5444 Fourth St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Don Hastings (813) 788-9587	ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Evangelist: John B. Wilson (309) 462-5368	BLOOMINGTON, IN Church of Christ 825 West 2nd St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 332-0501	KOKOMO, IN Church of Christ 1217 S. Courtland Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 10:30 A.M. 7:00 P.M. Evangelist: Randy Blackaby (765) 453-2356	GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Al Sandlin (515) 236-6052 alchar@aol.com	DANVILLE, KY 385 E. Lexington Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelists Steve Wolfgang & Scott Vifquain 236-4204, 236-8506 or 238-0860
ACWORTH, GA Etowah Church of Christ 2714 Valleyhill Dr. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff Winburn (770) 974-2814	BENTON, IL Church of Christ 203 N. Central St. P.O. Box 12 (north of Wal-Mart) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ronald D. Griffin (618) 438-2911 or 439-4605	CLARKSVILLE, IN Clarksville Church of Christ 407 W. Highway 131 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Elmo Wilson Church building: (812) 944-2305 Home: (812) 288-4206 Elders: 944-1878 or 948-9917	NEW ALBANY, IN Silver St. Church of Christ 1101 Silver St. Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Hamilton 284-5299 or 286-5488	HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR	ELIZABETHTOWN, KY Collegeview Church of Christ 611A College St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Bryant 737-5498 or 737-4188
ENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (912) 922-1158 or 953-5217	BRADLEY, IL Church of Christ 1505 E. Broadway Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jon Quinn (815) 932-9014 or 939-3315	CRAWFORDSVILLE, IN Southside Church of Christ 2 mile east of U.S. 231 on 300 S. (Rt. 7, Box 323) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church Bldg: (765) 361-9812 James Page: (765) 362-9168	NOBLESVILLE, IN Noblesville Church of Christ 1008 S. 9th Street Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Thurs. Morning 10:00 A.M. Evangelist: Guy Roberson 945-0664 or 945-7874	LENEXA, KS Lenexa Church of Christ 7845 Cottonwood Bible Study 9:30 A.M. Worship 10:20 A.M.	HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER

DIRECTORY OF CHURCHES

				PASCAGOULA, MS	
<p style="text-align: center;">\$95.00 PER YEAR</p> <p style="text-align: center;">GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M.</p>	<p style="text-align: center;">OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jeff Lankford (502) 683-5386 or 684-8722</p>	<p style="text-align: center;">LEESVILLE, LA White Park Church of Christ 17801 Nolan Trace 20 mi. from Fort Polk (5 mi. W. of Leesville) Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 239-4614</p>	<p style="text-align: center;">HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP THIS SPACE \$25.00 PER QUARTER \$95.00 PER YEAR</p>	<p style="text-align: center;">Chico Road Church of Christ Corner of Scovel Rd. & Chico Rd. Bible Study 9:00 A.M. Worship 10:15 A.M. Wednesday 7:00 P.M. (601) 762-9557</p>	<p style="text-align: center;">Hickman Mills Church of Christ 11610 S. 71 Hwy. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (816) 331-6482</p>
<p style="text-align: center;">Charles Holton, Evangelist 651-7141</p> <p style="text-align: center;">HODGENVILLE, KY South Lincoln Blvd. 0.8 mi. south of Square on 31 E. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p style="text-align: center;">REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883 754-8642 or 754-5398</p>	<p style="text-align: center;">SHREVEPORT, LA Twin Cities Church of Christ 203 Kay Lane Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John West (318) 797-0805 or 747-2766</p>	<p style="text-align: center;">ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 3:30 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p style="text-align: center;">STARKVILLE, MS Northside Church of Christ 1200 N. Montgomery St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p>	<p style="text-align: center;">Nashua Church of Christ 11425 N. Main St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mark Broyles (816) 532-4270 or 734-4142</p>
<p style="text-align: center;">Jim Bickford: 358-4088 358-4352</p> <p style="text-align: center;">LEITCHFIELD, KY Indian Hills Church of Christ 116 Sequoia Dr. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Cook (502) 259-9727</p>	<p style="text-align: center;">SHEPHERDSVILLE, KY Church of Christ 1/4 mi. E. of I-65 or Hwy. 44 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Heath Rogers (502) 543-4446</p>	<p style="text-align: center;">STONEWALL, LA N. DeSoto Church of Christ 172 Woolworth Rd. in Stonewall (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 925-2831 or 925-2733</p>	<p style="text-align: center;">ST. PAUL, MN Summit Ave. Church of Christ 10 S. Grotto Bible Study 9:30 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (612) 222-0872 or 738-7987</p>	<p style="text-align: center;">South Ave. Church of Christ 101 W. South Ave. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Bailey (816) 228-9262</p>	<p style="text-align: center;">KANSAS CITY, MO Nashua Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>
<p style="text-align: center;">LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Cooper 259-4968</p>	<p style="text-align: center;">SHEPHERDSVILLE, KY Hebron Lane Church of Christ Rt. 61 on Hebron Ln. 1/4 mile Sun. Morning 9:00 A.M. Sun. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Andy Alexander 957-6845 or 957-5115</p>	<p style="text-align: center;">PORTLAND, ME Church of Christ 856 Brighton Ave. Maine Turnpike Exit 8 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Call for mid-week assemblies Evangelist: Patrick Kelly (207) 856-2909</p>	<p style="text-align: center;">BOONEVILLE, MS Church of Christ 101 Oakleigh Dr. Located on W. Chambers Dr., New Hwy. 4 By-pass Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (601) 728-3213 or 728-6345</p>	<p style="text-align: center;">BLUE SPRINGS, MO Eastside Church of Christ 1510 Audubon Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 443-0634</p>	<p style="text-align: center;">KANSAS CITY, MO Vivion Road Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>
<p style="text-align: center;">LOUISVILLE, KY Church of Christ 3741 Taylorsville Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John Humphries 499-9942 or 459-8730</p>	<p style="text-align: center;">SOMERSET, KY Southside Church of Christ 390 Old Monticello Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Art Ogden (606) 679-5762 or 678-8005</p>	<p style="text-align: center;">ARBUTUS, MD Arbutus Church of Christ 5205 East Dr., Suite D (East Drive Shopping Center) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Church phone: (410) 247-1396 or (410) 789-2080, 859-0116</p>	<p style="text-align: center;">COLUMBUS, MS Woodlawn Church of Christ 359 Sanders Mills Rd. Steen Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Willis Logan (601) 356-6629</p>	<p style="text-align: center;">DONIPHAN, MO Southside Church of Christ Hwy. 142 E. 1/2 mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (314) 996-3251 or 996-3513</p>	<p style="text-align: center;">FAIRGROVE, MO Church of Christ 217 N. Orchard Blvd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Walter Myers (417) 859-2333 Joe Easterly: 759-2351</p>
<p style="text-align: center;">LOUISVILLE, KY Manslick Rd. Church of Christ 4724 E. Manslick Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Frank Himmel 231-8435 Office: 964-3624</p>	<p style="text-align: center;">TOMPKINSVILLE, KY Lyons Chapel Church of Christ Highway 100 East Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Lee (502) 487-8448</p>	<p style="text-align: center;">SEVERN, MD Southwest Church of Christ 805 Meadow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (410) 551-6549 or 969-1420</p>	<p style="text-align: center;">GULFPORT, MS Morris Rd. Church of Christ located 1 blk. N. of Dedeaux Rd. & 3 Rivers Rd. on Morris Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (228) 832-5529</p>	<p style="text-align: center;">KAHOKA, MO Westside Church of Christ 671 W. Thompson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: George Hickman (660) 727-2090</p>	<p style="text-align: center;">KANSAS CITY, MO</p>
<p style="text-align: center;">LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Everette Hardin 937-2822</p>	<p style="text-align: center;">BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Crews 275-4684 or 273-1105</p>	<p style="text-align: center;">RIVERDALE, MD (Washington, D.C. area) Wildercroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dale Smelser (301) 474-7460 or 464-9409</p>	<p style="text-align: center;">JACKSON, MS Clinton Blvd. Church of Christ 5535 Clinton Blvd Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White 922-4957 or 924-2645</p>	<p style="text-align: center;">KANSAS CITY, MO</p>	<p style="text-align: center;">KANSAS CITY, MO</p>
<p style="text-align: center;">LOUISVILLE, KY Church of Christ 4401 West Broad St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Sidney L. Shanks 502-772-3026 or 778-3254</p>	<p style="text-align: center;">BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tim Henderson (318) 747-4308 or 868-9054</p>	<p style="text-align: center;">DECKERVILLE, MI Church of Christ 2556 Maple St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Contact: Craig Thomas (810) 648-5009 or 648-2515</p>	<p style="text-align: center;">MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Frank Whidden (601) 482-0543 (bldg.) (601) 679-8542 or 483-3652</p>	<p style="font-size: 1.2em; font-weight: bold;">ADVERTISING RATES</p> <p style="font-size: 1.2em; font-weight: bold;">On Church Ad Pages</p> <p>Rates on the church ad pages are \$25 per quarter or \$95.00 per year (when paid in advance). The ads are run once each month — 12 times a year. Billing is done quarterly.</p> <p>Would the church where you worship like to be listed on the church ad pages?</p>	
<p style="text-align: center;">OWENSBORO, KY Westside Church of Christ 4201 Bent Tree Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Michael Thomas (502) 683-4204 or 771-0000</p>	<p style="text-align: center;">LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kenneth R. Hoyle (318) 474-9122 or 474-9866</p>	<p style="text-align: center;">ROSEVILLE, MI South Macomb Church of Christ 18551 Eastland Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (810) 775-4059</p>	<p style="text-align: center;">MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James Strickland (601) 483-3101 or 483-4258</p>		



