

Truth

Magazine

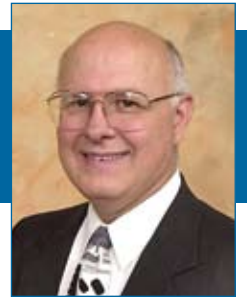


corporate
churches.....18

Troas
pizza party?26

the Lord's
Supper8

editor's page

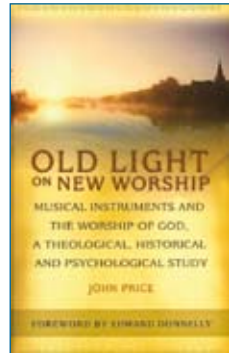


MIKE WILLIS

Old Light on New Worship

Throughout America, churches are engaging in “worship wars” as they struggle to keep their members attending at a time when America is changing into a more secular society. Various approaches have been used to keep the members interested in church including changing the work of the church to meet the “felt needs” of its members. The community is surveyed to see what they perceive their needs to be and then the churches offer what the secular community wants. The result is church sponsored sports events, divorce recovery workshops, financial workshops (avoiding debt and financial planning), aerobic exercise, child care facilities, schools, etc. Instead of the church changing the world, the world is reshaping the church.

The worship of the church is changing so drastically that Edward Donnelly said, “we are living through a worship revolution. Evangelical worship has changed as much in the last twenty years as in the previous two hundred” (*Old Light on New Worship*, 5). Donnelly suggests that the changes “seem...to be partly the product and partly the cause of an increasing shallowness and worldliness among the professing people of God” (5).



In the midst of the worship wars, a new book has been written entitled *Old Light on New Worship* by John Price. Price is a graduate of Trinity Ministerial Academy in Montville, New Jersey and is currently pastor of Grace Baptist Church in Rochester, New York where he has served since 1995. The purpose of this book is to address the issue of whether or not the Scriptures authorize the use of mechanical instruments of music in worship. Price says in his preface,

I have come to this subject with the conviction that the Scripture alone should be our guide in all matters of faith and practice. I believe there is such a thing as pure worship that is according to the will of God and it should be our goal to have such worship

in the church. Our worship should be governed, not by our own personal desires or preferences, nor by the culture and society in which we live, but by the Word of God alone (12).

With that resolution, Price examines what the Bible teaches about instrumental music in worship and concludes that instruments of music were added to the worship of the Old Testament,

not as human judgments about what would make worship more attractive, but by divine commandment and with divine authority. The Old Testament pattern for worship was not the same as what is used in the New Testament church in many different respects (no Holy Temple, no Levitical priesthood, no animal sacrifices, etc.). The New Testament church had no instruments of music. Price said,

- (1) The Old Testament Temple worship in all of its outward ceremonies and rituals has been abolished;
- (2) We must look to Christ and His Apostles alone for the worship of the church; and
- (3) With no command, example, or any indication whatsoever from the Lord Jesus that He desires musical instruments in His church, we have no warrant for their use (21).

As you can see from this quotation, Price even understands the principle of the “silence of the Scriptures.” He said,

Some may say that all of this is only an argument from silence. But silence is the regulative principle of worship. Where God is silent, we do not add to His worship. His silence means He has given no command and we have no authority to act. His silence

Evangelical worship has changed as much in the last twenty years as in the previous two hundred.

CONTINUED ON PAGE 31

contents

<i>Old Light on New Worship</i> 2 MIKE WILLIS	<i>The High Cost of Cheap Workbooks</i> 20 ANDY ALEXANDER
<i>Child Abuse</i> 4 CONNIE W. ADAMS	<i>Evolution: A Theory in Disaster</i> 21 DONALD P. AMES
<i>Homosexuality's Push</i> 6 STEVEN DEATON	<i>Question and Answer</i> 22 BOBBY L. GRAHAM
<i>"Joy to the World" and the Kingdom</i> 7 DAVID MARAVILLA	<i>From the Lighter Side</i> 24 DAN KING
<i>The Worship of the Church: The Lord's Supper</i> .. 8 FRANK RICHEY	<i>How Often Do I Have to Assemble?</i> 25 KEITH N. WELCH
<i>Toward a Deeper Devotion to God: The Greatest Devotional Aid</i> 13 GARY HENRY	<i>Did the Troas Church Provide a Pizza Party Fellowship Meal?</i> 26 RON HALBROOK
<i>The Lord's Work on the Isle of Jamaica</i> 14 KENNETH D. SILS	<i>Book Marks</i> 29 CHRIS REEVES
<i>Footnotes</i> 16 STEVE WOLFGANG	<i>Children's Page: Ezra</i> 30 DONNA HALBROOK
<i>Corporate Churches</i> 18 STAN ADAMS	<i>Directory of Churches</i> 33

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CONNIE W. ADAMS

Child Abuse

The Psalmist said, “Lo, children are an heritage of the Lord” (Psa. 127:3). Paul said, “the parents ought to lay up for the children” (2 Cor. 12:14). Jesus said we should “give good gifts” to our children (Matt. 7:11). How sad to hear of the abuse of children. There are several kinds of abuse. We will consider four of them.

Physical Abuse

Some children are sexually abused. Often this comes from live-in boy or girl friends, or from step-parents. Children have a right to privacy and need to be taught the value of modesty. Frazzled and frustrated parents sometimes take it out on the children who have very little means of protection. Anger often turns into rage and children end up seriously injured, or dead. All of us need to “gird up the loins of your (our) mind, and be sober” (1 Pet. 1:13). We are called upon to add “temperance” (self-control) to our faith (2 Pet. 1:6). Older women are to teach the younger women to “love their children” (Tit. 2:4). Those who understand and practice what the word of God says will not drown their children in a bathtub, strap them in cars seats and then drive the car into a lake, or beat them to death.

Mental Abuse

When parents show favoritism, they are abusing their children. “Why can’t you be more like your sister?” “Can’t you do anything right?” “Are you stupid, or what?” The households of Abraham, Isaac, and Jacob all made this same mistake. Because they did not learn, the descendants to this day are still at odds. Mental abuse breaks the spirit of children. “Fathers, provoke not your children to anger lest they be discouraged” (Col. 3:21). Children are mentally abused when we expect too much of them. They need time to be children and to grow up.

Parental Neglect

The excitement of having a baby soon fades into the mother going back to work and the father being too busy with his work and interests to care. Babies are often left in the care of grandparents or other relatives, with hired nannies, or in day care centers where others will feed them, put them down for naps, comfort them when they are sick, and also hear their first words, and see them take their first steps.

The abuse with the worst consequences is spiritual in nature.

Once, during a meeting, I stayed in a home which also ran a day care business. Every morning, sleepy children were brought early, and some of them were picked up late in the day. I watched one four-year-old boy run to the window and watch his mother’s car disappear down the road, then turn and sadly walk away with tears running down his face. That happened every day I was there. I saw some children who did not want to go home with the parent who came for them. Sometimes the frustrated parent would offer a bribe (everything from going to McDonald’s, to a new toy). Then we hear about “quality time.” Listen, there can be no *quality* time without *quantity*. That “quality time” has to compete with grocery shopping, laundry, household chores, yard work, social engagements, homework, religious activities, scouts, little league, and you name it. Divorce only compounds the problem. Children are batted back and forth like ping pong balls, caught in a dreadful tug of war. Anyone who thinks this is not harmful to children is a brick short of a load.

Spiritual Abuse

The abuse with the worst consequences is spiritual in nature. Each child is a living soul. That soul is bound for an eternal

CONTINUED ON PAGE 5

Child Abuse

(CONTINUED FROM PAGE 4)

destination. If the child lives to the age of moral and spiritual accountability, then he will be eternally lost unless he/she obeys the gospel and serves the Lord. Yet, this abuse is given little attention by so many. A failure to teach them the way of the Lord is spiritual abuse, pure and simple. Israel was to instruct the children, in the house, at bedtime, and when they walked by the way (Deut. 6:4-9). A father is to exhort, comfort, and charge his children (1 Thess. 2:11). Paul said to “bring them up in the nurture and admonition of the Lord” (Eph. 6:4).

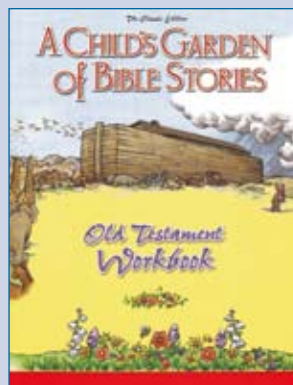
Correction is a part of training. The word “nurture” involves the whole training of a child, including corrective discipline. “Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him” (Prov. 22:15). “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes” (Prov. 13:24). “A fool despiseth his father’s instruction: but he that regardeth reproof is prudent” (Prov. 15:5). “A wise son maketh a glad father: but a foolish man despiseth his mother” (Prov. 15:20). “Chasten thy son while there is hope, and let not thy soul spare for his crying” (Prov. 19:18). Remember Eli? He was a good man and attended well to his responsibilities, with one exception. His sons became vile and “he restrained them not” (1 Sam. 3:13). Of course, correction is not pleasant, but afterwards it yields “peaceable fruits” (Heb. 12:5-11).

Parents who do not correct their children when they throw fits at home, in public places, including church services, are abusing their children spiritually. “Time out” and “I am counting to ten” are jokes and the children know it. The world at large is full of unruly, undisciplined children. It is sad to see this among Christians. Church services are disrupted by children who are old enough to be corrected and more and more parents don’t have a clue about how to handle such disruptions. Some allow their children to talk constantly during prayers, sermons, and at other times, including the Lord’s supper. Listen up, parents who allow this behaviour without taking steps to correct it are abusing their children.

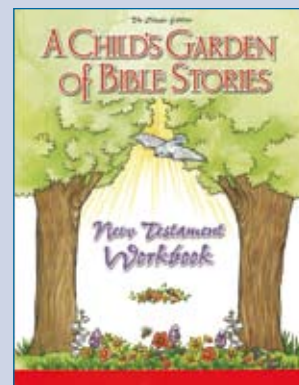
It is spiritual abuse when parents fail to set the right example. When they preach one thing and practice another, don’t think that little eyes are not watching and little ears are not listening. If parents expect children to grow up to serve the Lord, they must be given a worthy example to follow.

Let’s stop child abuse!

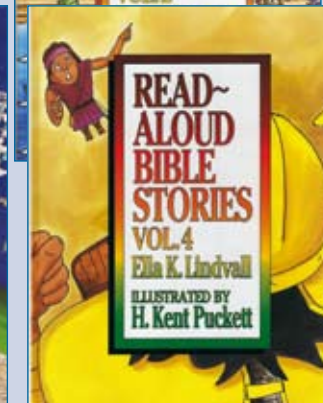
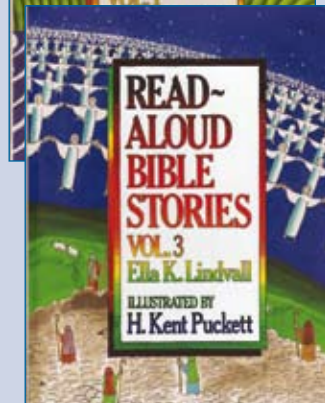
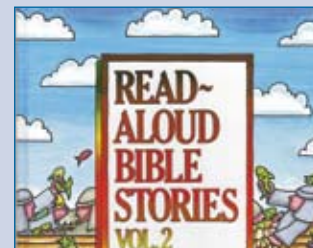
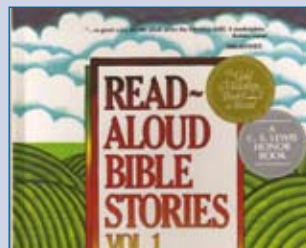
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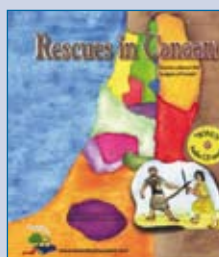
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STEVEN DEATON

Homosexuality's Push

The subtle promotion of homosexuality is gone. It is now an all-out assault on our nation through schools, entertainment, and religions. No longer is there a call to “tolerate” it—which was always a ruse—now we must endorse it or be marked a “homophobe bigot.”

Three recent examples highlight the perverted push.

Lesbian Bishop

The Episcopal Church nominated an “openly lesbian priest for bishop.”¹ This move further strains the Anglican communion because there are some who still see it as incompatible with Christian teaching; or as the Bible put is sinful (1 Cor. 6:9, 10).

Two other points need to be made: (1) Women are not authorized to serve in leadership positions in the church, whether preachers, deacons, or bishops (1 Tim. 2:11, 12; 3:1-13). (2) The problems that exist in the Episcopal Church are the fruit of centuries of error. When they left the Bible as the sole source of authority, they set the path to openly homosexual leaders.

Perverting Painting

A street fair in San Francisco is to have a revised painting of “The Last Supper.” Leonardo da Vinci’s painting is merely a figment of his imagination. However, it did show a measure of respect for the Lord and his apostles.

The revised painting reportedly depicts scantily clad men and women, presumably homosexuals, attired in bondage gear with sex toys on the table.² Though the original was by no means inspired, such as thing as this is blasphemy. Just fifty years ago this was not tolerated in our nation. Our freedom and sense of “rights” has run amuck.

Indoctrinating Second Graders

In the recent Democrat presidential debate, the issue of teaching second graders about homosexuality came up. The moderator asked the candidates about a book, *King & King*, that was read to a second-grade class in a Massachusetts elementary school. The candidates endorsed the action and principle; some rather firmly.³

Homosexuals learned from atheists and radical environmentalists that the way to change a nation is to indoctrinate its children. These humanistic idolaters know that if they can form the attitudes and beliefs of children, then it is only a matter of time before the society is altered.

Parents need to work to counteract such evil influences. God instructed parents of the Old Testament to teach their children constantly (Deut. 6:6-9). The duty is no less imperative today (Eph. 6:4). If we expect to turn our nation around and our children to go to heaven, we must teach them the truth, no matter how foolish and backward we look to the world.

Homosexuals are pushing their agenda. We must accept it or be condemned. As those who love God and his truth, we must push back.

¹ <http://www.christianpost.com/pages/print.htm?aid=29102>

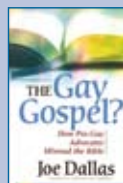
² <http://www.foxnews.com/story/0,2933,298277,00.html>

³ <http://www.foxnews.com/story/0,2933,298307,00.html>

If they can form the attitudes and beliefs of children, then it is only a matter of time before society is altered.



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singing with understanding

DAVID MARAVILLA

“Joy to the World” and the Kingdom

Christmas Songs

Though we do not celebrate Christmas as the birth of Jesus, we do sing about his birth. “He Loved Me So” begins with “Why did my Savior come to earth...? Why did He choose a lowly birth?” “Wonderful Story of Love” mentions events from Luke 2 that were connected with Jesus’ birth: “Angels with rapture announce it, shepherds with wonder receive it.” Since the Bible does not mention Christmas, perhaps we should not think of certain hymns as “Christmas songs” but, rather, as hymns about Jesus’ birth. Celebrating his birth, any time of year, is scriptural. We should not be afraid to echo the joy in Scripture over the birth of our Lord. “Then the angel said to them, ‘Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord’” (Luke 2:10-11).

“Joy to the World”: A Christmas Song?

The Isaac Watts hymn, “Joy to the World,” has become famous because of its connection with Christmas. Ironically, the hymn does not contain one word about the birth of Jesus. The closest it gets to Jesus’ birth is: “Joy to the world, the Lord is come!” Aside from that simple statement, it mentions nothing connected with his birth—shepherds, angels, a manger, etc.

“Joy to the World”: A Kingdom Hymn

The emphasis in “Joy to the World” is the reign of Christ.

Let earth receive her King (vs. 1)

Joy to the earth, the Savior reigns! (vs. 2)

He rules the world with truth and grace (vs. 4)

This hymn is about the kingdom and it teaches something that is rare in hymns and misunderstood by many. To say, as we often do, that “kingdom” and “church” are identical is an oversimplification, and not accurate in every case.

“Church” means “called out ones” and refers to people or souls. “Kingdom” refers to rule or dominion, not merely to the people who are under rule. Luke 19:11-27 records Jesus’ parable about a man who “went into a far country to receive

for himself a kingdom and to return.” In this story, what did the man receive—exactly what did he have when he returned that he did not have when he left? It was not people, or citizens, which would equate with “church.” Rather, he received the authority to rule the people among whom he already lived. The “kingdom” was his right to reign.

“Church” refers only to the citizens in the God’s kingdom, while “kingdom” is a broader term and includes the King, his power to rule, his laws, the citizens under that rule, and the territory or realm of his rule.

Many passages do not make sense if we replace

“kingdom” with “church.” For example, Jesus said, “Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it” (Mark 10:15; Luke 18:17). He did not mean that we have to receive the church (God’s people or citizens); he meant that we must accept God’s rule.

God does not rule over the church as a worldwide organization. His reign is over individuals who have become citizens by accepting his authority and obeying his laws. “Joy to the World” points out that the territory of God’s kingdom is people’s hearts.

Joy to the world, the Lord is come!

Let earth receive her King;

Let every heart prepare Him room

Notice what this hymn teaches: The Lord has come, and the earth needs to receive him as King. How does the earth receive him? By “every heart” accepting his rule.

It is unfortunate that we are reluctant to use “Joy to the World” because of its reputation as a Christmas song, because it teaches something that we need to understand: “The kingdom of God is within you” (Luke 17:21).

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“Joy to the World” points out that the territory of God’s kingdom is people’s hearts.

the worship of the church

FRANK RICHEY

The Lord's Supper

In a study of "The Worship of the Church," we want to look at all the things we do in worship and show biblical authority for what we do. In this lesson we want to consider "The Lord's Supper." The Lord's Supper should be of vital importance to a Christian. A perversion of our attitude of observing this supper can lead to spiritual death. Paul says, "Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord" (1 Cor. 11:27).

Origin and Authority of the Supper

As we embark on this study, we want to consider the authority we have to participate in this act of worship. Authority is defined as right, power, or jurisdiction. Let's look at what the Bible says.

The Lord's Supper was instituted by our Lord Jesus Christ.

"And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, 'Take, eat; this is My body.' Then He took the cup, and gave thanks, and gave it to them, saying, 'Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom'" (Matt. 26:26-29).

We see from this passage that Jesus authorized the keeping of this part of our worship.

The keeping of the Lord's Supper was taught by the apostles. In fact, Jesus said that the disciples were to teach the converts to "observe all things that I have commanded you" (Matt. 28:20). As we saw in the passage in Matthew 26, Jesus told the disciples to partake of this spiritual feast.

The apostle Paul spoke about the keeping of this Supper when he said, "For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of Me.' In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me'" (1 Cor. 11:23-25).

It was practiced by the New Testament church. In Troas, Paul came together with the saints to partake of the Lord's Supper. "Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight" (Acts 20:7).



It was received from the Lord. Paul said, "For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread" (1 Cor. 11:23).

The Design of the Lord's Supper

What do we mean by design of the Lord's Supper? We mean that Christ designed

The Lord's Supper (CONTINUED FROM PAGE 8)

the Supper for specific purposes. Let's look at those purposes.

The Lord's Supper was designed as a remembrance; a memorial to Jesus Christ. "...and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me" (1 Cor. 11:24-25).

The Lord's Supper is a time of anticipation. We should look forward to each Sunday when we can have this supper with Christ. "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom" (Matt. 26:29). In this passage, we see that in a figurative sense, Christ is with us as we engage in this Supper together. H. Leo Boles says, "in My Father's kingdom—(refers to) the church which was established on the day of Pentecost...The term 'drink' is used figuratively to express that communion which Jesus has with his disciples while they are eating the Lord's Supper."

The Lord's Supper is a fellowship or communion. Paul said, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16). "Communion" is defined as "fellowship; joint participation; intimacy" (Strong's Greek Words of the N.T.). When we partake of the Communion (the Lord's Supper), we are engaged in a joint participation of this spiritual feast with Jesus

Christ. It is a time of fellowship with Christ. Fellowship simply means, "something we do together." Jesus said that "where two or three are gathered together in My name, I am there in the midst of them" (Matt. 18:20).

I often wonder if we believe this.

When we partake of the Lord's Supper we make a proclamation. "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes" (1 Cor. 11:26). A proclamation is an announcement, publication,

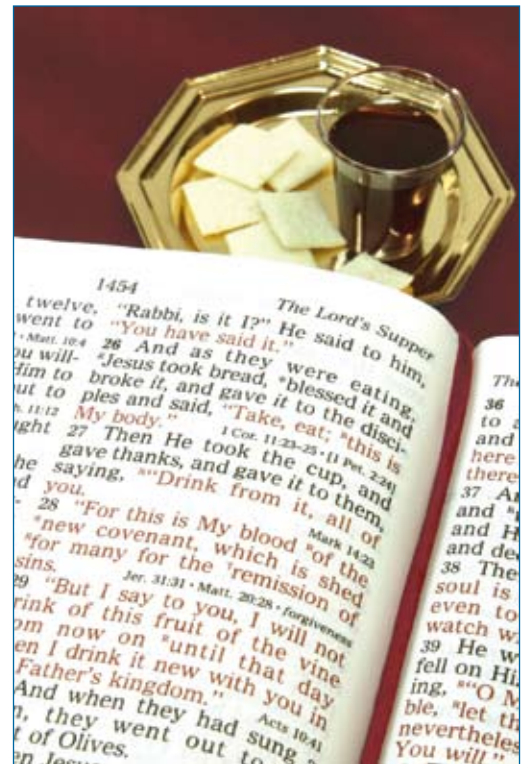
or declaration. The gospel must be proclaimed to the world. Paul said to the Athenians, "for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD.

Therefore, the One whom you worship without knowing, Him I proclaim to you" (Acts 17:23).

The Lord's Supper is a proclamation to the world of God's love, grace, and salvation. It is a proclamation of our faith, courage and zeal as we partake of the emblems of the Supper.

The Lord's Supper is the dedication of the new covenant. Jesus said the "cup" was the new covenant in "My blood." "In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me'" (1 Cor. 11:25). A covenant suggests sealing or ratifying an agreement. The Lord's Supper is a covenant we have with God. This covenant is sealed with the blood of Christ.

Jesus Christ is the mediator of a "better covenant." "But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then no place would have been sought for a second. Because finding fault with them, He says: 'Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah'" (Heb. 8:6-8). That covenant was sealed with the blood of Christ.



CONTINUED ON PAGE 10

The Lord's Supper (CONTINUED FROM PAGE 9)

The Bible teaches that, for a will to be confirmed, there must be the death of the one making the will. We see this in Hebrews 9:16-17 where the Hebrew writer says, "For where there is a testament, there must also of necessity be the death of the testator. For a testament is in force after men are dead, since it has no power at all while the testator lives." Christ died on the cross so that the New Covenant—the Last Will and Testament of Jesus Christ could come into existence.

The Lord's Supper is obedience to Christ. "And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, 'Take, eat; this is My body.' Then He took the cup, and gave thanks, and gave it to them, saying, 'Drink from it, all of you'" (Matt. 26:26-28). This was not a mere suggestion on the part of Christ, but a command to be carried out by all Christians of all ages. Given in the very shadow of the cross, Christ said "take, eat" and "drink from it, all of you."

The Manner of Observance

We must examine ourselves. "But let a man examine himself, and so let him eat of the bread and drink of the cup" (1 Cor. 11:28). Self-examination is a vital part of partaking of the Lord's Supper. The manner in which we partake is of great importance to Christ. Notice the next point.

We must observe it worthily. This describes the manner in which we partake of it. The apostle Paul wrote much about the Lord's Supper in his first letter to the Corinthians. Notice this passage: "Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body" (1 Cor. 11:27-29).

To partake of the Supper in a light-hearted, flippant manner suggests that one does not know the significance of the Supper or does not care.

CONTINUED ON PAGE 11

Seven Things to Remember During the Lord's Supper

This little mnemonic device will help one to focus on the sacrifice of Christ as he died on the cross. It will help one to "do this in remembrance of Me."

- **One** Lord
- **Two** thieves
- **Three** crosses
- **Four** soldiers dividing the garments of Christ
- **Five** wounds of Christ:
 - (1) **Crown** on his head,
 - (2) **His** beaten back,
 - (3) **Nails** in his hands,
 - (4) **Nails** in His feet,
 - (5) **Wound** from spear thrust into His side.
- **Darkness** from the **sixth** to the ninth hour.
- **Seven** sayings of Christ on the cross.
 - (1) "Father forgive them, for they know not what they do."
 - (2) "Today you will be with me in paradise."
 - (3) "Behold your son: behold your mother."
 - (4) "Eloi Eloi lama sabachthani" [My God, My God, why have You forsaken Me?]
 - (5) "I thirst."
 - (6) "It is finished."
 - (7) "Into your hands I commit My Spirit."

The Lord's Supper (CONTINUED FROM PAGE 10)

To partake of the Supper in a light-hearted, flippant manner suggests that one does not know the significance of the Supper or does not care about the significance of the Supper. It further suggests that one does not discern the Lord's body as he/she partakes. I have observed people when the Lord's Supper is being passed around. Some are chewing gum, giggling, talking, playing with the babies, etc. It is sometimes so very obvious that these are not fully aware of the significance of the Supper, nor of their actions and the manner in which they partake of the Supper. The seriousness of partaking of the Lord's Supper in an unworthy manner is seen in 1 Corinthians 11:30 where Paul says, "For this reason many are weak and sick among you, and many sleep." As a result of partaking of the Lord's Supper in an irreverent manner, Paul said "many are weak (spiritually) and sick (spiritually), and many sleep (they are dead spiritually)."

We must observe it regularly. The New Testament church had the Supper on the first day of the week. "Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight" (Acts 20:7).

Question: How often do we have a first day of the week? The first day of the week was the common meeting day of the early church. This is seen in 1 Corinthians 16:2, where the saints were told that on the "first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come." The Christians in the New Testament met on the first day of the week and they were not to forsake this assembly. "...not forsaking the

assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching. For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins" (Heb. 10:25-26). If the New Testament Christians came together on the first day of the week to partake of the Lord's Supper, in order to be in compliance with the will of Christ, we also must come together on the first day of the week to partake of the Lord's Supper.

Scholars agree that the New Testament church partook of the Lord's Supper every week. Notice the following quotes:

Justin Martyr (ca. A.D. 150) records how Christians assembled on Sunday and partook of the Supper (*Apology I*, p. 67).

"...the early church writers from Barnabas, Justin Martyr, Irenaeus, to Clement of Alexandria, Origen and Cyprian, all with one consent, declared that the church observed the first day of the week. They are equally agreed that the Lord's Supper was observed weekly, on the first day of the week." (B. W. Johnson, *People's New Testament*).

"The observance of the Lord's Supper seems to have been administered every Lord's day; and probably no professed Christian absented themselves..." (Thomas Scott, Presbyterian, *Commentary on Acts 20:7*).

"This also is an important example of weekly communion as the practice of the first Christians" (A. C. Hervey, Episcopalian, *Commentary on Acts 20:7*).

"It is well known that the primitive Christians administered the Eucharist (the Lord's Supper) every Lord's day" (P. Doddridge, Congregationalist, *Notes on Acts 20:7*).

We Must Be Careful Not to Pervert the Lord's Supper

The church at Corinth was guilty of this. The apostle Paul said, "Therefore when you come together in one place, it is not to eat the Lord's Supper. For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you" (1 Cor. 11:20-22). We must never be guilty of making a mockery of the Lord's Supper, by turning it into a common meal!



CONTINUED ON PAGE 12

The Lord's Supper (CONTINUED FROM PAGE 11)

Our allegiance must be to Christ in order to partake of the Lord's Supper. Again, Paul says, "You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's Table and of the table of demons. Or do we provoke the Lord to jealousy? Are we stronger than He?" (1 Cor. 10:21-22). Again, this is a part of the self-examination mentioned earlier. We must belong to Christ, be in his kingdom, and give our full allegiance to Christ before we participate in this Supper.

Many churches today are perverting the Lord's Supper and making it a common meal instead of a spiritual meal. Some conservative, non-institutional churches of Christ are doing this. From what I understand of the scriptures, the Lord's Supper is not a time to mix and mingle, eat as much bread and drink as much "fruit of the vine" as you wish. This does not sound like a spiritual feast, focused on the sacrifice of Jesus for our sins!

Three Views of the Lord's Supper

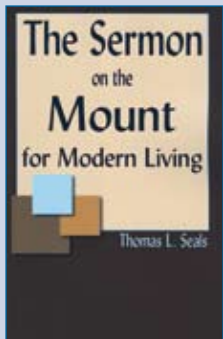
The Lord's Supper is a time to **look back**. "In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me'" (1 Cor. 11:25). When we take the Lord's Supper, it is a time of reflection on the death of Christ—we remember him! He left heaven, came to the earth, lived among men, and was crucified for the sins of mankind. We need to focus our minds on that sacrifice for our sins and truly appreciate the sacrifice made for us so we can have the hope of a heavenly home. We need to try to

picture Christ on the cross, see him as he endured the pain of the crucifixion—for you! I believe this is what Christ had in mind as he said, "do this in remembrance of Me."

The Lord's Supper is a time to **look forward**. "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes" (1 Cor. 11:26). Jesus said he would drink of the fruit of the vine with us in the kingdom (Matt. 26:29) We should look forward every week to the time that we can commune with Christ, knowing that he is with us as we partake of the communion. This should also point us to the time when we will commune with Christ in heaven throughout all eternity.

The Lord's Supper is a time to **look inward**. As we have already mentioned, we are to examine ourselves when eat the Lord's Supper. "But let a man examine himself, For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body" (1 Cor. 11:28-29). Self-examination involves looking inward to see what kind of man or woman we are and whether we are what Christ wants us to be. If by self-examination we realize that we are not in accordance to the will of Christ, then we need to make changes spiritually so that our lives coincide with the will of Christ, before we partake of the Lord's Supper.

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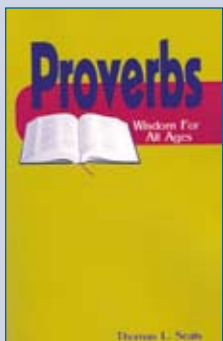


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toward a deeper devotion to God



GARY HENRY

The Greatest Devotional Aid

A deeper devotion to God will not be ours if we don't avail ourselves of the *means* that God has designed to produce that result. There is no shortcut to spiritual purity and strength—either we do the things that produce growth or we don't grow. It's just that simple.

And as to what these means are, we could make a long list of activities, disciplines, helps, and aids that would be good for us. Most of these relate to prayer or Bible study in one way or another. But the most powerful aid to greater devotion is one that we often overlook: *the Lord's Supper*.

The Importance of the Lord's Supper

The cross is, to put it quite simply, the heart of the gospel. Many other truths shine out from the cross, but the story of Christ's atoning death is the heart of the matter. So Paul could say, "I determined not to know anything among you except Jesus Christ and Him crucified" (1 Cor. 2:2). And again, "God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world" (Gal. 6:14).

It is no exaggeration to say that the story of the cross is the most powerful story ever told.

It is no exaggeration to say that the story of the cross is the most powerful story ever told. When it is presented clearly, it moves the human heart in a way that nothing else can. When Paul, for example, heard that the Galatians were defecting from the gospel, he marveled that such could be the case: "O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?" How could anyone who has ever "seen" Christ crucified not obey the gospel, or having

obeyed it, ever go backwards and become unfaithful?

If we are among those who have obeyed the gospel but are wavering in our faith, there can be only one reason for that: *we have taken our eyes away from the cross and have quit contemplating it*. The regular remembrance of what we saw when we saw the cross for the first time is so essential to our faithfulness that God requires us think about it at least once a week. Many are the acts of God in history that it might be helpful for us to remember, but only one is of such importance that a ritual was commanded for its remembrance every seven days. The Lord's supper is where we are reminded of the cross—lest we forget and become unfaithful.

Yet for all our talk, we often fail to observe the Lord's supper as we should, and we don't receive the inward benefit that God intends. Yes, we pay lip service to its importance, but on many Sundays we partake of the Lord's supper and go away unmoved and unimproved in our devotion to God. As far as our spiritual growth is concerned, the Lord's supper is, for many of us, a vast, untapped resource.

Two Suggestions

For one thing, it would help us to *prepare* for the Lord's supper more than we do. If we stay up late Saturday night pursuing social and recreational activities, sleep in until the last minute Sunday morning, and then arrive at the assembly having given no thought to the Lord's death until that moment, the Lord's supper is probably going to mean less to us than it should. Wouldn't it help to begin thinking and praying about the Lord's supper on Saturday, arise early enough on Sunday morning to spend some time alone with the Lord, and then arrive at the assembly with hearts eagerly prepared to commune?

But second, we need to *participate* in the Lord's supper more fully. For many of us, the Lord's supper is a passive event, something that just "washes over us" as we sit in the pew. But if the power of the cross is going to help us grow in devotion,

CONTINUED ON PAGE 32

foreign evangelism

KENNETH D. SILS

The Lord's Work on the Isle of Jamaica

On the first of November, brother Jeff Gabbard and I had the pleasure of flying to Jamaica to work with the Lord's church on the island. This has been my third trip to Jamaica and I am persuaded it's been the most productive of the three. Over the five days we were there, I had the pleasure of baptizing five precious souls into the body of Christ Jesus. Allow me a few moments to detail a bit of my experience in Jamaica, along with the work that is currently occurring on the island.



Falls near the Cave meeting house

Jamaica is a lush paradise, yet for the average Jamaican, life can be very hard. The poverty rate among the general populace is extremely high which forces many to “beg, borrow and steal” just to make it to the next day. On a positive note, this desperation encourages many others to seek after divine assistance for their daily needs, so religion is widespread throughout the island. In contrast to the difficulty we find of getting Americans to open a Bible for study, many Jamaicans are quick to ask spiritual questions and want you to show them the answer in the Bible. However, the plague of denominational religion thrives on the island, leaving many Jamaicans confused and deceived from the true instruction of the gospel. The population of Jamaica is fairly well educated and English speaking (for the most part), which makes it ideal for Americans to assist them in the spread of the truth.

The two churches of Christ that we worked with are the only two congregations resisting “institutionalism” that has divided the Lord's people over the past sixty years. They are aware and warn their members of the unscriptural nature of these institutions among the church, recognizing they must

do all things “in the name of the Lord Jesus” as Colossians 3:17 commands.

One congregation meets on Friday evening and Sunday at the YMCA in Montego Bay.

The other congregation has built a meeting house in the Cave community on the south side of the island. Several American preachers have gone to Jamaica over the past few decades to work with the Christians there, including brother David Tant, who annually accomplishes so much good with a Vacation Bible School each summer among both congregations.



Preachers at Cave



Picture of assembly with Ken Sils in front

The church in Montego Bay has been small and struggling for quite some time, yet there are good things happening with the work there. Brother Maxwell James has taken the mantle of preaching and provides transportation for most of the members to get to worship. Due to the deplorable conditions of that YMCA, the church has been able to purchase a run down house which they intend to convert to a church building. It is going to require a tremendous amount of work and money, yet the church is really excited about their future. The floors have been removed, while most of the walls and the roof need to be rebuilt due to termite or

CONTINUED ON PAGE 15

The Lord's Work on the Isle of Jamaica

(CONTINUED FROM PAGE 14)

dry rot damage. If my understanding is correct, they intend on meeting in this house by the end of the year, even if the floors in the house are just dirt. This attitude describes the grit and determination of the Christians in Jamaica.

The congregation which meets at Cave on the south side of the island is where Jeff and I spent most of our time. Brother Errol Lawson, son of J.S. Lawson, has been working with this congregation for several years. Due to a spike in violence and theft around the island, they've been forced to put up a secure fence around the building. Also, due to new government regulations, they are building new bathrooms with modern plumbing.

While these things require a lot of finances they don't have, their greatest financial burdens are trying to get the members to the meeting house for



People singing at Montego Bay church

worship. I had the pleasure of preaching Wednesday and Thursday evening and twice on Sunday at Cave. The funds for taxi service to get people to the meeting house was over \$300.00 US and this situation is rapidly getting worse. One of the saddest statements I heard all week was when brother Errol reluctantly said, "Ken, I could baptize more if I could find a way to get them to the meeting house, but we can't afford the transportation costs!" All who had vehicles came with them full of members and still, there were members who desired to come Wednesday night, but couldn't because the bus didn't get to them. Currently, there are plans for Errol (and a young man named Dean who is learning to preach) to lease a tourist bus and work part time with Jamaican tourism which will provide them a vehicle to get folks to worship. It is a very expensive plan which is requiring both men to obtain licenses and pay for the bus through their work, but they believe it is the only real solution to get members to the meeting house to worship God.

The church meeting at Cave is vibrant, full of young people and young families. If all the members could gather, it

wouldn't surprise me if they would have well over eighty in membership. The five young people who were baptized have been studying with brothers Errol and Dean, but



Five who were baptized into Christ at Cave

we give glory to God that the gospel moved their hearts to obey on Thursday and Sunday nights of the meeting. It was a blessing to baptize them in the river next to their meeting house, but I must admit it was a soggy sermon on Sunday night as I baptized four of them before the assembly due to the threat of a storm on the horizon. I was wet all that night, but I didn't feel it! One precious young lady asked if I could get her a Bible since she is a Christian now. Hopefully, by the time you are reading this, it will be in her hands!

These churches continue to fight the good fight among the hardships of island life. They must confront challenges that many Christians in America would buckle under. I have been told that they intend on resuming the church which used to meet in Savanna-La-Mar and there is talk of a congregation being started in Mandeville! These young men, Errol Lawson, Maxwell James, and Dean Rudolph, are doing the Lord's work under great hardship. All three of these men are diligent in their efforts, yet have requested financial assistance in preacher support and help with a variety of specific benevolent needs. If a congregation or an individual Christian would like to learn more about the work on the island, or if you are looking for legitimate avenues to financially support evangelism or benevolence, please contact me as I can put you in touch with these good preachers of the gospel. Also, I have made a basic presentation of the work in Jamaica on DVD and it is available (of course, free of charge) if anyone would contact me at kdsils@juno.com or my mailing address. I most fervently request your diligent prayers for our brethren in Jamaica as they very much appreciate our prayers and support in their efforts for the Lord. Truly, we have a great God whose loving gospel is able to effect the hearts of men, the world over!

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footnotes



STEVE WOLFGANG

(Footnote to the Footnotes: This is the second series or chapter of Footnotes, consisting of brief commentary on a citation of some published book or article which might be of interest to readers. The format, as before, is borrowed shamelessly from a series begun by Ed Harrell (appropriately cited in the first of this chapter of Footnotes) in the bulletin of the 77th Street church in Birmingham and continued in the now-defunct Vanguard Magazine. The sources of the citations—eclectic but usually historical—are random, and the commentary variable.)

Footnote²

Stephen A. Marini, *Sacred Song in America: Religion, Music, and Public Culture*

(Urbana and Chicago: University of Illinois Press, 2003), pp. 184-185.

The hymnals of the major denominations share a core of hymn texts that preserve in sacred song the formative historical episodes in American Protestantism....At the end of the twentieth century, the inclusive language movement mounted a radical new challenge to these traditional texts. Drawing on feminist and liberation theologies, proponents of inclusive language demanded that hymn texts be revised to eliminate gender distinctions, racial references, class differences, and military images wherever possible, and especially to supply less exclusively masculine and patriarchal language for God.

Hymnal editors or editorial committees are confronted with a challenging array of problems and criteria for what to leave in, what to leave out, to invoke a Bob Seger lyric. Among the many conundrums facing hymnal decision makers is whether to include hymns which contain older lyrics betraying the changing political correctnesses of successive generations.

Stephen A. Marini, the Elizabeth Luce Moore Professor of Christian Studies at Wellesley College, is one of the academicians who have propelled the historical analysis of hymns and hymnology to the forefront of American religious studies. Marini has published widely in the formal academic literature (including the text which this footnote references plus numerous articles on American hymnology).

Additionally, he has also been a participant in the revival and perpetuation of the shape-note singing tradition commonly known as *fasola* (for the shapes of the notes, fa, sol, and la), and also sometimes called Sacred Harp singing. (For those unfamiliar with the genre, the Sacred Harp was perhaps the best-known nineteenth-century shape-note song book—the Sacred Harp being the human voice

and/or heart, instruments of Divine design and invention). Additionally, in 1975 Marini helped form a new shape-note group, the Norumbega Harmony (named for the location of Wellesley College), and has published shape-note hymnal by the same name (University of Mississippi Press).

Marini Chapter 7 (Contested Praise: A Tale of Two Hymnals) explores the ways in which two American denominations, the Southern Baptist Convention and the United Church of Christ, addressed the inclusive language debate as they produced new hymnals in the 1990s. The Southern Baptist Convention's hymnal had sold more than 5 million copies during the decade after its publication. The UCC, the result of a 1957 merger of Congregationalists and the Evangelical and Reformed churches, resulted in the combination of several older hymnals, the best known of which was perhaps the *Pilgrim Hymnal*, to produce the *New Century Hymnal* of 1995.

Interested readers can consult Marini description of the reactions to gender-inclusive language for an intriguing account. But perhaps the most instructive reaction to the inclusive language hymn controversy is found in the lyrics of the following spoof hymn by well-known British Methodist hymnist Fred Pratt Green. Author of more than 300 hymns used in numerous hymnals by various religious bodies on three continents, Green is perhaps best known for hymns such as "O Christ the Healer" (#895 in *Praise for the Lord*, widely used among Churches of Christ), or possibly the following hymn.

Written for the 1981 International Hymnody Conference at Oxford, Green's *Hymn for the 1980's* speaks eloquently of the absurdities of gender-inclusive hymns and theologies. His lyrics are reproduced here from Bernard Braley, ed. and comm., *The Hymns and Ballads of Fred Pratt Green* (Carol

CONTINUED ON PAGE 17

Footnotes

(CONTINUED FROM PAGE 16)

Stream, IL: Hope Publishing Company, 1981).

*How can we sing the praise of Him
Who is no longer He?*

*With bated breath we wait to know
The sex of Deity.*

*Our Father is our Mother now,
And Cousin, too, no doubt.*

*Must worship wait for hymnodists
To get things sorted out?*

*O rise not up, you men of God!
The church must learn to wait*

*Till Brotherhood is sisterised,
And Mankind out-of-date.*

*O may the You-know-who forgive
Our stunned ambivalence,*

*And in our sexist anguishings
Preserve our common-sense.*

He that hath ears to hear, let him hear.... He that hath lips to sing,
let him sing.

(P.S.: If you have not yet taken or completed the Hymn Survey,
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hymnal, please go to www.truthmagazine.com, and follow the
directions).

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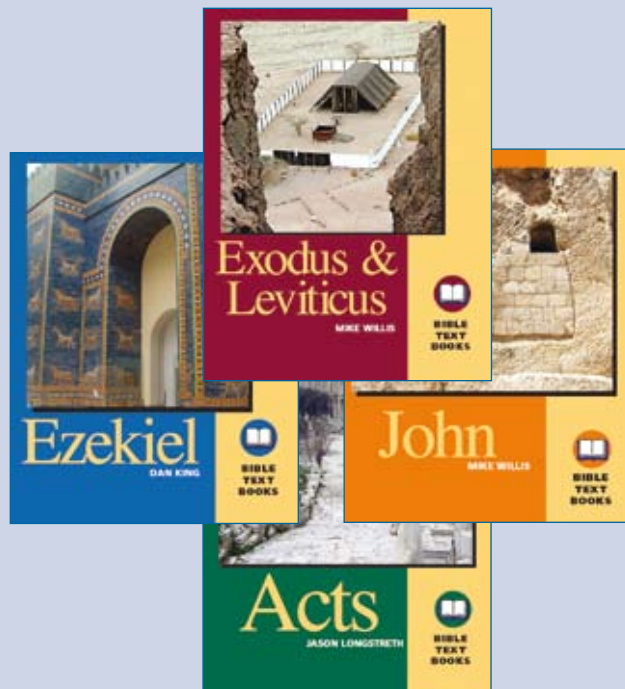
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Corporate Churches

STAN ADAMS

It is sad but true that many elders and brethren believe that the local church is their own corporation. Many elders rule the flock by the same standards and political manipulating they use in dealings with individuals on the job. This is a serious sin. The Lord tells us that elders are to be shepherds, not CEO's. What might pass for good aggressive leadership on the job is not necessarily pleasing to God, when it comes to watching after the souls of brethren in local churches.

The liberals have been borrowing from the idea of growing a church, like you grow a business from corporate America. As a result, we have the onset of the mega-church concept among brethren, even among some who consider themselves conservative. It is sad that the carnality of the Enron mentality of business dealings has permeated elderships in many congregations. The go along to get along idea and the "smooth operational infrastructure" concept has infected the minds of many who should know better. Brethren, these things ought not so to be among right thinking Christians.

Whose fault is it? The ultimate problem is a carnal mindset about what makes a good leader in the church. Many times elders are chosen from among us, due in part to their success in business and their ability to be good PR people. One who is good with people and popular with the young is often mistaken for

good elder material. Study closely the qualifications for elders and you will see the emphasis is on spirituality, not popularity (1 Tim. 3; Tit. 1). Brethren often get what they deserve when they select men to lead

them based on false criteria. Some of the best elders I have ever known have been those at whom the business world would scoff and belittle. Their humility and servant spirit would not be acceptable in the corporate world, and would even be considered a weakness, but this is the only attitude that God will accept in those who tend the flock. It is the

only pleasing attitude for any Christian to possess.

Elders who seek to rule the local church as they would a carnal business have a gross misunderstanding of their duties as elders. Being an elder is not always going to be a popular thing. You are charged by God to watch for the souls of the members of the flock over which the Holy Spirit has made you overseers. The idea of a dominate (CEO) elder who holds the other elders under his rule is not found in the Scripture. God expects all elders to operate as a unit. No one is greater than the other. Each might possess some skills to a higher degree than others, but this does not mean he is higher in rank than others. Bullying of the brethren and saying or doing anything to keep the "operation" running smoothly will not be pleasing to God. It may make for a large congregation of corporate snobs, but it will not be pleasing to God. Consider the church at Laodicea — wasn't it a church that would have been considered "successful" by all worldly standards? Their own opinion of themselves, was that they were "rich and increased with goods and had need of nothing" (Rev. 3:17). God considered them sickening and was ready to remove their candlestick, unless they repented. I do not know if they ever repented. It takes humility to repent, and some find it hard to be truly humble and admit their sins. Many want to excuse their lack of service and diligence in the kingdom as "flaws in judgment" and not sins. This is another example of the worldly business mentality, that has consumed many Christians.

When will brethren wake up and see what is happening? Only when they begin to return to the Bible for the answers and not to the wells of the world. What works in making a business successful will not necessarily work when it comes to tending the flock.

Jeroboam sought to rule Israel with ideas that were reasonable to the carnal mind, but were sinful when measured by God's standard. He reasoned it would be good to change the place of worship for convenience, so the people would not be tempted to go to Jerusalem. He reasoned it would be good to change the feast days and to institute a new priesthood. He capped this thinking off with the horrible idea, borrowed from Aaron (Exod. 32), that

Study closely the qualifications for elders and you will see the emphasis is on spirituality, not popularity.

CONTINUED ON PAGE 19

Corporate Churches (CONTINUED FROM PAGE 18)

...calf-worship was necessary for people to have an object they could see that represented God. We all can read what a mess he made of the Northern Kingdom. Also notice that the majority followed after him. He was more popular with the people, but he led Israel to sin and to practice idolatry. The world would applaud him but God considered him wicked (1 Kings 12).

1 Kings 22 tells of the prophet Micaiah who was not popular with the King Ahab of Israel. The reason was, that he never prophesied anything good about him. Jehoshaphat of Judah insisted that a prophet of God be consulted before the battle, so Micaiah was brought in. He eventually prophesied that the battle would be lost, and was belittled, or made fun of by Zedekiah and arrested. His prophecy proved to be true however. Ahab wanted to lead the people in the popular way, not in the way of the Lord. Sadly, this same mindset has infected the minds of many who are elders.

Elders need to lead congregations in appealing to the Scriptures for authority. They need to lead the people in having a non-compromising spirit with worldliness. Those who watch for the souls of the flock, where they are overseers, need to lead the flock in “withdrawing from every brother who walks disorderly” (2 Thess. 3:6). They need to have an uncompromising attitude toward error and

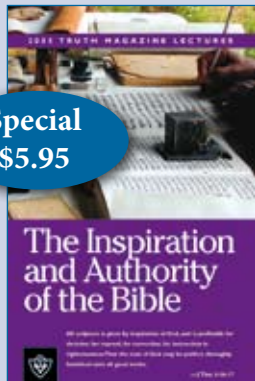
those who teach it. They need to watch for the souls of the congregation. They must not allow poisonous doctrines to infect the flock. They must be ever watchful for “wolves in sheep’s clothing” who would tear apart the work. They must be willing to stand for truth when it is not the most popular thing to do. True leaders in the Lord’s kingdom are those who will stand without counting heads to see how many are on their side. They understand that when one walks with God, he stands upright and must not waver. That kind of strength is not found in a secular motivational book. That kind of courage is found in the reading of the record of the faithful in Hebrews 11 and numerous other passages.

We tell our young people to remember what Paul said to the Corinthians in 1 Corinthians 15 :33—“be not deceived, evil communications corrupt good morals.” It would be good if elders in local works would heed this admonition also.

Brethren, let’s not be so anxious to have elders that we appoint men to the job without proper qualifications. Let us not measure those who would lead us, by worldly measures. Let us also not penalize a man because he is a successful businessman, if he has done so honestly and has humility and a servant spirit. If you are an unqualified elder, save the flock agony and step down. Remember the Lord’s church is not a business we rule, it is under God’s rule.

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The High Cost of Cheap Workbooks

ANDY ALEXANDER

Working in the printing, publishing, and selling of books, workbooks, and Bible class materials we sometimes receive complaints or questions about the high cost of Bible literature. It is commendable when brethren are concerned with how the Lord's money is being used and that it is not being wasted. In this article I would like to discuss the cost of literature and the possible high cost of no literature or cheap literature.

Several Types of Brethren

Several different types of brethren can be found in most, if not all local churches. There are brethren who want a challenging Bible class that makes them think, and when they have finished the study they want to feel as if they have added to their previous knowledge of God's Word. They recognize this is necessary for their continued growth and ultimately reaching their goal which is heaven.

Some brethren, however, do not want to expend any effort when it comes to study. These are content with a superficial knowledge of God's Word. The Hebrew writer referred to such brethren in Hebrews 5:12-14 where he states, "For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil." These brethren want to sit through a class, not be asked any questions and if they pick up some tidbit of knowledge fine; if not, that's okay too.

Then there are some brethren who fall somewhere in between. If there are questions to fill out they will fill them out, but if too much is required, they look for a less taxing class or just try to wing it through the only class offered. The line in the chart represents this entire spectrum. We all fall



somewhere on this line. You must decide for yourself where on the line you are at any given point in time. However, if you are reading this article you are likely more toward the right side of the continuum.

The Cost of Workbooks

A good 13 lesson workbook with thoughtful commentary and questions designed to help one grow in Christ may run as much as \$8.00. We will use \$8.00 for our example but this would definitely be on the high side of a thirteen-week lesson book. At \$8.00 for thirteen weeks, this works out to \$0.61 per week or per lesson. A \$3.50 workbook with only questions or very superficial comments will work out to \$0.26 per week. Cost-conscious brethren see a savings of \$0.35 per week. But what did this savings really buy? Did those in the class who wanted to be challenged learn something? Were they challenged by such thought-provoking questions as "How old was Adam when he died?" or "Who was the oldest man of the Bible?" or "Which disciple betrayed Jesus?"

It is true that some brethren will not read the commentary, some will not even attempt to answer the questions, but do we penalize those who want to learn? Any money spent on any literature for brethren like this will be wasted. Do we stunt the growth of the church because of some who refuse to grow or are too lazy to grow? Are those who are complaining about the cost of workbooks and not misusing the Lord's money really concerned about these things, or are they trying to conceal their lazy study habits? I am certainly not saying we should not be concerned with the Lord's money, but when we are spending large amounts of money for comfortable buildings, paved parking lots, and nice landscaping and then we want to save money on things that really matter, newspaper articles, mailing of church bulletins, and good quality Bible class literature, then something or someone seems to have lost

Do we stunt the growth of the church because of some who refuse to grow or are too lazy to grow?

CONTINUED ON PAGE 21

Evolution: A Theory in Disaster

DONALD P. AMES

If it didn't happen so frequently, it would almost be humorous to hear the evolutionists admit to an "oops." But after so many of them, one begins to wonder how he can profess to believe in evolution with so many "oops" in their story. And they claim we are "unscientific?"

The first one we will note appeared in the *Indianapolis Star* (August 9, 2007), which announced another discovery that creates "messy kinks in the iconic straight line of human evolution...calling into question the evolution of our ancestors." According to an AP release, Seth Borenstein writes that evolution has always taught that our ancestors began with a monkey-like ancestor, evolved into *Homo habilis*, then *Homo erectus*, then us, *Homo sapiens*. Now a new discovery by Paleontologist Meave Leakey has found proof in Kenya, Africa, the *Homo erectus* and *Homo habilis* lived the same time, just a short distance apart. "They just avoid each other, they don't feel comfortable in each other's company," he said, after a seven year study on the evidence before going public with the proof.

"The old evolutionary cartoon, while popular with the general public, keeps getting proved wrong," said Bill Kimbel, science director of the Institute of Human Origins at Arizona State

The High Cost of Cheap Workbooks

(CONTINUED FROM PAGE 20)

their focus. I personally knew a brother who complained about the cost of a weekly newspaper article which ran about \$50 to \$75 per week, but was ready to drop \$18,000.00 for a paved parking lot in the blink of an eye. I am not saying it is wrong to have a paved lot to park in, but are we as concerned about improving our spiritual building as we are about improving our physical building?

Teach to those who want to learn. Provide them with materials that will aid them in this process. Encourage the weak to study. Don't reduce the class to the lowest common denominator. This is what the public schools are guilty of and it is proving to be a disaster for education. Material with good content that challenges the mind might actually provoke more to study their lessons. Could it be that lessons for adults and teenagers with 4th and 5th grade difficulty are a cause for boredom in class and non-study?

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University. He also admitted the evolutionists used to think we evolved from Neanderthals, but have now admitted "we did not come from Neanderthals" (which was another evolutionary "oops"). Yet, he hastened to add that these mistakes don't prove the "theory of evolution is weak," they are just "forming better theories." If Creationists made those kind of mistakes, they would be all over it as proof that creation is not so. Why doesn't it prove the same thing about this false theory? Their eyes are blinded by their own desire to prove there is no God!

Next, Emily Brown of the *Bloomberg News* had an article in the *Indianapolis Star* (August 26, 2007), entitled, "It turns out we may not be 'big-brained apes' after all" (as neuroscientists have pretty well agreed we were since the 1980s). In the article, she quotes Professor emeritus David Premack (81) of the University of Pennsylvania in bluntly stating: "Darwin is wrong in claiming this theory between humans and animals." "If Darwin were alive, he'd quickly agree, because the date is definitely clear," he goes on to say in his research published in the Proceedings of the National Academy of Sciences recently.

Having evaluated a "number of studies over a span of about fifty years to compare and contrast human and chimpanzee brains," as well as other animals in his report, he has shown the "microscopic study of the human brain[s]...are built to experience more advanced levels of cognition, such as feelings of emotion, guilt and embarrassment." "Humans practice and teach complex processes, which other species don't," he said. We have also paid for our extra abilities in advanced language and complex social cognition with some "neurodegenerative diseases, such as autism, schizophrenia and Alzheimers," he added.

And so, yet two more studies have lined themselves against the theory of evolution and the claims of Charles Darwin! How many more before they will give up on a sunken theory?

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Joshua Gurtler

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question & answer



BOBBY L. GRAHAM

Question: Is there a perfect church? If not, why do we teach people to follow approved examples?

Answer: Our answer to this person's question depends on his use of "church." Our assumption is that he does not mean the local church (congregation), from other remarks surrounding his question. Most likely he means the universal church as contrasted with the so-called churches started by men. Many have concluded that there is no "perfect church," but at the same time many are still seeking for such a church. What does the Bible teach about this matter?

The New Testament presents two sides of the church, the divine side and the human side. The divine side is from God and is perfect, lacking nothing at all, because whatever God does is perfect. Whatever man perceives as needed in the church and then changes, actually reflects human imperfection. The plan of God for the church, devised before the world began (Eph. 3:10-11), is perfect. The Savior is perfect, supplying all that man needs in the way of deliverance from sin (John 3:16). The New Testament is God's perfect guide for the church (2 Tim. 3:16-17). Any Bible student denying the perfection of God's plan, our Savior, and the church's guide has a problem more fundamental than his misunderstanding; he fails to reverence God as the only perfect Being (Ps. 111:9-10).

When people seek to amend the divine plan for the church—by changing its worship, plan for local organization, mission/areas of work, they demonstrate their lack of reverence for Deity, their pride in self, and their failure to apprehend the concept that those spiritual ends identified by the Head of the church are attainable only by the spiritual means also specified by him.

The typical denominational view of the church supposes the universal church to consist of the various "Christian" denominations (each having its own idiosyncrasies in areas of creed, organization, worship, and work), whereas Christ never envisioned such a "church." The teaching of Christ

and his apostles makes it clear that his church encompasses those individuals saved and added by him to the church (Acts 2:47). In faith they obeyed the gospel of Christ and in faithfulness they continue as his servants (Acts 2:37-38, 42-47). Established on that first Pentecost following Jesus' resurrection, his church pre-dates all humanly conceived denominations and exists independently of them (Acts 2). One can therefore become a Christian and part of his church without being a part of them, and a member of any of them is no Christian or part of his church by his denominational membership. If there possibly are people who obeyed the gospel of Christ, thereby gained entrance into the body (church), and then digressed to become part of some denomination, those persons need to repent and again be faithful to Christ (Jas. 5:16; 1 John 1:5-10). Membership in a human denomination does not constitute loyalty to Christ.

There are no perfect Christians, in the sense of being all that God desires, except when the Lord forgives them of their sins. As sin re-enters their lives, their imperfection shows itself. Because of man's imperfection, the reality is that there are no perfect churches (congregations). Every local church with which the Lord communicated, save Smyrna and Philadelphia in Revelation 2 and 3, had spiritual flaws requiring the Lord's attention; and this writer is persuaded that some in those other two congregations also sometimes committed sins.

No person will ever find a perfect local church or a perfect church of any kind apart from the ideal one portrayed in the New Testament.

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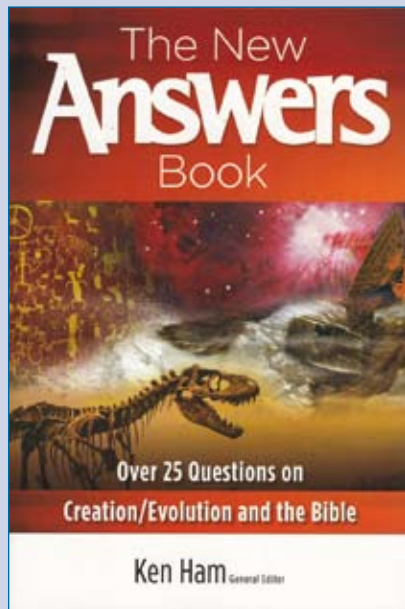
Question & Answer (CONTINUED FROM PAGE 22)

Those two churches identified simply were a composite picture of what the Lord wanted them to be, not a collection of sinless people (Rom. 3:23; 1 John 1:8-10). No person will ever find a perfect local church or a perfect church of any kind apart from the ideal one portrayed in the New Testament.

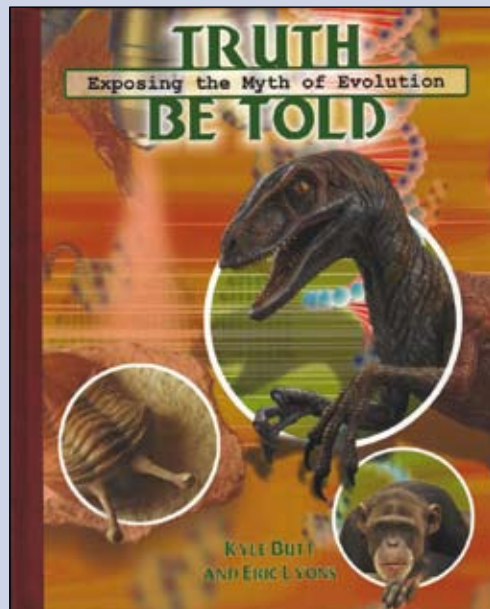
While we are discussing these matters, it might be fruitful to spend a bit of time considering the objection raised by some to the idea of viewing the New Testament as a pattern for the church. They have asked something like this, “Which church should be our pattern—Corinth with its divisions, Laodicea with its indifference, Colossae with its inferior view of Christ, or Jerusalem with its liars and racism?” By the repetition of this question in some form on several occasions, this writer has gotten the impression that its proponents think they have a point; in reality what they think is a powerful point is a complete dud or fizzle! It simply will not hold up under biblical scrutiny.

I insist that this is the case because the Bible definitely expresses the principle that various imperfect individuals and imperfect congregations deserve our observation and imitation. Remember that they all were imperfect (having some sin); still the Lord saw fit to hold them up for the notice and imitation of others. Was not such the case with Paul, who doubtless committed some sins after his

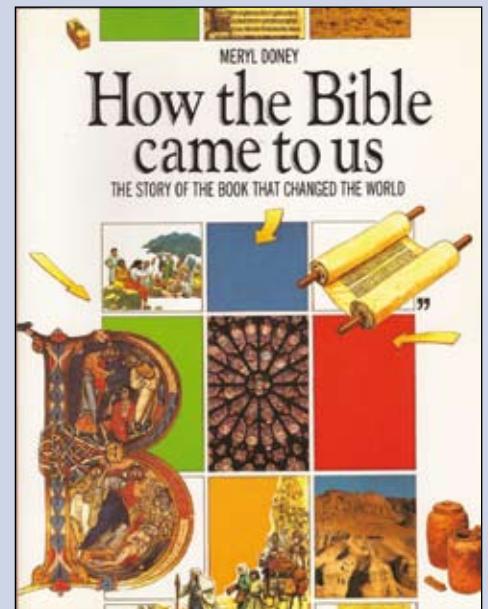
conversion to Christ, as he called upon the Corinthians to imitate him as he imitated Christ (1 Cor. 11:1)? Did he not submit the Macedonians as worthy of the Corinthians’ imitation (2 Cor. 8:1ff)? Did not Paul also urge brethren to note and follow some whose walk was commendable (Phil. 3:17), but to note and avoid others whose walk was contrary to the apostolic teaching, even by employing the same word “note” (meaning to scope them out or notice them, keep an eye on them) in Romans 16:17-18? Surely by now an honest reader can see the point: the Lord holds up individuals and congregations as examples, not for their sins, but for their commendable ways. He also provides us sufficient information to discern the difference, so that we can see some examples to be approved examples of correct action and others to be of incorrect action. In reality the earlier referenced objection raised by some to the use of approved example, you see, will also eliminate our using examples of the very people used by the Holy Spirit as our examples. If it will work to eliminate churches as our pattern, then it will also work to eliminate individuals as our pattern. It throws overboard the entire concept of looking to others for an example, unless they never sin. All that has been said in this answer must be understood in harmony with the principle of following one’s example to the extent that it follows Christ (1 Cor. 11:1).



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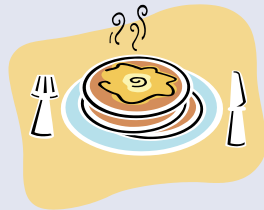


DAN KING

Send your funny stories and hilarious incidents to: Dan King at danielh.king@comcast.net.

Brotherly Love

A mother was preparing pancakes for her sons, Kevin, 5, and Ryan, 3. The boys began to argue over who would get the first pancake.



Their mother seeing the opportunity for a moral lesson, said, "If Jesus was sitting here, He would say, 'Let my brother have the first pancake. I can wait.'"

Kevin turned to his younger brother and said, "Ryan, you be Jesus."

Dust to Dust

On the way home from church little Billy asked his mother, "Is it true, Mommy, that we are made of dust?" "Yes, dear." "And do we go back to dust again when we die?" "Yes, dear." "Well, Mommy, when I said my prayers last night I looked under my bed, and found someone who is either coming or going!"

A Miracle

A preacher, very anxious to impress his young son, told him what a great shot he was. To prove his point, he took the boy out duck hunting one day. The ducks were scarce, but finally one solitary duck flew overhead and the preacher took careful aim and fired. Not a feather was disturbed by the shotgun blast. The duck kept right on going. Turning to his son red-faced, he said, "Son, you have just witnessed a miracle. There flies a dead duck!"



Holiday Cheer

Christmas was finally over and the Pastor's wife dropped into an easy chair saying, "Boy! Am I ever tired."

Her husband looked over at her and said, "I had to conduct two special services last night, three today, and give a total of five sermons. Why are you so tired?"

"Dear," she replied, "I had to listen to every one of them."

"Seenus" Trouble

A preacher went to visit a man in the hospital. When he arrived, he found the man in dreadful shape: one arm was bandaged and slung across his chest, one leg was in traction, and his face was mauled and battered black and blue. "What in the world happened to you," he asked, "Did you get into an automobile wreck?"

"No," he answered, "I got seenus trouble." "That must be awful," the preacher said, "What in the world is that?" "Well, I was out with another man's wife, and I guess he seenus!"



Left Handed

Little Bobby was spending the weekend with his grandmother after a particularly trying week in kindergarten. His grandmother decided to take him to the park on Saturday morning. It had been snowing all night and everything was beautiful. His grandmother remarked, "Doesn't it look like an artist painted this scenery? Did you know God painted this just for you?"

Bobby said, "Yes, God did it and he did it left handed."

This confused his grandmother a bit, and she asked him, "What makes you say God did this with his left hand?"

"Well," said Bobby, "We learned at Sunday School last week that Jesus sits on God's right hand!"

How Often Do I Have to Assemble?

KEITH N. WELCH

Is this really a question of what Hebrews 10:25 means or is it actually about where one's heart is? Dad and mom will spend countless hours taking their children to some athletic practice or activity nearly every day. Many women and men will spend more hours shopping than worshipping God. Some will spend endless hours on the internet or watching television instead of coming to mid-week Bible study to be built up. It is illogical for Christians to think they should not have to come to every assembly.

We will re-arrange our work schedule or take a vacation day to go to the doctor for medical treatment, but will not think twice when we miss any assembly to go to work. Yes, with

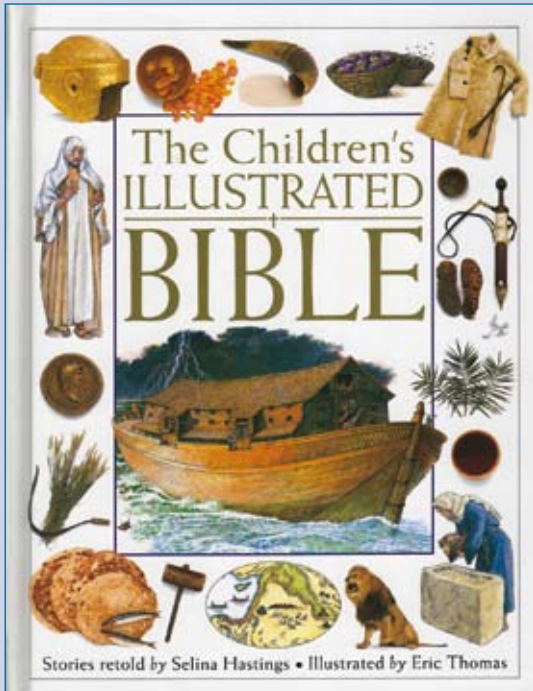
It is illogical for Christians to think they should not have to come to every assembly.

many there is a heart problem. A problem with the spiritual heart! In seeking to find a cure for this heart problem, let us consider the healthy heart of some Bible people.

1. **Joshua.** In his charge to Israel Joshua said, "...choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. *But as for me and my house, we will serve the Lord*" (Josh. 24:15). We will always look to attend at every opportunity if we have a heart like Joshua's.
2. **Paul.** To the saints and faithful brethren in Christ who were are Colosse Paul said, "...seek those things which are above" (Col. 3:2). This is to seek those things which are heavenly. We need to be seeking after things that are heavenly and that pertain to Christ. We know that Paul was not ashamed of the Gospel (Rom. 10:17) and that he was willing to do anything to serve God (2 Cor. 11:22-28). When our heart beats like Paul's, we will not forsake "the assembling of ourselves together."
3. **Jesus.** The Son of God and Savior of man prayed at the Mount of Olives saying, "Father, if it is Your will, take this cup away from Me; *nevertheless not My will, but Yours, be done*" (Luke 22:42). An individual's heart must be willing to deny self to follow after Christ. Jesus made the ultimate sacrifice upon the cross. God has commanded us to be a living sacrifice (Rom. 12:1-2). Our hearts should be willing to sacrifice to come before God and worship him.

Many congregations have a large attendance on Sunday morning and half that Sunday night and maybe less Wednesday evening. I am encouraged when the attendance gap is closed. We must remember, the Judgment awaits us all. We are built up by assembling and the more we are away from the scheduled meeting times, the less opportunity we have to be edified. Let us render full service and obedience to God!

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Did the Troas Church Provide a Pizza Party Fellowship Meal?



RON HALBROOK

Brethren desperate for a pretext upon which to rationalize the church providing social meals have occasionally resorted to twisting and torturing Acts 20:11. The text shows that the church at Troas met and that Paul ate something, but the context clearly distinguishes the function of the church and the action of Paul in eating food to satisfy his hunger. No, the church at Troas did not provide a pizza party fellowship meal!

Distinguishing Local Church Action & Individual Action in Acts 20:6-12

In Acts 20:6-12 Paul worshiped with the saints at Troas and then continued on his preaching journey. The church met “upon the first day of the week to break bread” and Paul preached to them, extending his lesson well into the night. When a sleeping saint fell from the window where he was seated, the assembly broke up as everyone rushed to his aid, but, alas, he was dead. Paul used this opportunity to confirm the word “with signs following” by raising Eutychus (Mark 16:20; 2 Cor. 12:12).

Rather than calling upon the brethren to reassemble for additional teaching, Paul prepared to resume his journey. “And when he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed” (Acts 20:11). The saints met to eat the Lord’s supper in verse 7, but Paul alone is said to have taken food in verse 11, as might be expected of someone preparing to embark on a long journey. Nothing is said about the church engaging in a common meal.

A Distinction Consistently Made in the New Testament

The New Testament clearly distinguishes occasions when the church functioned by providing the Lord’s supper and when saints ate common meals. Common meals were always provided by individual action not church action.

1. **Acts 2:42** shows the Lord’s supper was eaten when the saints assembled for worship. “And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” This briefly

outlines the worship services of the early church in Jerusalem which included teaching by the apostles, a collection (literally, “the fellowship,” cf. vv. 44-45), the Lord’s supper, and prayers. In verse 46, after referring to ongoing meetings for worship in the temple area, the text shows that common meals were shared among individuals on an individual basis in their homes: “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.”

2. **Acts 20:7** speaks of the saints assembled to eat the Lord’s supper. “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”

Twice Paul insisted that common meals should be provided in the realm of individual responsibility and not church action.

The worship assembly was broken up by the death of the sleeping saint who fell from the window. After Paul raised him, nothing is said about the saints re-assembling to continue their worship or work as a church. “And when he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed” (Acts 20:11). Paul personally ate something for the reason reflected in the text, i.e., he was preparing to leave on a long journey. Nothing is said about anyone else eating anything!

3. **1 Corinthians 11:17-34** distinguishes saints gathering to eat the Lord’s supper as the function of the church,

CONTINUED ON PAGE 27

...Pizza Party Fellowship Meal?

(CONTINUED FROM PAGE 26)

and saints eating common meals as a function of the home. They “came together...into one place” with the purpose of eating the Lord’s supper as Paul had taught them by divine inspiration, but they had corrupted the function of the church by including a common meal (vv. 20, 23). Twice Paul insisted that common meals should be provided in the realm of individual responsibility and not church action (vv. 22, 34). “What? Have ye not houses to eat and to drink in?” “And if any man hunger, let him eat at home; that ye come not together unto condemnation.”

The careful student will notice that all of these passages are consistent in demonstrating the distinction between church action and mission, and individual responsibilities and function.

The Distinction Further Confirmed: Preaching Before the Church, Talking With Individuals

Luke’s use of the words “preach” and “talk” confirm that the functioning of the church is recorded in Acts 20:7, 9 but not in verse 11.

Verses 7 and 9 speak of Paul preaching. The Greek word is *dialegomai*, a word Luke commonly uses for public preaching, discourse, and debate. This is consistently true throughout Acts in all ten uses of this term (“dispute,” 17:17; 19:8-9; 24:12; “reason” or “reason with,” 18:4; 24:25; 17:2; 18:19; “preach,” 20:7, 9).

Verse 11 speaks of Paul talking with individuals, not engaging in public preaching. The word is *homileo*, a word Luke consistently uses for personal conversation (“talk,” Lk. 24:14; Acts 20:11; “commune with” or “commune together,” Lk. 24:15; Acts 24:26).

The two terms appear in sequence not only in Acts 20:7, 9 and 11, but also in Acts 24:12, 25 and 26 with the same distinction between occasions of preaching and occasions of personal conversation. In Acts 24 Paul pleads his case before Felix the governor. First, Ananias through the orator Tertullus accused Paul of stirring up an insurrection (vv. 1-9). Second, Felix allowed Paul to make a defense (vv. 10-21). Paul denied that he had incited insurrection or so much

as engaged in “disputing” or debating (*dialegomai*) in the temple (vs. 12). Felix deftly postponed ruling on the case because he knew the machinations of the Jewish leaders but did not consider Christians a threat (vv. 22-23).

Next, wanting to know more about this new sect of the Jews called Christians, and possibly seeking to entertain himself and his Jewish wife, Felix invited Paul to make a formal presentation “concerning the faith in Christ” (v. 24). “And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee” (v. 25). Felix got more information and less entertainment than he bargained for!

The KJV says Paul “reasoned” in verse 25, which is necessary to any proclamation of the gospel, “but the word used here means simply as he discoursed, and is applied usually to making a public address, to preaching” (Barnes’ *Notes on the NT*, Acts:

336). This sermon terrified Felix, and he never sought such a discourse again, but he did seek opportunities to “commune” or talk (*homileo*) with Paul in the hopes of generating a bribe for his release (v. 26; cf. v. 17, where Paul mentioned bringing alms to Jerusalem, which likely caught the covetous governor’s attention).

The Issue Clarified: What Is the Work of the Church?

The issue is not over our geographical location when eating, i.e., eating in a church building, but what is the scriptural work or mission of the church? The New Testament pattern is very clear that the work of the local church is to proclaim

Will our brethren claim a Pizza Party Fellowship Meal in the church kitchen and dining hall is a mere incidental to the appropriate use of the building for the work of the church?

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...Pizza Party Fellowship Meal?

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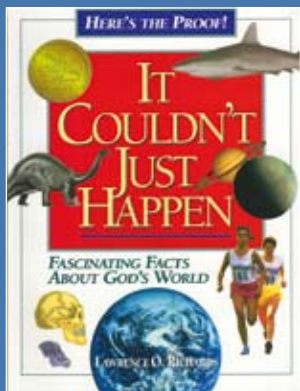
the gospel, to worship God and edify his saints, and to provide benevolence to saints in need (1 Tim. 3:15; 1 Cor. 14:26; 16:1-2). The church building should be used to fulfill the mission of the church, not for social and recreational purposes.

Knowledgeable brethren have never objected to “eating and drinking in a church building.” That is not the real issue. We eat and drink the Lord’s supper there. Ladies feed their babies there. Preachers eat their lunch there when studying all day. Even visitors drink from the water fountain. These latter eatings and drinkings are incidental to the appropriate use of the building for the work of the church, but it is emphatically *not* the work of the church to plan, finance, and conduct Baby Feeding Fellowship gatherings, Preacher’s Anniversary Celebration dinners, or Water Fountain Fellowship meetings.

Will our brethren claim a Pizza Party Fellowship Meal in the church kitchen and dining hall is a mere incidental to the appropriate use of the building for the work of the church? What work: evangelism, worship and edification, or benevolence to destitute saints?

In short, common meals are the work of individuals and families, not the work of local churches. That distinction is reflected in Acts 20:7 and 11.

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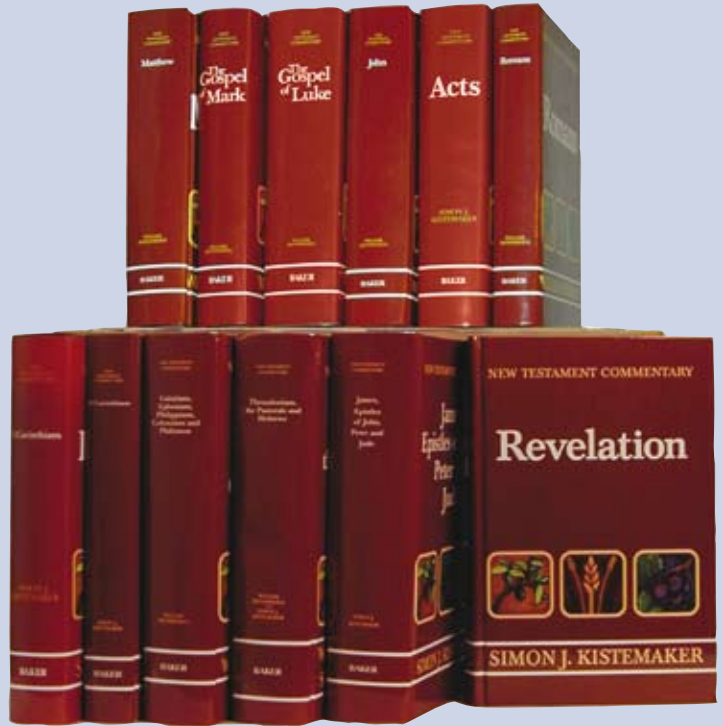
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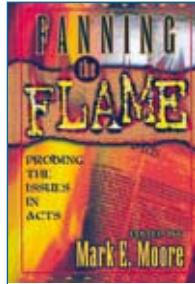
Fanning the Flame: Probing the Issues in Acts

Mark E. Moore, Editor

College Press, 2003. 396 pages, hardback

18859\$21.99

Fanning the Flame is not a verse-by-verse commentary of the book of Acts. It covers the book of Acts thematically, discussing the important themes and issues addressed by Luke. *Fanning the Flame* is divided into four sections: Background Studies, Literary Studies, Theological Studies, and Church Growth. Many of the major issues found in Acts are covered in this book and each chapter closes with a list of study points and a bibliography for further research. Two helpful appendices are included in this book covering Acts in ancient manuscripts and the use of the Old Testament in the book of Acts. The authors of *Fanning the Flame* come from a Christian Church and institutional Church of Christ background. Knowing this, the reader is cautioned when reading the material addressing binding examples (pages 183-189), the baptism of the Holy Spirit (pages 204-206), and local church organization and leadership (pages 325-342). For the most part, *Fanning the Flame* is a recommended resource for the Bible student who wants to do more background study in the book of Acts. Read this book for profit, but read it cautiously.



10:1-15 is the “hearing” of the gospel. But, not all people “hear” the gospel (Rom. 10:18-21). Thus, Romans 10:16-17 emphasizing the word “hearing,” serves as a chain-link transition to bind these two thoughts together. *Rhetoric at the Boundaries* is in-depth reading, but it is also rewarding reading. The Bible student will learn from this book how to recognize “chain-link” passages of scripture which will in turn help him to accurately interpret the Bible and keep a Bible passage in its context.

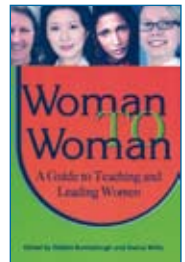
Woman to Woman: A Guide to Teaching and Leading Women

Debbie Bumbalough and Dwina Willis, Editors

Gospel Advocate, 2007. 144 pages, softback

17966 \$9.99

What work and service can Christian women do in the Lord’s church and in the world? Some have concluded that there is little to do. Others have suggested that women do many things that are actually unauthorized in the Bible. In *Woman to Woman*, Christian women are encouraged to use their talents and stay active in the Lord’s work while acting within the bounds of Bible authority.



Three main areas of activity are covered in this book: Ladies’ Bible Classes, Writing, and Public Participation. A number of good activities for women are suggested throughout, but the reader must remember the activities referred to as “fellowship” by the author are not “fellowship” in the New Testament sense of the word (pages 17-20). With regard to Public Participation, the authors of *Woman to Woman* make it clear that they are writing about women speaking, leading prayers and leading singing in the company of other women only, not men. The authors clarify that women do not have authority to lead publicly in a mixed assembly. The chapters on writing and song leading fundamentals contain valuable suggestions and training that are not usually found in books for women. The last chapter encourages women to grow while answering common excuses offered by women for their lack of involvement. Overall, the material found in *Woman to Woman* is helpful, practical, and worthy of consideration.

Rhetoric at the Boundaries

Bruce W. Longenecker

Baylor University Press, 2005. 305 pages, hardback

19105.....\$39.95

What literary devices did New Testament writers, guided by the Holy Spirit, use to get their message across to their audience? One method was to use words in a verse that would affect a smooth transition from one text to the next. Understanding this literary device will help the Bible student to interpret the Bible correctly. In *Rhetoric at the Boundaries*, Bruce W. Longenecker explores how Bible writers used words as “chain-links” or “interlocks” to make transitions in the text. For example, the climax of Paul’s point in Romans



Ezra

Memory Verse

(King Cyrus of Persia said,) "Go up to Jerusalem...and build the house of the Lord God of Israel" Ezra 1:2-3

Theme

The people of Judah suffered as captives in Babylon for seventy years as punishment for their sins. The Persians began to rule over Babylon and King Cyrus allowed God's people to return to the land of Judah. They rebuilt the altar which stood in front of the Temple, and they laid the foundation for the new Temple. The wicked Samaritans forced them to stop their work, but later they completed the new Temple.

Then Ezra led more of God's people from Persia back to Judah. Some of the Jews who returned earlier were now living in sin. Ezra rebuked them and led them to repent.

God brought his people back to Judah so that Jesus our Savior could be born there at a later time.

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Activity: Short Answers

1. Which king had brought God's people into Babylonian captivity? (Ezra 2:1)
2. Why did King Cyrus allow some of God's people to return to Jerusalem? (Ezra 1:2, 5)
3. What did King Cyrus do with the things King Nebuchadnezzar had taken from the Temple in Jerusalem? (Ezra 5:14-15)
4. What had Ezra prepared his heart to do? (Ezra 7:10)
5. When Ezra returned to Jerusalem, were God's people still faithful to Him? What had they done? (Ezra 9:1-2)

Review Memory Verse from 2 Chronicles

_____ "mocked the messengers of _____...until the _____ of the Lord arose _____ his _____, till there was no _____."
(2 Chron. 36:16)

Old Light on New Worship (CONTINUED FROM PAGE 2)

on musical instruments in the New Testament means we have no authority to bring them into the worship of the church (51).

In his review of church history, Price relied too heavily on secondary sources in early church history, but the documentation is present if one needs to follow up from the secondary sources to find the primary documentation.

In his chapter on “The Psychology of Music,” Price made several good observations about Christian music. He complained that “the composers...emphasize ‘feeling rather than logic’ and often desire that the words be subordinate to the music.... In other words with regard to Christian hymnody, the music must not be allowed to divert the mind from the text through its emotional appeal” (158). “The words must have ascendance over the melody in singing ‘so that reason will prevail’” (159). Price quotes Augustine to have said, “When it so happens that I am moved more by the singing than by what is sung, I confess that I have sinned, in such wise as to deserve punishment, and at such times I should prefer not to listen to a singer” (162). In the 1400s, “John Hus complained as well of music in the churches of Bohemia that ‘incites to dance rather than to piety’” (163).

Price quotes from James Ramsey (1814-1871) who lamented the misuse of music in the church of his day and then commented,

Ramsey describes much of what we see today in the modern evangelical church all around us. Music is used to draw the crowds in and then manipulate their emotions. Vast numbers of unconverted sinners attend worship services simply because they enjoy the emotional experience created by the music. And while they remain unconverted, they are often led to believe they are Christians because they take pleasure in a service that is called worship but is dominated by music. At the same time, many true Christians are deceived into believing that this emotionally charged atmosphere is the presence of the Holy Spirit. Not a few professing Christians have told me words to this effect, “when the music begins we can feel the Holy Spirit come down.” Such descriptions are testimony to the deceptive power of music over the emotional nature (166).

In the chapter on “The True Glory of Gospel Worship,” Price wrote,

The unconverted man and much of the modern professing church will enter a gospel worship service containing nothing

more than the simple ordinances of the New Testament and declare it all dull and uninteresting. They will have contempt upon its simplicity and plainness. But they disdain such services only because they cannot discern the glorious spiritual realities that are taking place by faith. We must not be troubled or perplexed by this. We must not be ashamed of the simplicity of our worship because carnal men cannot see its true glory. Men will never find the simplicity of gospel worship attractive apart from the power of the Holy Spirit in their hearts. “Men of unspiritual minds cannot delight in spiritual worship.”

It is when men fail to see the inward and spiritual glory of gospel worship that they forsake its simplicity and add outward devices to make it more attractive to the senses. This is what has happened throughout the

history of the church and again in much of the modern church through its use of music. When the power of the Holy Spirit is no longer present in the simple ordinances of the gospel, men become discontent and substitute things that can be seen and touched and heard (214-215).

Price’s book is flawed by his comments on fellowship. Price concluded that he could fellowship those churches which had only one instrument but not those who had many instruments (238).

Price’s book is refreshing because it shows that some in modern denominationalism are discontent with what has been produced by the mega-church movement which is reshaping the work and worship of the church. Hopefully Price’s book may be the prelude of others making the same changes.

Unfortunately some of our brethren are still enamored with denominational worship and are mimicking it rather than exposing it as false worship. Some brethren have concluded that instrumental music in worship is not sinful and should not be a point of division between those who use instrumental music in worship and those who do not. There are a few congregations among us which have begun using instrumental

We must not be ashamed of the simplicity of our worship because carnal men cannot see its true glory.

CONTINUED ON PAGE 32

Old Light on New Worship (CONTINUED FROM PAGE 31)

music in worship, but there is a much larger group who have reached the conclusion that whether or not one uses instrumental music in worship is a matter of indifference.

But these are not the only changes occurring in the “worship wars” affecting churches of Christ. The Acappella singing group has had background singers aping the sounds of mechanical instruments for years. They have been a very popular group among institutional brethren and some brethren among us. In more recent years, a few non-institutional churches have begun to clap when they sing and lift up their arms as they sway to the music. Some have begun to take the Lord’s supper in circumstances in which they sit around a table and eat the unleavened bread and drink glasses of grape juice while the members, both

men and women, testify to what Christ means to them. The change in the kind of preaching that is popular is also obvious. Doctrinal preaching is virtually eliminated; preaching that distinguishes the Lord’s church from denominationalism is considered too caustic and may drive off visitors. Preaching that specifically condemns immodest dress, dancing, gambling, social drinking, and similar things in which weak members might be involved is eschewed in favor of preaching that has less reliance on Scripture, more use of anecdotes that emotionally move a person, and discusses non-controversial topics.

There is much in Price’s book that is relevant for those of us who are facing these issues in local churches in our own area.

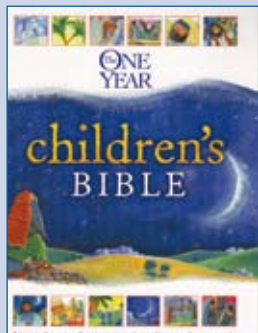
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The Greatest Devotional Aid (CONTINUED FROM PAGE 13)

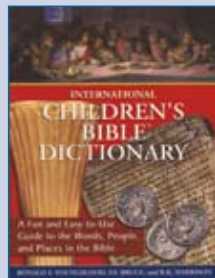
we must engage our minds in the supper as active participants. Paul warns us to think consciously about the meaning of the Lord’s death as we partake: “Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body” (1 Cor. 11:27-29). As we commune, we need to pray and to pay sober attention to the one who said, “Behold! The Lamb of God who takes away the sin of the world!” (John 1:29).

Paul was not wasting words when, after noting the Corinthian’s neglect and abuse of the Lord’s supper, he said, “For this reason many are weak and sick among you, and many sleep” (1 Cor. 11:30). There is more than a coincidental connection between the Lord’s supper and the hearts of the Lord’s people. Let the cross be truly contemplated and spiritual growth will not be far behind...but let the cross *not* be contemplated and death will be lurking at the door.

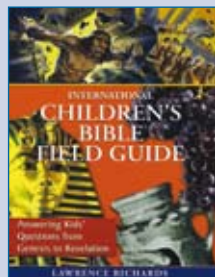
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<p>HUNTSVILLE, AL Chapman Acres Church of Christ 2137 Penhall Dr., NE (I-565, Exit 21, left on Maysville Rd., left on Chapman Ave., right on Penhall Dr.) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Roger Blackwelder (256) 536-5296 or 776-2223</p>	<p>NORTHPORT, AL Northwood Church of Christ 4601 Northwood Estates Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Hartselle</p>	<p>TUCSON, AZ Church of Christ 145 N. Country Club Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Hugh Delong 326-3634 or 722-3179</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. Evangelist: John Hagenbuch (479) 478-6108 or 782-0588</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: Marc R. Hinds</p>	<p>FREMONT, CA Church of Christ in the Centerville area 38069 Martha Ave. Ste 100 Fremont, CA 94536 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (510) 794-7659</p>

<p>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. Evangelist: Alan Piner (951)925-1991</p>	<p>MONTROSE, CO San Juan church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Richard Thetford (970) 626-5558 or (970) 249-8116 www.sanjuanchurchofchrist.org</p>	<p>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. (305) 763-1404</p>	<p>KISSIMMEE, FL 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>ORLANDO, FL S. Bumby Church of Christ 3940 S. Bumby Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Joshua C. Creel (407) 851-8031 or (321) 235-3307</p>	<p>TAMPA, FL Central Church of Christ 2701 E. Fowler Ave (in the Clarion) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. John Lockaby (813) 833-5786 John Trimble (813) 914-0546 Tom O'Neal (813) 625-5651</p>
<p>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 7:00 P.M. Lonnie Fritz (562) 420-2363 Mark Reeves (562) 420-9577</p>	<p>PAGOSA SPRINGS, CO Church of Christ Community Center 451 Hot Springs Blvd. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 P.M. Wednesday 7:00 P.M. Evangelist: Eddie Campbell (970) 264-4236</p>	<p>FORT MYERS, FL 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 E. Ford (239) 567-0819</p>	<p>LAKELAND, 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. Evangelists: Marc W. Gibson Don Hastings (863) 688-4336</p>	<p>PALATKA, FL Palatka Church of Christ 505 Third Ave. (Third Ave. intersects Hwy. 19 one block south of Hwy. 20) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Skomp (386) 326-3952 or 546-5689</p>	<p>ZEPHYRHILLS, FL Church of Christ 5444 4th St. Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 788-9587</p>
<p>OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Dr. 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>DOVER, DE Kent-Sussex Church of Christ 2041 South DuPont Hwy Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (302) 672-7087 www.delawarebiblestudies.com</p>	<p>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>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. (321) 453-3320</p>	<p>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. Wednesday 7:30 P.M. Evangelist: Ben Liggins (850) 234-2521 or 234-1368</p>	<p>CENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) 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 (478) 922-1128</p>
<p>ARVADA, CO (Denver) Northgate Church of Christ (Lincoln Academy Charter School) 6980 Pierce Street Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon Class/ Worship 1:30 P.M. (303) 456-4895</p>	<p>ALACHUA, FL Santa Fe Hills Church of Christ Hwy. 441, 1/2 mile west of I-75 (Exit 78) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James L. Yopp (386) 462-4325 or (352) 333-7003 www.geocities.com/jameslyopp</p>	<p>FT. WALTON BEACH, FL 6 Lane Dr. Mary Esther, FL Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Rankin (850) 244-9222</p>	<p>MIAMI, FL Flagler Grove Church of Christ (Nearest 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: John Buttrick (305) 634-5924</p>	<p>PANAMA CITY, FL Church of Christ 3339 Florida Ave. (Between Baldwin Rd. & Hwy. 390) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Marvin Hudson (850) 265-6539</p>	<p>CONYERS, GA Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918- 1932 Wendell Holland, elder (770) 761-6987; Bob Tuten, elder (770) 979-1207; Building (770) 929-3973</p>
<p>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. Preacher: Sam Csonka (303) 366-5283</p>	<p>BRONSON, FL Church of Christ 894 E. Hathaway (Hwy. 27A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Evangelist: John Zellner (352) 528-3058</p>	<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Freese (863) 635-2607 or 635-4278</p>	<p>MIAMI, FL Church of Christ 12780 Quail Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>PENSACOLA, FL East Hill Church of Christ 2078 E. Nine Mile Rd. at Camberwell Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Stan Adams 479-2130 or 994-7749</p>	<p>PINE MTN. 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 (706) 628-5117 or 628-5229</p>
<p>COLORADO SPRINGS, CO Northeast Church of Christ 6660 Galley Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (719) 597-6661 Spanish Service 3:00 P.M.</p>	<p>BROOKSVILLE, FL Church of Christ 604 W. Fort Dade Ave. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: V.C. McCormick (352) 796-9803</p>	<p>GENEVA, FL Geneva Church of Christ Ave. C and 2nd St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (407) 349-9998</p>	<p>NAVAREE, FL Church of Christ 8490 James M. Harvell Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Bell (850) 939-1177 or 939-8620</p>	<p>PENSACOLA, FL Northside Church of Christ 4001 N. Ninth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joseph R. Mazter (850) 432-0736</p>	<p>VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (229) 244-8630</p>
<p>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. (303) 233-5683</p>	<p>CHIPLEY, FL Church of Christ 1295 Brickyard Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (850) 638-4942</p>	<p>HOLLYWOOD, FL Harding St. Church of Christ 5828 Harding St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jason Schoenholz (954) 961-4112</p>	<p>OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27 S.) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Hudgins (352) 694-2922 Evangelist: Jeremy Ferguson</p>	<p>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 (813) 321-2721</p>	<p>BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 1:30 P.M. Worship 2:30 P.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552</p>
<p>GRAND JUNCTION, CO Valley Church of Christ 491 Sparn Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Bohannon (970) 245-5112</p>	<p>DELAND, FL North Blvd. Church of Christ 823 N. Woodland Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Jack Owen (386) 734-6907 or 734-4311</p>	<p>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 (904) 781-5704 or 693-9929 693-0432 www.mariettaccc.com</p>	<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray West (407) 293-2851 or 290-8650</p>	<p>PLANT CITY, FL Plant City Church of Christ 315 N. Wilder Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gary M. Ogden (813) 752-2227 or 752-2771</p>	<p>To make changes to your ad, contact us at andyalex@bellsouth.net</p>
<p>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>DESTIN, FL South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 622-3817 www.southwaltonchurchofchrist.com</p>	<p>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>ORLANDO, FL Azalea Park Church of Christ 6800 Lake Underhill Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: James P. Needham (407) 277-7931 or 628-2995</p>	<p>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: Bobby Witherington (813) 684-1297 www.seffnercofc.org</p>	

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<p>BENTON, IL Church of Christ 203 N. Central St. P.O. Box 12 (west of Wal-Mart)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Greg King (618) 438-2911 or 435-2981</p>	<p>ELLETTSVILLE, IN Church of Christ 303 W. Temperance St.</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnnie Edwards Evangelist: John Isaac Edwards (812) 876-2285 or 336-4630</p>	<p>LOOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</p>	<p>LENEXA, KS Lenexa Church of Christ 7845 Cottonwood</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Stauffer (913) 631-6519 or 764-9170</p>	<p>DANVILLE, KY 385 E. Lexington Ave.</p> <p>Worship 10:00 A.M. Bible Study 11:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Steve Wolfgang & Scott Vifquain 236-4204, 236-8506 or 238-0860</p>	<p>TOMPKINSVILLE, KY Lyons Chapel Church of Christ 2401 Center Point Rd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Frank VonDracek (270) 487-8448</p>
<p>CHICAGO, IL Northside Church of Christ 2543 W. Division St.</p> <p>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, Jr. (312) 961-2150</p>	<p>HAMMOND, IN Woodmar Church of Christ 2133 169th St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p>PEKIN, IN Church of Christ (First St. & Karnes Ct.)</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Henry 967-3437 or 967-3520</p>	<p>TOPEKA, KS 17th Street Church of Christ 5600 SW 17th St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>	<p>FRANKLIN, KY 31-North Church of Christ 1733 Bowling Green Road</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Monts (270) 586-3978 www.franklinchurch.com</p>	<p>BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr.</p> <p>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>CHICAGO, IL Church of Christ 1514 West 74th Street</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	<p>HOBART, IN Church of Christ 300 N. Liberty St.</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Keith Welch (219) 942-2663</p>	<p>RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227)</p> <p>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</p>	<p>WICHITA, KS Ridge Road Church of Christ 7001 W. 21st St., North</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. (316) 722-6622 or 744-1841</p>	<p>GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Doug Lancaster (270) 678-2847 or 651-7141</p>	<p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 747-4308 or 742-4557</p>
<p>DOWNER GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355)</p> <p>Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (630) 968-0760 • www.dgcoc.org</p>	<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (317) 842-3613 Eric Spencer (317) 750-5939</p>	<p>SALEM, IN Westside Church of Christ 2000 West State Rd. 56</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>WICHITA, KS Westside Church of Christ 3500 S. Meridian</p> <p>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 (316) 729-9302 or 282-2374 www.cocwestside.com</p>	<p>LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E.</p> <p>Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Cooper (270) 259-4968</p>	<p>LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (337) 474-9122 or 436-0477</p>
<p>GLEN ELLYN, IL Church of Christ 796 Prairie, 60137</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joseph T. Novak (630) 529-2149 (630) 858-2290</p>	<p>JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts.</p> <p>Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Denver Niemeyer (765) 676-6404 or (317) 892-8285</p>	<p>TRAFALGAR, IN Spearsville Rd. Church of Christ, 6244 S. 500W. (1.2 mi. S. of Hwy. 135)</p> <p>Bible Study 10:00 A.M. Worship 11:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Edward Rangel (317) 878-5969 E-mail: rangellalo@netzero.net</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St.</p> <p>Worship 10:00 A.M. Bible Study After Worship Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Thomas (270) 274-4451 or 274-4486</p>	<p>LOUISVILLE, KY Valley Station Church of Christ 1803 Dixie Garden Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Dudley Ross Spears (502) 937-2822</p>	<p>LEESVILLE, LA White Park Church of Christ 17801 Nolan Trace; 20 mi. from Fort Polk (5 mi. W. of Leesville)</p> <p>Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (337) 239-4614 www.whiteparkchurchofchrist.org</p>
<p>MATTOON, IL Southside Church of Christ 1100 S. 17th St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (217) 234-3702</p>	<p>KOKOMO, IN Church of Christ 1217 S. Courtland Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Joshua Welch (765) 453-2356</p>	<p>DES MOINES, IA Church of Christ 1310 N.E. 54th Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. 262-6799</p>	<p>BOWLING GREEN, KY West End Church of Christ 820 Old Morgantown Rd., 42101</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Todd Chandler & Lowell Sallee (270) 842-7880 www.westendchurch.com</p>	<p>LOUISVILLE, KY Church of Christ 4401 West Broad St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Wright, Jr. (502) 772-3026 or 491-9372</p>	<p>MANY, LA Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (318) 256-9396</p>
<p>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</p>	<p>MUNCIE, IN Church of Christ 301 N. Calvert Ave.</p> <p>Bible Study 9:00 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</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>		<p>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Charles J. White (270) 422-3878</p>	<p>OWENSBORO, KY Southside Church of Christ 2071 New Hartford Rd.</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 683-5386 or 264-7869</p>
<p>BLOOMINGTON, IN Church of Christ 825 West 2nd St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 332-0501</p>	<p>NOBLESVILLE, IN Noblesville Church of Christ 15321 Herriman Blvd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John Hughbanks (317) 770-0798 or 332-0733 www.noblesvillechurchofchrist.com</p>	<p>GRINNELL, IA Church of Christ 1402 Third Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:45 A.M. Wednesday 7:00 P.M. Evangelist: Brian Chapman (641) 236-1955 or 793-2989</p>	<p>CAMPBELLSVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen)</p> <p>Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (270) 789-1651</p>	<p>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	
<p>CLARKSVILLE, IN Clarksville Church of Christ 407 Lewis and Clark Pk. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kipp Campbell (812) 941-0747 or 944-2305 KCampbell@earthlink.net Elders: 944-1878 or 948-9917</p>	<p>SOUTH MARION, IN Church of Christ 3629 S. Washington St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Sayre (765) 662-7457 or 674-7015 www.1peter31.com</p>	<p>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (316) 321-1025</p>	<p>CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. (near the 4 way stop)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Barnes (270) 879-6152 or 274-3065</p>	<p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80</p> <p>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>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School)</p> <p>Leave Maine Turnpike at Exit 48 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places (207) 839-3075 or 839-8409</p>

<p>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, 590-2852 or 551-8274</p>	<p>BOONEVILLE, MS Oakleigh Dr. Church of Christ 101 Oakleigh Dr. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Building: (662) 728-1942</p>	<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrock (573)334-9673</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 792-2040 www.sterlingavechurchofchrist.org</p>	<p>MOORESTOWN, NJ Moorestown Church of Christ in the Cherry Hill, N.J. Area Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. (856) 665-2496</p>	<p>CHARLOTTE, NC Harris Blvd. Church of Christ 5424 E.W.T. Harris Blvd. Worship 8:30 A.M. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelists: Various members of local congregations Don Moeller (704) 532-9242</p>	
<p>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>CLINTON, MS McRaven Rd. Church of Christ 301 McRaven Rd. (I20, exit 36) Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Leonard White (601) 925-9757 or 924-2645</p>	<p>COLUMBIA, MO Eastside Church of Christ 5051 Ponderosa Columbia, MO 65201 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 445-5497 or 636-0224</p>	<p>ST. JAMES, MO Church of Christ 685 Sidney St. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Lynn Huggins (573) 265-8628</p>	<p>PISCATAWAY, NJ 258 Highland Ave. Bible Study 9:15 A.M. Bible Classes 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Gary P. Eubanks (732) 463-1323</p>	<p>CHARLOTTE, NC Charlotte Church of Christ 5327 S. Tyrone St. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Wendell Powell (704) 525-5655 or 522-9971</p>	
<p>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: Mike Thomley (301) 474-7460 or 446-1912</p>	<p>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>DONIPHAN, MO Southside Church of Christ Hwy. 142 E. ½ mile (P.O. Box 220) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 996-3251 or 996-3513</p>	<p>ST. JOSEPH, MO County Line Church of Christ 2727 County Line Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (816) 279-4737 www.countylinechurchofchrist.com</p>	<p>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud (908) 964-8570</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woollums (704) 922-8985</p>	
<p>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan Church of Christ Sr. Citizen Center, 44 Park St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. David Waldron (231) 832-2189 Michael Sewell (616) 361-8795</p>	<p>GULFPORT, MS Morris Rd. Church of Christ 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. Evangelist: Don Davis (228) 832-5529</p>	<p>FAIR GROVE, 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 7:00 P.M. Evangelist: Walter Myers (417) 830-8972 (417) 736-2663</p>	<p>ST. JOSEPH, MO Prairie Hills Church of Christ 14273 County Rd. 307 (7 mi. E of Intersection I-29 & Hwy. 169) Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (816) 233-6485 Evangelist: Erik Smith</p>	<p>ALAMOGORDO, NM 25th & Hawaii Church of Christ P.O. Box 2065 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. (505) 434-5834</p>	<p>FORT BRAGG/ SPOUT SPRINGS, NC Spout Springs Church of Christ 960 West Road Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. (910) 893-5057</p>	
<p>ROSEVILLE, MI South Macomb Church of Christ 18551 Eastland Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (586) 775-4059</p>	<p>HORN LAKE, MS Church of Christ Corner of Meadowbrook and Foxbriar Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Nelson (662) 393-5617 or 342-1941</p>	<p>KANSAS CITY, MO 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>Subscribe Today! Truth Magazine 1-800-428-0121</p>		<p>ALBUQUERQUE, NM Albuquerque Church of Christ 1908 Sunshine Terrace SE Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (call to confirm time) 764-9277</p>	<p>MARION, NC Hwy. 70 Church of Christ 18 Peachtree St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: T.J. Elliott (828) 652-7504 or 652-2584</p>
<p>Shop online at truthbooks.net</p>		<p>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: Danny Gardner (601) 681-4505 or 482-9543 dg1969@bellsouth.net</p>	<p>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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>	<p>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>ALBUQUERQUE, NM Heights Church of Christ 7801 Zuni Road, S.E. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Darrel Yontz (505) 266-7577 www.heightschurchofchrist.com</p>	<p>BEAVERCREEK, OH Knollwood Church of Christ 1031 Welford Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Keith Greer (937) 426-1422</p>
<p>DULUTH, MN Church of Christ 318 N. 18th Ave. E. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Nick Krumrei (218) 728-3233</p>	<p>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>	<p>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778</p>	<p>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. Evangelist: Bryan Dockens (702) 648-4827 bldg.; 243-4536 cell</p>	<p>ALBUQUERQUE, NM Sandia Church of Christ 3939 San Pedro N.E., Building D-2 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Derek Chambers (505) 830-2086 www.sandiachurchofchrist.com</p>	<p>CINCINNATI, OH Blue Ash Church of Christ Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Russell Dunaway, Jr. 891-3174</p>	
<p>ROCHESTER, MN N. Broadway Church of Christ 2002 Second St., SW Bible Study 10:30 A.M. Worship 11:30 A.M. Evening 7:00 P.M. Wednesday 7:00 P.M. Evangelist: Luvimino D. Samaniego (501) 289-8906</p>	<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Landon Hope (662) 342-1132 - Church Building</p>	<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>BUFFALO, NY Greater Buffalo Church of Christ 3578 Walden Ave Lancaster, NY 14086 Bible Study 10:00 A.M. Worship 11:15 A.M. Tuesday 7:00 P.M. Evangelist: David Bailey (716) 691-7649</p>	<p>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	
<p>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen 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>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Bill Johnston (816) 322-0042 or 318-3642</p>	<p>SPARKS, NV Sierra Nevada Church of Christ 2425 Pyramid Way Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Monday 7:30 P.M. Evangelist: Ross Triplett, Sr. (775) 972-4911 retriplett@triplettweb.com</p>	<p>CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: Rick Billingsly (919) 467-0012 (919) 372-1497</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660, 651-1689 or (330) 725-3960, 723-0111</p>	

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COLUMBUS, OH Laurel Canyon Church of Christ 409 McNaughton Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (614)868-1375 www.lccc.net	MARIETTA/RENO, OH Jct. St. Rt. 7 & County Rd. 20 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (740) 373-0064 (Joe Schof) or 473-9028 (Steve Foutty)	MEDFORD, OR Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649	HOPKINS, SC Lower Richland Church of Christ 3000 Trotter Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Wayne Seaton (803) 776-0754	DAYTON, TN Main Street Church of Christ 250 Main St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Wednesday 7:00 P.M. Contact: (423) 618-6250 or 332-4604	MURFREESBORO, TN South Ridge Church of Christ 488 Barfield-Crescent Rd. PO Box 2257, Zip 37133 (I-24, Exit 81, South 1.5 miles on Hwy 211, turn right) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (615) 494-9686
DAYTON, OH West Carrollton 28 W. Main Street Bible Study 9:30 A.M. Worship 10:25 A.M. Wednesday 7:00 P.M. Evangelist: Michael Grushon (937) 866-5162 or 434-3090 E-mail: www.wc-coc.org	NEW CARLISLE, OH Church of Christ 235 Funston Ave. (Near Wright-Patterson AFB) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Blackaby (937) 849-1643 or 845-8467 (bldg.)	To make changes to your ad, contact us at andyalex@bellsouth.net		NORTH CHARLESTON, SC Ashley Heights Church of Christ 2605 S. Oakridge Cir. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (843) 553-4970 www.findthechurch.com	JACKSON, TN Sunset Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 423-0907 or 424-5510
FRANKLIN, OH Church of Christ 6417 Franklin/Lebanon Rd. State Route 123 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Eston Vandever (937) 746-1249 or (513) 422-2466	NEW LEBANON, OH Church of Christ 1973 W. Main St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Glen Murphy, Jr. 687-2985	SWEET HOME, OR Church of Christ 3702 E. Long St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Building: (541) 367-1599	ORANGEBURG, SC Edisto Fork Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672	JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 423-282-6251 or 426-1836	NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Sayre (615) 797-1114
FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-3686 www.amplex.net/churchofchrist	NEW RICHMOND, OH Church of Christ 550 Washington St. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Contact: Dave Wylie, (513) 553-6414 www.nrchurchofchrist.com	WILSONVILLE, OR Church of Christ 10665 SW Wilsonville Rd. 10 Blks. West of I-5 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Kevin Ferminen (503) 678-5333 (503) 246-2430	SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023	KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dan King, Sr. (615) 952-5720 or 662-7626	NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faithweb.com
HAMILTON, OH Westview Church of Christ 1040 Azel Ave. Bible Study 9:00 A.M. Worship 9:45 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: David A. Stansberry (513) 868-9988	NORTHWOOD, OH (Toledo Area) Church of Christ 4110 Frey Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Jarabek 893-3566 or 691-0688	AVONDALE, PA Avondale Church of Christ 1606 Glen Willow Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Phillips (302) 733-7920 Randy Farme (610) 869-4146	TAYLORS, SC (Greenville Area) Taylors Church of Christ 400 E. Main St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Mosely (864) 268-5224 or 877-2728 www.taylorschurchofchrist.com	KNOXVILLE, TN Chapman Hwy. Church of Christ 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jack Wise, Jr. (865) 573-6638	NASHVILLE, TN Riverside Dr. Church of Christ 1530 Riverside Dr. (Near Opryland & Titan's Stadium) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Tommy Hagwood (615) 262-0241 www.riversidechurchofchrist.com
HILLIARD, OH Church of Christ 4840 Cemetery Rd. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089	UHRICHVILLE, OH Church of Christ 638 Parrish Street Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 6:30 P.M.	COLONIAL HEIGHTS/ PETERSBURG, PA Appomatox church of Christ 117 Orange Avenue (Ft. Lee Area) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Lenny Chapman (804)526-6464 or (804)675-0216	WEST COLUMBIA, SC Airport Church of Christ 4013 Edmund Hwy. (Hwy. 302) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Brad McCleary (803) 783-0079 Steven Hutchinson (803) 604-6011	MARYVILLE, TN Smokey Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Harold Tabor (865) 977-4230 Robert Lawson (865) 681-7995	PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865)430-5980 www.KingBranchRoadChurchOf- Christ.org
MANSFIELD, OH Eastside Church of Christ 326 Grace Street Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Evangelist: James Bond 526-2868 or 526-4739	WAVERLY, OH Church of Christ 209 Mullins St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (740) 947-7122 or 289-3401	EXTON, PA Exton Church of Christ 217 N. Whitford Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 363-8042	COLLIERVILLE, TN East Shelby Church of Christ 4700 Mayfield Rd. West Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Terry Francis (901) 853-7840 or (901) 759-1242	MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Contact: Mitch Stevens (901) 372-5580 or 758-4006	ROCKWOOD, TN Church of Christ Highway 70 East 5080 Roane State Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Cecil Belcher (865) 717-3654
MANSFIELD, OH Southside Church of Christ 687 Mansfield-Lucas Road Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 6:00 P.M. Building: (419) 522-8982 Leon Bond: 525-3684 Glenn Bond: 522-1965	OKLAHOMA CITY, OK Seminole Pointe Church of Christ 16300 N. May Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecocf.org	PHILADELPHIA, PA Church of Christ 7222 Germantown Ave. Bible Study 10:15 A.M. Worship 11:15 A.M. Tues. night 8:00 P.M. Evangelist: James H. Baker, Jr. (215) 248-2026 www.mtairychurchofchrist.org	COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811	MURFREESBORO, TN Compton Rd. Church 663 Compton Rd. Bible Study 9:00 A.M. Assembly 10:00 A.M. Assembly 6:30 P.M. Wednesday 7:00 P.M. David Arnold (615) 896-6550 or 896-9474	SAVANNAH, TN Savannah Heights Church of Christ 230 Harrison St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jonathan Ellis
Shop online at truthbooks.net	TULSA, OK Woodland Hills Church of Christ 9119 E. 61 St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ross Oldenkamp (918) 252-1220	BEAUFORT, SC Church of Christ 2107 King St., P.O. Box 4 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Parris Island, 8:00 A.M., Sunday Evangelist: Ronald Nelson (843) 524-4400 or 524-4652	COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooreville Pike (.8 mi. N. of Hwy. 50/Jas. Campbell) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (931) 388-5828 or 381-3319	MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Bunting (615) 893-1200	SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (931) 685-1113 or 931-607-9099 dvrader@hughes.net

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<p>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. 5 min. from Roanoke Convention Center</p> <p>1st Lesson 9:15 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (540) 344-2755</p>	<p>CHARLESTON, WV Church of Christ 522 Daugherty St.</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (304) 346-2112 or Lowell Thomas (304) 965-9369</p>	<p>WELLSBURG, WV Charles St. Church of Christ 836 Charles Street</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (304)527-4438 or 737-4158</p>
<p>STAFFORD, VA Stafford Church of Christ 767 Jefferson Davis Hwy.</p> <p>Bible Class 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Mark McNabb (540) 891-1215</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd.</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (304) 727-1794</p>	<p>GREEN BAY, WI Hillcrest Church of Christ 1621 Hillcrest Dr.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 7:00 P.M. (920) 499-5677 Evangelist: Jimmy Pettigrew www.hillcrestchurchofchrist.com</p>
<p>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd.</p> <p>Worship 11:00 A.M.</p> <p>Robert Mallard (757) 464-4574</p>	<p>CLARKSBURG, WV Westside Church of Christ Davisson Run Road</p> <p>Sunday Morning 9:30 A.M. Wednesday 7:00 P.M.</p>	<p>MILWAUKEE, WI Metropolitan Church of Christ 1029 S. 58th St. West Allis</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: David Girardot (414) 257-3035 Church: 258-8520</p>
<p>VIRGINIA BEACH, VA Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hinsdale St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (757) 486-6639 or 486-6245 churchofchrist@utin.net</p>	<p>FAIRMONT, WV Eastside Church of Christ 1929 Morgantown Ave.</p> <p>Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 366-4523</p>	<p>CANADA Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E 1S1 Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 276-8088</p>
<p>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Price (360) 752-2692 or 380-2960 www.bibleanswer.com/mtbaker</p>	<p>MORGANTOWN, WV Glen Oaks Church of Christ Greenbag Road</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 296-9793</p>	<p>CANADA Jordan, Ontario Jordan Church of Christ 2861 Regional Road 81 (Highway #8)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Preacher - Chad Comfort (905) 562-4739</p>
<p>SEQUIM, WA Church of Christ American Legion Hall Corner of Sequim Ave. & Prairie St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Call for Wednesday meeting place (360) 683-2152</p>	<p>MOUNDSVILLE, WV Church of Christ 210 Cedar St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Mid-week 7:30 P.M. Evangelist: Brian Price (304) 845-2820, 845-4940</p>	<p>CANADA Hamilton, Ontario 450 Concession St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00 P.M. Steve Rudd, Evangelist (905) 575-8437</p>
<p>SUNNYSIDE, WA Sunnyside Church of Christ (sound) 1312 East Edison</p> <p>Bible Study 2:00 P.M. Worship 3:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>	<p>MOUNDSVILLE, WV Roberts Ridge Church of Christ</p> <p>Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Don Terrill: (304) 845-2344 Mail to: Sam Wood (304) 845-2202 406 Jefferson Ave. Glen Dale, WV 26038</p>	<p>CANADA Peterborough, Ontario The Board Rm., Parkway Place Mall, Lansdowne St. W.</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Wednesday 7:00 P.M. Evangelist: Peter McPherson Other meetings: phone (705) 742-5349</p>
<p>TACOMA, WA Manitou Church of Christ 4806 So. 66th St. (P.O. Box 7523, 98407)</p> <p>Sunday 10:00 A.M. Wednesday 7:30 P.M. (253) 759-7875 (425) 557-9242 Voice Mail: (253) 752-5616</p>	<p>PARKERSBURG, WV Marrtown Church of Christ 825 Marrtown Road</p> <p>Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 7:00 P.M. Wednesday 7:30 P.M. (304) 861-0342 or 422-7458</p>	
<p>YAKIMA, WA W. Washington Ave. Church of Christ 902 W. Washington Ave. Conservative</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (509) 248-8190 or 248-5614</p>	<p>RAVENSWOOD, WV Church of Christ 1101 Gallatin St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Rick Christian 273-0261 or 273-3267</p>	

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