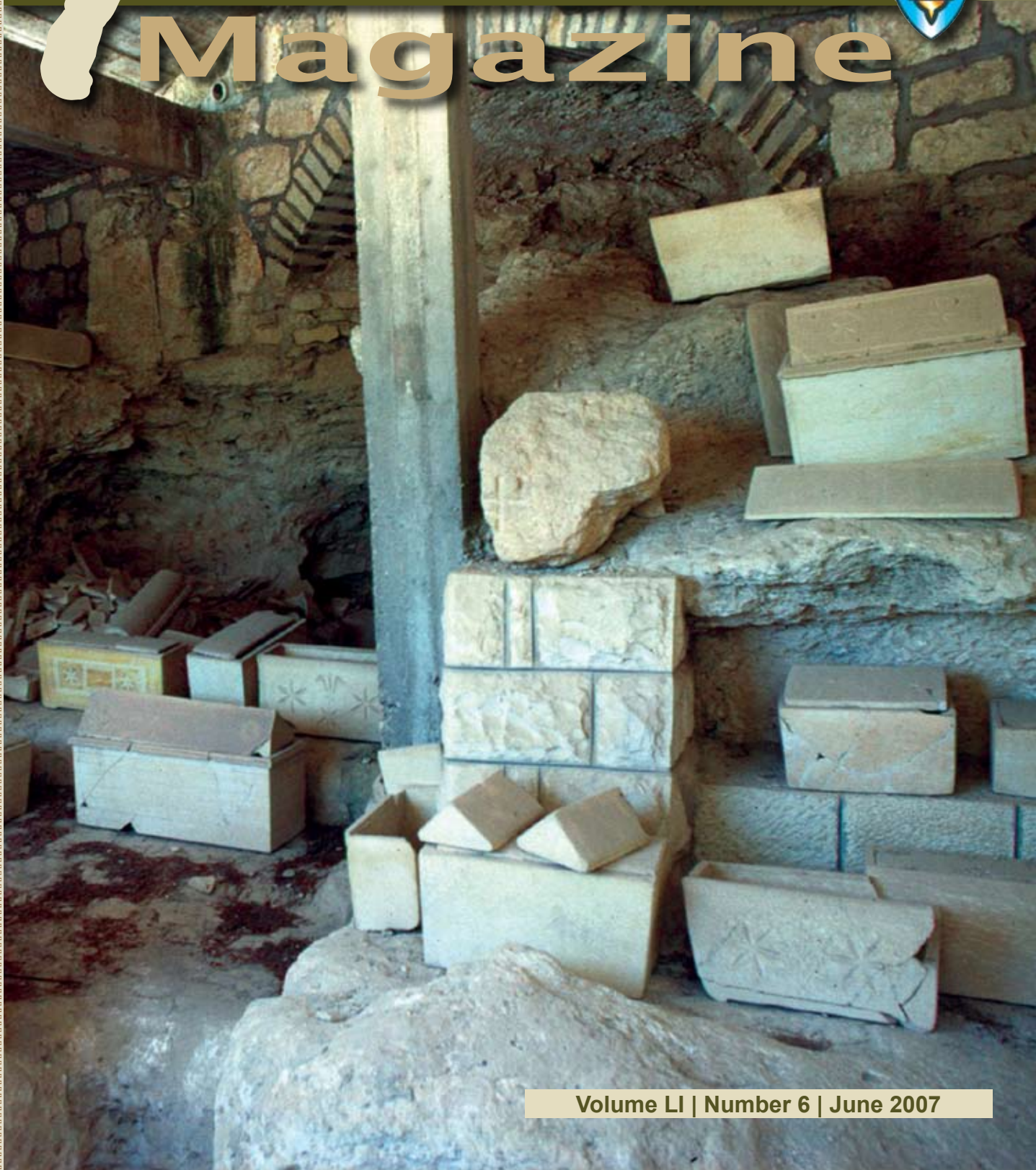


Truth

Magazine



Volume LI | Number 6 | June 2007



See You At The Lectures

During the week of June 25-28, the Fourth Annual Truth Magazine lectures will be held at the Holiday Inn Convention Center in Bowling Green, Kentucky. We are looking forward to seeing many of our readers at the upcoming lectures in Bowling Green.

This year's theme is *Great Texts of the Old Testament*. Think about some of the great texts of the Old Testament:

In the beginning God created the heaven and the earth (Gen. 1:1).

Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord (Josh. 24:14-15).

The Lord is my shepherd; I shall not want (Ps. 23:1).

The Scriptures clearly reveal that Christians no longer live under the Law of Moses. This important truth was at the heart of

the issue in Jewish reaction against Stephen (Acts 6:13-14), at the Jerusalem conference (Acts 15), and in the New Testament books of Romans, Galatians, and Hebrews. The truth may be summarized by the statement in the statement, "He taketh away the first, that he may establish the second" (Heb. 10:9). Many New Testament passages show the abrogation of the law of commandments which left man dead in sin (Eph. 2:14-16; Col. 2:14-17; Gal. 3:21-29; etc.).

Having acknowledged that men are not expected to live under the Old Testament law, we hasten to emphasize that we are obligated to believe the truths revealed in the Old Testament.

What God

revealed to Moses about creation is no less important for men to believe under the New Covenant than under the Old. What the Old Testament reveals to mankind about God's nature and his dealings with mankind are important truths that need to be preached to every generation. For this reason, on two occasions, Paul emphasized the need to preach from the Old Testament:

For whatsoever things were written aforetime were written for our

learning, that we through patience and comfort of the scriptures might have hope (Rom. 15:4).

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come (1 Cor. 10:6, 11).

From time to time, one meets a misguided Christian who sees little use in the study of the Old Testament. That was not the concept early saints had toward Old Testament Scripture. Paul was speaking about Old Testament Scripture when he said,

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3:14-17).

When he asked Luke to bring the "books, but especially the parchments" (2 Tim. 4:13), Paul most likely referred to copies of the Old Testament Scriptures which would strengthen his spirit while he was in prison. Early saints were expected to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing



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Cover photo: This collection of ossuaries has been assembled on the grounds of Dominus Fleuit—where they were found. Note that some have flat covers (easy to stack) while others have gabled roofs (imitating dwellings).—via www.holylandphotos.org

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Let My Conscience Be Your Guide

The Christian must be concerned with conscience. Paul sought to have a conscience void of offense (Acts 24:16). He taught Christians to obey civil rulers “for conscience sake” (Rom. 13:5). He recommended to Timothy a “pure heart and a good conscience” (1 Tim. 1:5) and said that deacons must “hold the mystery of the faith in a pure conscience” (1 Tim. 3:9).

It is possible for one to have a seared conscience (1 Tim. 4:2) or a defiled one (Tit. 1:15). When one ignores his conscience, he sins.

The word comes from two words meaning “to know together with.” The idea is that one must live consistently with what he believes to be the truth.

Three Errors

1. Denominationalism has led many astray on this subject with the well-worn maxim “let your conscience be your guide” without bothering to explain that conscience reacts only to what it has been taught. If it has been taught properly, then it is a safe guide. But one may conscientiously do what is wrong. Paul said, “I have lived in all good conscience unto this day” (Acts 23:1). Yet, his statement covered that period in his life when he devoted himself to the destruction of the church. While his conscience was clear, his deeds were wrong. When he learned his error, change was made accordingly, but in both instances his conscience was clear.

2. A well-instructed brother must not use his knowledge to

influence a weaker brother to violate his conscience. 1 Corinthians 8:9-13 teaches that it is possible for a strong brother to intimidate a weaker brother to engage in an act which is right within itself but which offends the conscience of the weaker brother because he is not acting in harmony with what he is convinced is right for him to do. This does not mean that the weaker brother is not to be taught, nor is he to interfere with the liberty of the stronger brother who is taught. One is caused to stumble (sin) when he is persuaded to do what hurts his conscience. It is in this light that Paul said, “If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend” (1 Cor. 8:13). “And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin” (Rom. 14:23).

It is therefore wrong to run roughshod over the sensitive consciences of weak brethren and to seek to compel them to have the same scruples, or lack of them, touching some point, which we have.

3. But I fear that some brethren have fallen into a third error which is expressed in the title of this article, “Let My Conscience Be Your Guide.” All of us have scruples on the application of some point which others do not share. That does not mean that the Bible teaches contradictory principles or commandments. It does not. But the application of those principles must be worked out by every man consistent with his own conscience.

For instance, one brother understands Romans 13 to teach that a child of God may bear the sword for the civil power in war, while another is convinced that such is wrong. One brother is convinced that he cannot be a policeman, while another, equally sincere, believes he can. In such action, the conscience of neither is offended. One believes a Christian may serve on a jury and another believes he cannot.

One brother believes he cannot eat a meal in a restaurant which has a cocktail lounge on the side, while another, equally opposed to strong drink, sees no difference in that and in buying groceries from a supermarket which has a counter full of beer, wine, and the ingredients for mixing strong drinks.

In the church, there is too much of a tendency for some brethren to want to bind their own scruples on a variety of matters on the consciences of other brethren. Thus, their attitude is “let *my* conscience be *your* guide. There are some questions which have to be determined by each one in his own conscience. One cannot force his scruples upon others without sinning.

This is the gist of Romans 14 concerning the eating of meats and the esteeming of some days unto the Lord which others did not choose to do. Paul said, “Let every man be fully persuaded in his own mind” (Rom. 14:5).

From all of this, we can draw some pertinent conclusions:

1. One must act consistent with *his own* conscience. To do otherwise is to sin and sear the conscience.

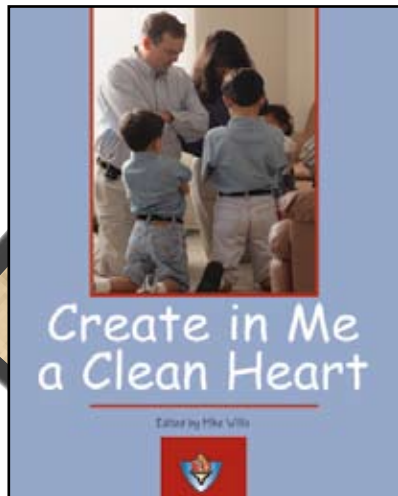
2. Yet, conscience is no safer a guide than the reliability of the instruction which moulded it. One may do wrong with a clear conscience because he is untaught.

3. There are personal applications of divine truth which involve deciding how far one goes in his own duty. In such cases, each must respect the conscience of the other.

Many disputes which arise in congregations fall into the last category. Sadly, some have been known to cause division over them.

Be it known that I am not writing of matters which pertain to the work, worship, or organization of the church nor of those which have to do with what a sinner must do to be saved. What I have said has to do only with that realm of private judgment which involves Christians in multitudinous decisions throughout a lifetime and in which each must act in harmony with his own conscience based on his conviction of truth. Let none be so arrogant as to say in word or deed "Let *My* Conscience Be *Your* Guide." (Author's note: This article was first published in "The Manslick Road Speaker," August 7, 1970. Since then it has been reprinted in several bulletins and periodicals. The present climate among some brethren has convinced me that it is still timely.)

P.O. Box 91346, Louisville, Kentucky 40291



Create in Me a Clean Heart

Mike Willis, editor

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Which Came First?

Lewis Willis

Have you seen the commercial by Dr. Robert Jarvik, inventor of the artificial heart? In it he says "the human heart pumps blood through thousands of miles of arteries every minute." Apparently this is a scientific fact; if anyone should know, Dr. Jarvik should. So, let's grant his affirmation.

Now, modern atheists, infidels, and evolutionists like to argue that those of us who believe God created man are just not scientific! I confess; I believe what the Bible says about man's origin. Genesis 1:27 says: "So God created man in his own image, in the image of God created he him; male and female created he them." I believe exactly what the Bible says about man's origin. Evolutionists do not believe this. They believe man evolved over many centuries of time, finally becoming what we are today.

I also believe that when God had created man, immediately "his heart pumped blood through thousands of miles of arteries every minute." This is not a problem for my "faith." However, the evolutionists' "faith" is under severe test when he contemplates this proposition scientifically. You see, he needs millions of years for evolution to develop that heart from a single cell which came from "somewhere." He needs millions more years to evolve those "thousands of miles of arteries."

So, Mr. Scientist, how about telling us which came first, the heart or the arteries? Just the "science," please. If the heart evolved first, through what was it pumping the blood? If the arteries evolved first, what was flowing through them, and how? Furthermore, can you scientifically explain how anyone or anything can *exist* without a fully developed heart and artery system? And, perhaps one more scientific question should be asked: Where did the blood come from, and how did a species of human ancestors live long enough to evolve blood, a heart, and its artery system? Just give us the "science" which made such evolution possible. We "non-scientist" Bible-believers do not believe our evolutionary ancestors could have lived long enough to evolve this system; we believe God created man and his blood system. We'll await your scientific explanation, but *we won't be holding our breath!*

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Holy Spirit Baptism Initiated the Gospel Age

Ron Halbrook

Holy Spirit baptism and water baptism served two distinct roles in God's plan to redeem man from sin. Holy Spirit baptism was a miraculous event which initiated the Gospel Age. Water baptism is an act of obedient faith on the part of the helpless sinner in order for him to receive the forgiveness of his sins by God's grace. Holy Spirit baptism was not a command to be obeyed or a condition to be met in order for the sinner to receive pardon from his sins. It was not a command at all but was a promise designed to initiate the Gospel Age. Water baptism is a command not a promise, and this command must be preached wherever the gospel is preached until the end of time (Matt. 28:18-20).

Joel Prophesied the Last Days, the Gospel Age

Holy Spirit baptism is one of the promises found in the Old Testament pointing to the coming of the Gospel Age, the age of salvation under the reign of Jesus Christ. The prophet Joel prophesied a great miraculous outpouring of the power of the Holy Spirit (Joel 2:28-32). The Spirit would reveal the long awaited plan of God for the salvation of the world: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered" (v. 32). This promise was for "the last days," the new age of the reign of Christ in the kingdom of God.

To prepare the Jews for the personal ministry of Jesus on earth, John the Forerunner preached that they must repent of their sins, be

baptized in water, and live a new life demonstrating the genuineness of their repentance (Matt. 3:1-12). As John explained, Jesus would exercise divine powers "mightier" than the ability of any man. "He shall baptize you with the Holy Ghost, and with fire" (v. 11). Holy Spirit baptism would be administered by the Son of God, not by man, at the beginning of the Gospel Age. At the end of that Age, the Son of God would judge the world and those who had rejected God and his Son and the message of the Spirit would be punished in "unquenchable fire" (v. 12).

Jesus himself promised his Apostles many times that he would immerse them in the great power of the Spirit of God. "The kingdom of God" would be introduced by this "power from on high" coming upon them (Mark 9:1; Luke 24:49). The Holy Spirit, also called "the Spirit of truth," would fully reveal to them God's complete plan for the salvation of the world (John 16:12-13).

Jesus died for our sins and arose from the grave, preparing for the dawning of the day of salvation. In Acts 1:1-3, we learn that Jesus in the resurrected body appeared to his Apostles and taught them many things about the coming kingdom of God before he ascended back to heaven. He reminded them of the promise of Holy Spirit baptism and told them to wait in Jerusalem where the promise would be fulfilled soon (vv. 4-5). It is very clear that Holy Spirit baptism is promised to the Apostles and not to all men for all time because Jesus addressed "the apostles" in verse 3

and the pronouns which follow refer back to them: "them," "they," "ye." By the great power of the Spirit of God, the Apostles would proclaim the establishment of the kingdom of God. The Spirit would guide their preaching as witnesses of the resurrection of Jesus Christ to reign as the King, the High Priest, and the Savior (vv. 6-8). The prophecy of Joel would soon be fulfilled!

The Gospel Age Began on Pentecost in Acts 2

While the Apostles waited in Jerusalem, Matthias took the place of the fallen Judas and was added to "the eleven apostles" (Acts 1:26). On the day of Pentecost, "they were all with one accord in one place" when the Holy Spirit poured out his divine power upon them (2:1-4; the pronouns "they" and "them" in these verses point to the apostles in 1:26). Three great signs of this power were given: the sound of a stormy wind, what appeared to be tongues of fire on their heads, and the preaching of the Apostles in foreign languages they did not know. This miraculous event is the Holy Spirit baptism which had been promised according to verses 16-21. Peter said, "This is that which was spoken by the prophet Joel" (v. 16). Acts 2:17-21 quotes Joel 2:28-32 and affirms it was fulfilled by the events which occurred here.

The coming of the divine power of the Spirit upon the Apostles is called a baptism because this word means immersion. The Apostles were immersed in the great power of the Holy Spirit in order to initiate

the Gospel Age, the new day of salvation. Joel said this great power would come upon “all flesh,” a Bible expression meaning both Jews and Gentiles. The Apostles are Jews, thus fulfilling one part of the promise to “all flesh.”

The coming of the Spirit’s power in the special measure called a baptism would introduce the Gospel Age in three ways. *First*, verses 17-18 show this was to be a new age of revelation as signified by the terms prophecy, visions, and dreams. This means the Holy Spirit would reveal a new message, the gospel message, through the Apostles. *Second*, verses 19-20 show an old order must pass away and a new order will take its place. The expressions found here are from the Old Testament and refer to God replacing one system, government, or order with a new one. The point here is that the Old Testament system of worship, the old Israel, is being replaced by the New Testament system, the new spiritual Israel. *Third*, verse 21 shows that all these things happened to initiate the Gospel Age when men will “call on the name of the Lord” and receive salvation.

Under the inspiration of the Holy Spirit, Peter with the other Apostles proclaimed the beginning of the Gospel Age by proving that the death and resurrection of Jesus Christ fulfilled God’s plan for the salvation of the world. “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36). Christ the King was on his

Two Distinct Roles In God’s Plan To Redeem Man

Holy Spirit Baptism	Water Baptism
Miraculous event	Act of obedient faith
Not a condition of pardon	Condition of pardon
Promised	Commanded

throne at the right hand of the Father: The kingdom of God was established as a present reality!

Peter had not yet clarified how sinners would call on the name of the Lord to receive salvation in this new kingdom and, therefore, those who believed his message asked the Apostles, “Men and brethren, what shall we do?”

How will each person call upon the name of the Lord to receive salvation? Verse 38 clarifies this: “Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Every person is commanded to repent and be baptized by the authority of Jesus Christ as proclaimed in the Great Commission (Matt. 28:18-20; Mark 16:15-16; Luke 24:46-47). To be “saved” in verse 21 is the same as to receive “remission of sins” in verse 38. When verse 38 refers to receiving “the gift of the Holy Spirit,” this is not Holy Spirit baptism but is simply all spiritual blessings promised by God’s Spirit throughout the Old Testament. With pardon from sin came fellowship with God, citizenship in the kingdom of God, and all the privileges and joys of

this relationship. The gift of salvation promised long ago in the Old Testament is now offered to men through the gospel of Christ in the New Testament.

Gentiles Are Included in the Gospel Age

The early Jewish Christians hesitated to

preach to Gentiles because in the Old Testament God made a wall of separation between Jew and Gentile. In Acts 10 God clarified that Gentiles are included in the blessings of the Gospel Age. God sent Peter with six Jewish brethren to the house of Cornelius. This man and his household were Gentiles. Peter began to preach to them in verse 34, explaining that he now understands the gospel must go to all men of the world including Gentiles.

As Peter was beginning his explanation, we learn in verses 44-46 that Holy Spirit baptism came upon these Gentiles. They spoke in the Hebrew or Aramaic language spoken by Jews but not familiar to Gentiles. This fulfilled the other part of the promise about Holy Spirit baptism coming upon “all flesh” in Joel 2:28. Peter explains the purpose of this Holy Spirit baptism upon Gentiles in verse 47 by posing a question: “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?” In short, the purpose of Holy Spirit baptism was to convince the Jews that Gentiles are included in the

(continued on next page)

blessings of salvation promised in the Gospel Age. Holy Spirit baptism did not save the household of Cornelius but only proved to the six Jewish brethren that Gentiles may receive salvation in the same way as Jews.

How will each Gentile receive salvation? In the same way as the Jews: They must be baptized in water by the authority of Jesus Christ as proclaimed by the Great Commission. "And he commanded them to be baptized in the name of the Lord" (v. 48). This was water baptism for the remission of sins, the same baptism preached in Acts 2:38.

In Acts 11:1-18, Peter and the six Jewish brethren were challenged

and questioned by the brethren in Jerusalem for going to the Gentiles. Peter explained that God sent him to Cornelius and that God sent Holy Spirit baptism upon the household of Cornelius to confirm that Gentiles are included in the blessings of the Gospel Age (Acts 11:16-17). The brethren at Jerusalem were convinced by this evidence: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (v. 18).

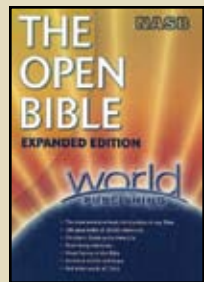
Holy Spirit Baptism Fulfilled Its Purpose

After the events of Acts 2 and Acts 10, Holy Spirit baptism never came upon anyone again. This

promise had fulfilled its purpose by initiating the Gospel Age and by confirming that both Jews and Gentiles are included in the scope of this new age. Jews and Gentiles may receive the forgiveness of sins by faith in Christ when they repent of their sins and submit to him in water baptism. This good news must be proclaimed to "all the world" and to "every creature:" "He that believeth and is baptized shall be saved" (Mark 16:15-16). In this way, Christ extends the offer of salvation to all men until the end of time: "And, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).

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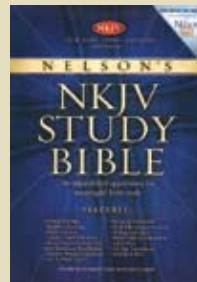
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Which Verses to Read, Which Verses to Sing?

Just as a preacher must decide exactly which Scriptures to read when presenting the sermon, a song leader's responsibility includes selecting the hymns and exactly what part of each hymn to sing. In this article, we will continue our discussion on how to decide which verses to sing.

First, Second, and Last Verses

In the previous article, we noted the potential problems of using "first, second, and last" as the default selection for four-or-more-verse hymns. While this practice does not always have bad results, sometimes the consequence is that we omit key verses and dilute the meaning of the hymn (see last month's article for examples). As song leaders, how seriously do we take our responsibility if we habitually default to the first, second, and last verses without examining the hymn in its entirety before determining which verses to sing or to omit?

All Verses

To avoid the pitfalls of "first, second, and last," some conclude that we should sing all the verses to every hymn. The reasoning is that by singing every verse we keep the hymn complete, thereby getting every bit of "teaching and admonishing" (Col. 3:16) the hymn offers. Though this approach is well meaning, and works well for many hymns, it fails to take into account some other factors:

Hymn Length. One reason for omitting verses is that some lengthy

hymns may outlast our attention span (again, see last month's article). While we always have room to improve our attentiveness during worship, the fact remains that it may be difficult for us to maintain concentration during a four-or-five-verse hymn, especially if it includes a chorus after each verse.

Missing Verses. As we noted in previous articles (see *Truth Magazine*, February and March 2007), a large percentage of the hymns in modern hymn books have verses that have been left out, sometimes many verses. This is common and is not limited to hymnals used by churches of Christ. Sometimes the reasons for deleting verses are legitimate (like leaving out an unscriptural verse in an otherwise meaningful hymn), at other times the rationale seems less obvious and reasonable. Regardless, the point is that even if we sang every verse in our hymnals, we would still be singing incomplete hymns. If song leaders should lead every verse to avoid incomplete teaching, then hymn books need to include every verse for the same reason.

Hymn Length Again. In case you have not heard, *Sumphonia* is currently producing a hymnal to be published by The Guardian of Truth Foundation. We plan to include as many of the good, scriptural missing verses as possible, which will be one of the unique features of the hymnal. By doing this, we hope that many hymns will become more meaningful and useful. Obviously, however, these hymns will become

longer due to the recovered verses. In some cases, the number of verses may double. Clearly, singing all the verses of six-or-more-verse hymns each time might create difficulties.

Selected Verses

If a preacher is "rightly dividing the word of truth" (2 Tim. 2:2), being true to the context, he may select one Bible verse to read to make a point. No one thinks he must read the entire Bible or even the whole paragraph. If that is acceptable with inspired Scripture, it should be acceptable with uninspired hymns. One verse, or select verses, from a hymn can be useful. However, just as some Bible verses do not make sense apart from other verses in the context, not all hymns contain stand-alone verses. Some hymns require additional verses, perhaps all the verses, to be meaningful. Song leaders should ensure that the selected verses make sense together.

In the next article, we will look at examples of how certain combinations of hymn verses can be useful, while other combinations may not be meaningful.

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“Ye Have the Poor Always With You” (2)

Last month we reviewed the challenge presented to foreign workers by those in poverty and the responsibilities Christians have to be benevolent to all men. Let us now continue looking at a point we began to develop in last month’s article.

Some Helpful Truths to Remember Concerning the Poor (cont.)

3. We must remember our mission in foreign fields. Our compassion can easily be stirred by that poor old beggar lady we meet on the street. However, unless we are involved in an effort similar to that of Paul in Romans 15:25-29, the poor are not why we are in the mission field anymore than they are the reason that we work with local churches in America. Our mission is a spiritual one. We are to save lost souls and build up those who have come to Christ (Matt. 28:19-20). Benevolent efforts can turn us aside from more important things. Bible examples teach us that we should not just be content with *good* use of our time and money; we should seek the *best* use of it. Mary’s use of the ointment to anoint Jesus was *better* than her selling it and giving it to the poor (Matt. 26:6-13). In the story of Mary and Martha in Luke 10:38-42, Mary made the *better* of two good choices. With regards to the good work of ministering to the poor widows at the church in Jerusalem, the apostles said, “It is not fit that we should forsake the word of God, and serve tables” (Acts 6:2).

It occurred many times during the years I worked in Lithuania that I or one of my coworkers would tell a beggar that we are not there to do social work. *Were we to help everyone who came to us we would be flooded with such people!* Discretion must be used which generally discourages people from looking at us like a source of social help. Much of what we say under this point applies to the work of local churches in the U.S. Many churches have adopted policies similar to what we advocate herein with regards to those seeking benevolent aid. It may give us a good feeling to help poor people, but it is simply not why Jesus gave the great commission (Matt. 28:19-20; Mark 16:15-16). Further, as a local preacher at any given church with which I might work, I cannot become a full-time benevolence seeker/provider. In spite of how many requests I may receive from the poor in other countries, I cannot obligate myself to such people to the point that I neglect my God-given work. This brings us to our next point.

4. The warm, fuzzy feeling is not the best indicator of what is most needful. Like all preachers, I have sometimes had people come to me for counseling in the mission field. While this is never advertised or offered since it is not why we go to such places, some people have come to me with their problems and I have not turned them away. More than once the person has either cried or been on the verge of tears in thanking me for helping them. I remember thinking on one such occasion, “How easy it would be to

do such work. In most cases, all I have to do is sit and patiently listen, offer a few words of advice and encouragement—and I get such a good feeling when it’s over and the person is thanking me, like I’ve really done something.” In truth, I have seen little or nothing come from such efforts with regards to my true mission of gospel preaching, except in cases where I have helped Christians. *I only get a good feeling.* Similarly, I can remember nothing of any lasting good (in a temporal sense) that has resulted from my financially helping a single lost person! Yes, it gives me a good feeling to think I have helped someone (like the time I saw a poor old lady that looked a lot like my mother shivering in the cold and stuffed a substantial amount of money into her hand). And, yes, as our first point shows, it is part of my service to God. However, it was not my mission in Lithuania, the Philippines, or in any other country in which I might work.

5. The form benevolence should take. Generally, the wisest form of benevolence consists of actually obtaining the goods or services needed by the supplicant. Of course, this is not always possible, especially when one has a full schedule. However, we ought to consider the power for good or evil that we put into a person’s hands when we give them money (Jno. 12:4-6; 2 Cor. 8:18-21).

6. The proper place for giving help in benevolence. We realized a real danger that benevolent work posed to our efforts in Lithuania. If the literature stand on the street or

(continued on next page)



Olen Holderby

First, permit me to share with you a picture I recently saw: It showed a man, head first, in a 55-gallon barrel; one could see only his legs sticking out. The man was labeled “the entertainment world,” and the barrel was labeled “immorality.” The caption underneath read, “Where do you go after you hit bottom?” Think about this a bit! The entertainment world has been at the very bottom of the barrel for a long time. I do not believe that there exists any immorality to which they have not resorted. This is so obvious and axiomatic that it needs no discussion; everyone knows it! What needs to be discussed is: What can be done about it? Probably not much as viewed by worldly standards. However, I am convinced that there is something that each of us can do, but do not expect any praise from the world for your efforts.

Before going any further, I ask that you stop and read Ezekiel 3:17-21 and see the charge God gave to this prophet, the consequences of his obeying this charge, and the consequences of his failure to obey. Having done all that, I wish to enumerate some things which you

(continued from previous page)

the assemblies of the church become known as sources of general benevolent help, it would have sent the wrong signal with regards to our work there. Many times I have told a person, whom I had decided to help, to meet me at a certain place after we take the literature stand down. (It is surprising how many have failed to keep such appointments!)

can do to help defeat these soul-condemning activities.

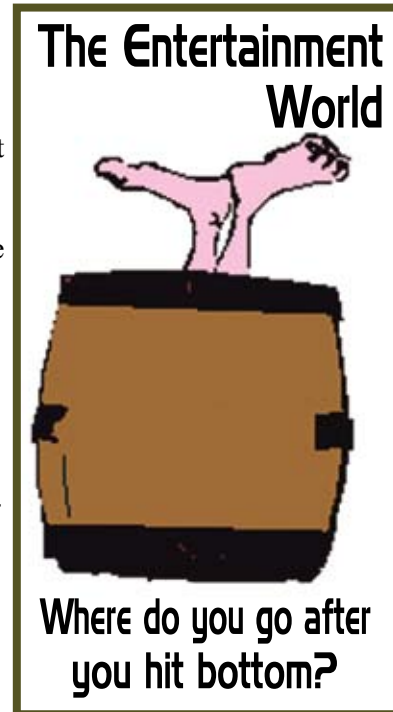
Use your vote and your voice to uphold that which is right. We have this “right” now, though we may not long have it. Do not vote for candidates that support immorality. Express yourself at every opportunity against the immoral and for the right. You have a legal right to do this right now; use this “right” while it is yours!

Do not attend questionable entertainment or questionable places. You have complete control here. Remember what Paul said in 1 Thessalonians 5:21-22, “Prove all things, hold fast that which is good. Abstain from all appearance of evil.” Neither your money nor your minds should ever support anything that is damaging to your spiritual welfare. When in question, don’t! No one can force you to thus attend. As Paul ex-

Conclusion

Because the poor will always be with us, we will come into contact with them from time to time. Good judgment should govern our conduct towards them. If it does not, there is a very real danger that any given preaching effort might be detoured away from its true purpose. Hopefully, this article will help sound decisions to prevail when brethren deal with the poor in mission fields.

pressed it in 1 Corinthians 16:13, “Watch ye, stand fast in the faith, quit (behave, *oh*) you like men, be strong.”



Do not watch immoral TV programs. “Be not conformed to this world,” the Christian is to “prove what is that good, and acceptable, and perfect, will of God” by his not conforming to this world (Rom. 12:2). If you wish your children to conform to the world, permit them to watch such filth on TV; yea, even you, if you have the habit of watching such,

will sooner or later, conform to this world. A disaster it will be!

Teach your children how to discern between good and evil (Heb. 5:14). You cannot isolate yourselves from sin and evil, but you can fortify yourselves to successfully oppose such. Parents should be interested in reading (studying) (Deut. 6:4-7). Ephesians 6:4 says that you are to bring up your children in “the nurture and admonition of the Lord.”

Yes, you can do it! Paul said, “I can do all things through Christ which strengtheneth me” (Phil. 4:13). Never forget this! Yes, it takes time and persistence. “And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Gal. 6:9).



Spiritual Bullies

Joe R. Price

Most of us, at one time or another, have been confronted by a bully. Maybe it was the school playground, maybe it was at the work place, or maybe it was even in the church. Some brethren are spiritual bullies, prodding and baiting fellow Christians to join them in their foolishness—or suffer the consequences.

Our Master was familiar with spiritual bullies. Jesus was often challenged by the scribes and the Pharisees who “began to assail Him vehemently, and to cross-examine Him about many things, lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him” (Luke 11:53-54). The truth he spoke was lost on them because they did not listen to learn; they listened in order to quarrel and accuse (John 7:15-17; 8:43). Those spiritual leaders were neither spiritual nor leaders in what was good. They were bullies leading a band of religious thugs, twisting what Jesus said into what they wanted to make him say so they could destroy him. They found false witnesses to come forward and say, “This fellow said, ‘I am able to destroy the temple of God and to build it in three days’” (Matt. 26:61). That was enough for the bullies; they wouldn’t be bothered with accuracy, context, and fairness (but then, bullies never are).

Yes, there are bullies in the church. With intimidation, misrepresentation, and political maneuvering, these agents of evil hinder the advance of the gospel and harm unsuspecting souls. By “smooth words and flattering speech” they “deceive the hearts of the simple” (Rom. 16:18). Paul

had seen spiritual bullies, cautioning, “Beware of dogs, beware of evil workers, beware of the mutilation!” (Phil. 3:2; Gal. 5:12-15). Are we perceptive enough to discern their existence today (Phil. 1:9-11).

When brethren disagree over truth we must all “endeavor to keep the unity of the Spirit in the bond of peace” (Eph. 4:3). Yes, we must contend for the faith (Jude 3). When we abandon the honorable treatment of each other in the process, we become spiritual bullies.

A balance must be struck when dealing with bullies. That balance is noted in Proverbs 26:4-5 where we are advised both to “answer a fool according to his folly” and not to do so. We must contend for the faith, yet not “strive about words to no profit, to the ruin of the hearers” (Jude 3; 2 Tim. 2:14-15). We must “shun profane and idle babblings” while also “holding fast the pattern of sound words” (2 Tim. 2:16; 1:13). What should we do when spiritual bullies pick a fight?

1. Return good for evil. “Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men . . . Do not be overcome by evil, but overcome evil with good” (Rom. 12:17-18). Otherwise, the resulting spiritual cannibalism will be severe (read Gal. 5:14-15).

2. Turn away wrath. “A soft answer turns away wrath, but a harsh word stirs up anger. The tongue of the wise uses knowledge rightly, but the mouth of fools pours forth foolishness” (Prov. 15:1-2). Measure your words and be wise.

3. Do not cast your pearls before swine (Matt. 7:6). A time

comes when we must refuse to engage the bully’s derision. Being ready to give answer “to everyone who asks you” does not compel us to engage every question and false accusation made against the truth (1 Pet. 3:15).

Remember, Jesus was silent before Herod when being vigorously questioned and vehemently accused (Luke 23:9-10). Sometimes it is best to be silent.

4. Do not let malice grow in your heart. “Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you” (Eph. 4:31-32).

5. Patiently endure. “For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God” (1 Pet. 2:19-20).

These masters at spreading “evil suspicions” do not consent to “wholesome words, even the words of Jesus Christ; “From such withdraw yourself” (1 Tim. 6:3-5). “Scoffers set a city aflame, but wise men turn away wrath. If a wise man contends with a foolish man, whether the fool rages or laughs, there is no peace” (Prov. 29:8-9). Modern Goliaths may scoff at these principles of faith (1 Sam. 17:40-46). If you do not engage them on their terms, then you have no conviction—no courage.

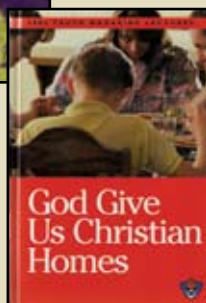
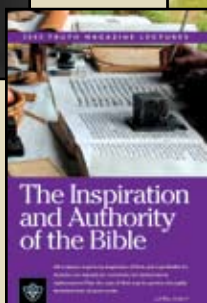
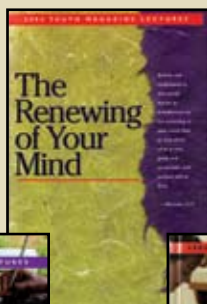
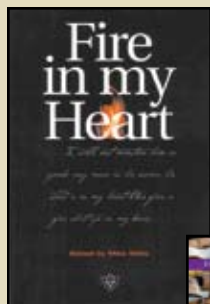
Alas, more bullying.

Fourth Annual Truth Magazine Lectures

Great Texts of the Old Testament

June 25-28, 2007, Bowling Green, Kentucky

Monday	Tuesday	Wednesday	Thursday
8:00 - 8:50	In the Beginning (Gen. 1:1) Tom Roberts	The Abrahamic Covenant (Gen. 12:1-7) Daniel King	The Cleansing of Naaman (2 Kings 5) Doug Roush
9:00 - 9:50 A	The Ten Commandments (Exod. 20) Mike Hardin	The Davidic Covenant (2 Sam. 7) Greg Litmer	Here Am I, Send Me (Isa. 6:8) Curtis Pope
9:00 - 9:50 B	How Can I Do This Great Wickedness, and Sin Against God? (Gen. 39:9) Heath Rogers	Remember Thy Creator in the Days of Thy Youth (Eccl. 12:1) Jeff Curtis	Ezra Prepared His Heart (Ezra 7:10) Jay Horsley
10:00 - 10:50 A	The Lord Is My Shepherd (Ps. 23) Dorris Rader	I Know That My Redeemer Lives (Job 19:23-25) Gary Henry	Let Us Rise Up and Build (Neh. 2:18) Chuck Bartlett
10:00 - 10:50 B	How to Sing With Understanding: David Maravilla		
11:00 - 11:50 A	There Arose a Generation That Knew Not God (Judg. 2:10) Bob Waldron	Behold a Virgin Shall Conceive (Isa. 7:14; 9:6) Valerio Marchi	A Watchman to the House of Israel (Ezek. 3:16-17) John Gentry
11:00 - 11:50 B	Relevance or Humanism Sandra Waldron	Lessons From Abigail Judy Hafley	My People Are Destroyed For Lack of Knowledge (Hos. 4:6) Jennifer Maxey
Lunch Break			
2:00 - 4:00 p.m.	Open Forum on Worship Panel Discussion Steve Wolfgang • Mark Coulson David Maravilla • Craig Roberts		Open Forum
Singing 7:00 - 7:30 p.m.			
Who Is The Lord That I Should Obey His Voice? (Exod. 5:2) Johnie Edwards	As For Me and My House (Josh. 24:14-15) Brett Hogland	Singing	Seeking the Old Paths (Jer. 6:16) Jarrod Jacobs



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Religious Pacifists At Lipscomb

“The most basic Christian commitment is that we say we believe in the Lordship of Jesus. But, if we claim that, how can a Muslim or Jew trust us, if we say Jesus is the Lord of all Lords?” This repulsive statement came from Lee Camp, a professor at Lipscomb University (Tennessee.com, Nov. 29, 2006). He said this at an interfaith conference on how to resolve “religious conflict in Nashville and around the world” sponsored by Lipscomb’s Institute for Conflict Management. In other words, it was a meeting on how to compromise convictions—a conference of religious pacifists.

We will examine some of the statements in the article in light of the Word of God and find the two to be in complete conflict.

“To live peacefully with Muslims and Jews, Christians must put aside the notion that their faith requires the creation of a Christian kingdom on Earth.” He no doubt has reference to the false doctrine of Premillennialism that says Jesus will establish an earthly kingdom for 1,000 years when he returns. This concept needs to be rejected outright (cf. John 18:36; Luke 17:20, 21). However, the doctrine of a “Christian kingdom on Earth” must be embraced wholeheartedly. Jesus said he would build his kingdom (Matt. 16:18). He said some who heard him would see it (Mark 9:1). Paul and the Colossians were in it (Col. 1:13). If you are born again, you are part of it (John 3:3-5). If this offends the Muslim or Jew, too bad.

“We are not going to get very far in our relationship with Jews or Muslims if we do not let go of this idea [of the kingdom].” Our relationship with Jews and Muslims is one of peace based on the terms given by Christ. Paul said Jews and Gentiles, two groups with radically different religious beliefs and practices, were brought together in peace in Christ (Eph. 2:11-17). They did not call a cease fire and go along to get along. They were defeated and became captives of the Lord.

“Christians must shed the idea that they need to promulgate a worldwide Christianity [Camp said].” Jesus said to “promulgate a worldwide Christianity.” “Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; he who does not believe will be condemned” (Mark 16:15, 16). All the world is worldwide. Every creature is worldwide. If we are to honor Christ, we will be committed to the spread of his religion into every region of the world, conquering all other religions—turning the world upside down (Acts 17:6).

“If I hold to a model of Jesus . . . what I’ve committed to in my baptism is loving my enemy,” Lee said. “I’m committed to not killing you, but to serving and honoring you. It’s an exclusive commitment to the way of Christ, not to the exclusive authority of Christ.” Can you believe a man who claims to believe in Jesus would make such a statement? Jesus said, “All authority has been given to Me in heaven and

on earth” (Matt. 28:18). All means all, not some, not most. This leaves no authority for Mohammed or Moses. Lee Camp’s commitment is a commitment to another Jesus, not the Jesus of the Bible.

We are not to physically attack and kill our enemies, but we are at war (2 Cor. 10:3-5). This being the case, we are to attack and overthrow the doctrines and commandments of men. We are to destroy every vestige of false teaching and expose its promoters for what they are, liars (1 John 4:1-6; 2:4, 22). Not only did Jesus see this as dividing Christians from people of different religions, but also from some in their own house (Matt. 10:34-39).

The ideas discussed at the conference for religious peace at Lipscomb is pervasive in our society. We need to guard against it by being committed to first century Christianity, not twenty-first century Christianity. The world will hate us as it did our Lord (John 15:18-21). So be it!

Note: Let our institutional liberal brethren argue that the path they headed down in the 1950s and 1960s did not contribute to the present state of affairs at Lipscomb University. When a fundamental compromise is made with regard to the authority of the Scriptures—we do not need authority for all we do—then there is no stopping place. All such compromises eventually end up in infidelity.

sfdeaton@insightbb.com

Bible Pictures Of Evangelism



Johnie Edwards

There are many pictures of evangelism portrayed in the Word of God. I am afraid that we just read these descriptions, close the divine Book and forget what we have seen! So, let's spend a little time looking at some picturesque snapshots of evangelism:

1. Fishers of Men. Upon seeing Simon and Andrew fishing, Jesus said unto them, "Come ye after me, and I will make you to become fishers of men" (Mark 1:16-18). Luke 5 contains a great fishermen's story. It seems that fish were not biting on this occasion. Jesus entering Simon's ship, "taught the people," and then said, "Launch out into the deep, and let down your nets for a draught." Peter uttered, "We have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." They then caught a draught of fish. Now here is the picture we need to see: "Jesus said . . . from henceforth thou shalt catch men." To "catch men" is to teach them the gospel.

2. Shepherds Seeking Lost Sheep. Luke 15 portrays the story of a lost sheep, coins, and a boy. We view the shepherds looking for a lost sheep. This story points up the value of one, as the shepherd left the ninety and nine in search of one lost sheep. Every soul is important (Matt. 16:26).

3. Soul Winners. The wisdom book says: "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30). If folks were half as interested in winning souls for the Lord, as they are in winning prizes of

various sorts, there is no telling how much the church would be growing today. Why not find one today and begin to win him over to the Lord by teaching him the truth (John 8:32; 2 Tim. 2:2)?

4. Harvest-Field Workers. There is a great shortage of harvest-field workers in the Lord's vineyard. Jesus was aware of this problem during his earth-days. "Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37-38). Could we interest you in becoming a harvest-field worker?

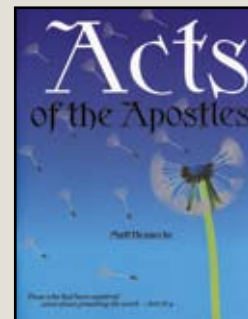
5. Brother Finders. In putting first things first, we must do as did Andrew. The Bible says: "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is being interpreted, the Christ. And he brought him to Jesus" (John 1:40-42). Could it be that the reason we have not found and brought others to Jesus, is, we have not been looking for them?

6. Seed Sowers. As long as "the seed is in the barn" (Hag. 2:19), there is not going to be much of a crop of conversions! The parable of the sower teaches us that we are going to have to put the seed in the soil, if we expect the church to grow (Luke 8:5-15). A study of the cases of conversion in the New Testament will tell us that seed-sowing is essential to folks being

saved. Peter stated it this way: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23). James taught: ". . . receive with meekness the engrafted word, which is able to save your souls" (Jas. 1:21). Let's begin sowing kingdom-seed today, encourage others to "water" that God may give the "increase" (1 Cor. 3:6).

7. Teaching Others. We have been taught to teach and have been saved to save! The Holy Spirit put it best in these words: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). It's going to be difficult to go to heaven without taking others with you. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16).

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Question: I have noticed some in the congregation not taking the communion, but I wonder why sin or spiritual weakness disqualifies them.

Answer: Many cling to the misunderstanding that the Lord's supper (communion) bestows a benefit, to which one guilty of sin is not entitled. This misunderstanding is a holdover from the sacramental view of the supper, originated by Roman Catholicism and held in modified form by many Protestants. Nowhere does the New Testament teach this view. For this reason, more is involved than to "take communion" (probably a variation of "receive communion"). The language used by the Holy Spirit speaks of "eating the bread" or "drinking the cup" (1 Cor. 11:17-34) or breaking bread (Acts 20:7). Some refrain from the Lord's supper under the deception that they are not "good enough." Where they learned such in the Bible remains a mystery. Paul addressed this matter from the standpoint of one's examining himself concerning his worthy manner of eating or drinking, not scrutinizing his life to determine his worthiness to eat. Paul used the word "worthily," an adverb of manner, not "worthy," an adjective that would have described the person.

Another thought along this line concerns the uniqueness of the Lord's supper in the minds of some. Many who would not "take communion" until quitting all sin think nothing about singing or praying before doing so. Why should one refrain from the supper, but not from the songs or

prayers? Is there some unique quality of the supper, making it wrong to eat it? Is not the supper, as every avenue of worship, designed to worship (remember Christ) and to edify the worshiper by reminding him of what Christ has done for him? If teaching, singing, and any other worship activity can remind one of Christ and thereby lead him to repent, why could the Lord's supper not achieve the same goal? I find no Bible basis for one's refraining from the supper until he has cleared his life of all sin. On the other hand, let none charge that such a position encourages sin.

Question: Why do some people insist on a public confession of sin?

Answer: It is difficult to know all reasons motivating people to believe what they believe, especially without asking them; but it is easy to learn what the Bible says about this matter.

In addition to admitting his wrongs to the person wronged, the Bible also teaches that a Christian ought to confess his sins to God and to his brethren (1 John 1:9; Jas. 5:16). Surely the confession should be as extensive as the sin. The latter passage, more pertinent for this question, requires such confession without specifying the specifics so often discussed—when, where, and how. James does favor us with information about the reason for making confession to each other; he shows it serves the purpose of informing others so they can then pray intelligently for the confessor. How can another brother/sister or the congregation know to pray for one guilty of sin or struggling with his sin if there is no knowledge of the sin? The intimate relationship

among disciples, especially those within the local church, involves loving concern for each other, alertness to spiritual needs, exhortation/encouragement/admonition of each other, and prayer on behalf of one another. Confess sins in order to solicit the prayers of fellow-saints (Jas. 5:16). Implied in this same passage is the need to "clear the air," by removing any doubt about the sinner's repentance; otherwise, how could the brother or sister know that the prayer would be effective (prayed for one who is repentant)? John wrote not to pray for one sinning unto death (1 John 5:16).

James does not inform us when, where, or how to make such a confession; nor does any other passage. Answering these questions involves judgment and expediency. While it might be more expedient to make the confession while the church is meeting, no Bible requirement mandates such a situation. One might fulfill the divine requirement by confessing to each individual knowing of the sin, affected by the sin, or willing to pray for the sinner. In point of fact, too many private sins are supposedly settled on the front seat of the meeting-house, when the husband should confess to his wife, the wife to her husband, the offending sister to the offended party, etc. Many private matters need not find exposure in the light of public glare, but they need to be confessed to the person wronged.

Liberal giving, reformation of life, abundant good deeds, growing prestige, a second "baptism," attacking one's accuser, or generic statements about sinning that all could make fail to meet the objec-

tive required by God. A devout disciple will be sure to confess his sins to God and to his brethren, leaving no doubt that he has repented and desires to live for Christ.

Question: In your recent answer I noticed that you omitted the contribution from actions that are worship. Is it because you agree with some who deny that it is? What do you think?

Answer: The writer's omission of the contribution from activities through which Christians worship God was not intentional as to this purpose identified by our questioner, because he believes that giving is worship and will proceed to prove that it is. Finding a verse that specifically designates an activity as worship is not the only way to establish that such is worship, though it will suffice.

For our purpose, worship is the attempt of a human to acknowledge the "worthship" of Deity and to pay proper reverence to him. We urge consideration of the marginal note at Matthew 2:2 in the American Standard Version, where worship is defined as an act of reverence, whether paid to a creature or to the Creator. Worship then begins with inner reverence and is then paid (demonstrated) in acts. For this reason both the Old Testament and the New Testament view giving as an act or worship, as seen in the multiple uses of "sacrifice," "offering," and "offer" in Malachi 1:7-14 and in its similar presentation in 2 Corinthians 9:12; Philippians 4:18; and Hebrews 13:16. The careful student will observe that in these New Testament passages the giving by saints, both in the congregational and the individual capacity, the concept of giving, whether to God or to people, is seen as an act of sacrifice to God—that is, the giving up of one's possessions to promote the Lord's cause or the welfare of others. Such a sacrifice of praise

often causes thanksgiving by others to God, again manifesting the worship aspect of contributing to the work of the Lord.

For one to deny these passages or the concept there presented is to isolate oneself from the Old Testament background of sacrifices or to act in ignorance of such and to show that one is set on carrying out an agenda different from the Lord's.

Question: Are homosexual marriages/civil unions of God?

Answer: This question reminds us of the ever-spreading acceptance of such relationships scorned and detested by the Lord. Who would have thought thirty years ago that the homosexual lobby, affluent though it is, would have been able by now to muster the political strength seen in its effort to influence opinion and action toward the present state of matters? Let us remember that whatever be the outcome in political/governmental circles, and whatever be the prevailing sentiment in the religious arena, "We ought to obey God rather than men" (Acts 5:29). In such a declaration of conviction, we take our stand in the good company of the Lord's apostles, who willingly suffered for their faith, as we also might have to do.

This writer recently read of a homosexual couple, who had married in New Jersey only to have their marriage declared illegal by the state a few days later. One of the sodomites then said, "We still feel we're married. Period. We had the ceremony; we said 'I do.' We're married." I suppose that this test of ceremony and personal feelings, if applied to the bizarre case of a person who loved his horse (or you name the animal) and married it, would produce similar results. In such matters the will of God is the final determinant, not the feelings of the person, the ceremony of cel-

ebration, or even the law of the state. It is my understanding that the same state is soon to accept the legality of civil unions (though one step short of marriage, still a state-sanctioned relationship which God rejects).

So what? Man's will or work is no more authoritative in one instance than in the other, though it enjoys the sanction of civil law in the instance of civil unions. The apostle's dictum still stands as representative of the God of heaven, "We ought to obey God rather than men." How could man's puny efforts override or overrule God's decree? How could man's extending the blanket of legality to something God abominates alter its status? How could man's denial of legal status to something approved by God alter its status? Is it not clear in all such cases, whether homosexual marriage or otherwise divinely forbidden marriage, "We ought to obey God rather than men"?

An interesting question to consider is what status homosexuals would have if some state allowed them to marry. Would their legal marriage obligate God to recognize them as married? If so, would it be possible for one to repent of such sin and then later marry according to divine law? The same line of thinking might eventually extend to the "marriage" of a man to his horse, if some state enacted such a diabolical statute allowing such a marriage, as most states have foolishly done respecting marriages never sanctioned by God. Surely the reader can see the folly of any belief placing civil law in the position of determining what one may or may not do before God. Does civil power control God or does God control civil power? Who ordained what (Rom. 13:1-7)?

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◆ Did They Find The Tomb Of Jesus?

Jay Horsley

The splashy headline said: “Jesus Tomb Found.” It was certainly good publicity for the documentary film and book that will be coming. This “find” will be heralded as a triumph for the skeptics (who seem always ready to take anything as confirming proof of the wrongness of the Bible) and will be hurled as a stumbling block in front of believers.

Apparently, a family tomb dating to New Testament times containing a number of ossuaries that are inscribed with names such as “Mary,” “James,” “Jesus,” “Mary Magdalene,” and a “Judah, son of Jesus” was found on the outskirts of Jerusalem.

Jewish burial customs in New Testament times were to bury bodies tightly wrapped in cloth (Mark 16:46) with various spices, perfumes, and resins in the layering. The wrapped body was then placed on a shelf or platform in the tomb, usually a closed cave. After the body had decomposed, the bones and remaining remains were

placed in a box with the name of the deceased on it. These “bone boxes” (ossuaries), about two or three times the size of a modern urn, were then stacked in the tomb or placed in cut-outs in the wall. The platform where the body had lain was then reused. Of course Jesus was placed in a new tomb (Luke 23:53) so there could be no confusion about which body was, or wasn’t, in the tomb.

Archeologists have discovered a great number of tombs and ossuaries dating to New Testament times. Some of the high priests’ ossuaries have even been found. Last year an ossuary purportedly of James, the Lord’s brother, was found. It contained the inscription “James the

brother of Jesus.” Since this would be powerful evidence to confirm the Scriptures, its validity was widely attacked. The inscription was attacked as a later addition written with wrong shaped letters and subjected to examination by electron microscope. Others claimed that, even if it was authentic to the first century, the names “Jesus” and “James” were so common that they didn’t prove anything since you could never know which “Jesus” and “James” the inscription referred to.

We wonder if the set of ossuaries so recently publicized to generate hype for a documentary (even though they were found thirty-five years ago and remained obscure

because no one thought them important as they are a collection of the most common names of the time) will receive the same scrutiny as ones that might be evidence for the Scriptures. Will the skeptics be skeptical of only that which they don’t like? If they are, does it tell us more about their gullibility or their honesty?



A Typical First Century Jewish Ossuary.

What If They Found the Tomb of Jesus?

What if the recently publicized “Jesus Tomb” is real and true proof of the death, burial—and no resurrection—of Jesus Christ?

Some modernists have already stated that if the body of Jesus were found, it would not affect their faith because they already believe in just the “meaning” of the resurrection, not the very fact of it. To them the resurrection is already myth, not literal truth. To disprove something that people don’t believe anyway doesn’t cause much concern, in fact they often expect it.

I believe others would surely believe the story of the resurrection even if it were conclusively proven false because they already have a mindless, unthinking faith that is not based on evidence or truth. They are willing to ignore the Scriptures on many points so as to believe a number of fantastic, unreasonable things, especially regarding premillennialism and the book of Revelation. So why would adding one more trouble them?

Then there are some who have said that they won’t even consider any evidence that the body of Jesus might have been found. To me this is as mindless as those who won’t even consider that Jesus might have been raised. Don’t we plead with people to consider the evidence and arguments for the resurrection? Doesn’t God want us to “reason” even with him (Isa. 1:18)? We have nothing to fear from a full and open investigation of all evidence, both for and against the resurrection.

So what are the evidence and arguments for and against the resurrection?

The main objection today to the resurrection isn’t even verifiable evidence at all; rather it’s a philosophical argument. It is argued that

since no miracles are scientifically observable today, no miracles have ever happened. This is not sound logic, but rather materialistic, naturalist presumption. This is no stronger proof against the resurrection than the simple assertion that, “We don’t believe it.” Yet this is the strongest and most common argument that is used today.

The argument of the “Jesus Tomb” promoters is a novel one: that “we found where Jesus was buried.” The only evidence that they have for this so far is a collection of empty ossuaries with names common to Jesus’ family—but also the most common names in ancient Palestine. This is not faith destroying, its hardly even reassuring to more thoughtful skeptics. The unbelieving Jews of Jesus’ day had another argument, that the disciples stole the body. But the squad of Roman soldiers guarding the tomb defeats that assertion. If these modern skeptics have found and identified the remains of Jesus then they have done something that the highly motivated skeptics who were actually there at the time could not do.

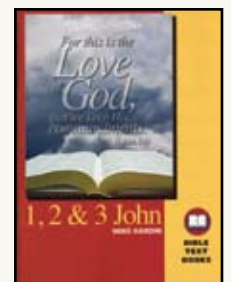
On the other hand, the evidence for the resurrection is strong and multifaceted. The direct evidence includes the predictive prophesies of the Old Testaments and from the mouth of Jesus in the gospels. There are the many witnesses who saw Jesus after the resurrection and the miracles worked by the apostles as they preached that Jesus was raised. Then there is the circumstantial evidence of the changed character of the apostles after the resurrection, the rapid spread of the church and its continued existence to this day.

Christians can, and should, face with confidence any challenge to the historical proof of the resurrection. The apostle Paul did so in 1 Corinthians 15. He considered

whether or not Jesus was raised and argued with convincing proof that he was. Paul affirmed the inspiration of the gospel message, listed the witnesses, presented the effects of resurrection not taking place, then told what the results of the resurrection will be and quoted predictive prophecies concerning it. Study the Scriptures and be like Paul. Consider the proof of the resurrection, consider the alternatives, consider its effects and consider its coming.

Do I think they’ve found, or ever will find, the body or burial place of Jesus? No, I’m confident that they have not and never will. Yet I’m not afraid to consider their evidence and arguments—because I’m fully convinced of the reality of the resurrection of Jesus Christ. I believe that honest investigation will lead open hearts to the same confident confession that we can share with the apostle Paul, “But now Christ has been raised from the dead . . . Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord” (1 Cor. 15:58).

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Do You Need to Be Encouraged or Warned?

Next Sunday morning, which kind of sermon do you need to hear: a comforting lesson that helps you deal with discouragement or one that gets in your face and warns you to take God more seriously? Depending on your circumstances, you will probably need one more than the other, but whatever your needs are, the Scriptures have what you need.

If, despite your best efforts, you've been struggling and doubting whether you're going to make it to heaven, you need to be encouraged. You need to trust a God who is greater than your hardships, and there are texts in the Scriptures that you need to pay particular attention to. You need, for example, to hear Jesus encourage his disciples: "In the world you will have tribulation; but be of good cheer, I have overcome the world" (John 16:33).

But if you've been lax and overconfident lately, your problem lies in the opposite direction. You need to be warned, and there are passages that will do just that. You need to hear, for example, the Lord blistering the Laodiceans: "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth" (Rev. 3:15, 16).

Passages that give us solace and security (such as Heb. 4:16: "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need") are not in

conflict with those that stress reverence and responsibility (such as Heb. 12:29: "For our God is a consuming fire"); they just address two different needs, both of which we will have at one time or another. The Bible is a medicine cabinet that contains both sedatives and stimulants; which medicine we need at a particular time depends on what is happening at that moment.

Over time, of course, most of us will need a balance of both, and that is one good argument for learning all that is in the Bible. We need to be so familiar with all the book of God that in the exigencies of any moment we can turn to the passage we need to hear *at that moment*. And not only that, we need to be able to open the Bible and read to someone else what they most need to hear *at that moment*.

Any time a gospel preacher steps into the pulpit, he faces a tough challenge: he must judge the needs of a *group* of listeners wisely and present a lesson that meets the main need of the group as a whole, without doing damage to individuals in the audience whose needs lie in the opposite direction! A group that needs to be encouraged may contain an individual who is already overconfident concerning his salvation, and a lesson that comforts the group is likely to send that overconfident individual away confirmed in his overconfidence. On the other hand, a strong lesson that warns those who think they stand to take heed lest they fall is likely to have a discouraging effect on that downtrodden soul in the

audience who was already doubtful of her salvation and now goes away thinking the task is even more impossible than she thought.

So what is the answer? It is that we all need all of God's word. And not only that, we need all of those who preach and teach God's word. Some individuals need encouraging while others need warning. Some congregations need to be comforted while others need to be confronted. Some preachers tend to be better encouragers while others do a better job of warning. It is the *net effect* of all of us doing what we personally think needs to be done that—*over time*—will be the mix out of which God will bring forth the accomplishment of his purposes (1 Cor. 12:14-22). The work is much too important (and much too big for any individual) for us to waste time quibbling about whether someone else is putting the emphasis where we personally think it needs to be put.

And what is the application for me personally? It is that I probably need to hear that which I think I least need to hear! The preacher who emphasizes things that I think don't need to be emphasized is probably bringing a helpful counterbalance to my thinking. And the passages of Scripture that seem least congenial to my thinking on a given day are probably those that I most need to listen to.

Variety is more than just the spice of life; it's a requirement for spiritual survival. Do you want a deeper devotion to God? Do you

(continued on next page)



Steve Willis



Activist Atheists

Have you noticed how aggressive and activist atheists have become? Through history, some atheists have stood out by speaking up: Socrates and Voltaire come to mind. Bertrand Russell wrote *Why I Am Not A Christian*. Evolutionists promote the naturalist view that the universe and life came about without a Creating God. They have had court battles to have access to the classrooms. And, while the famous atheist Madalyn Murray O'Hare is dead, I still see "share this" letters saying she's trying to get something through Congress. Believe me, she's not now. The two *Humanist Manifestos* written by Paul Kurtz, the father of the modern skeptic movement, were another effort to preach humanism and naturalism. This movement has produced the *Skeptical Inquirer* and *Skeptic* magazines. These do a good job in debunking the claims of psychics and false miracle workers as have the magicians James Randii and Penn &

Teller. But most of their writers are atheists having rejected any God or validity to religion.

More recently several anti-God books have been written: *The God Delusion*, by Richard Dawkins, *The End of Faith* and *Letter to a Christian Nation* by Sam Harris and *Breaking the Spell: Religion as a Natural Phenomenon* by Daniel Dennett. Dawkins and Dennett had previously written books on evolution, but in these books they and Harris take on faith in God. Dawkins has pointed out that there are more atheists and agnostics than religious Jews, and wonders why you don't hear so much from the atheists? Dennett indicated that they need to "come out" like the homosexuals did and give themselves a new term, "brights"; and this they have done. Dawkins called it "atheist pride." Harris says the world's problems are caused by people with faith in some form of God.

You should know that activist, aggressive, and "evangelizing" atheists come into your home by way of the Internet. One can find web sites "devoted" to denying the God, "The Brights," "Atheists in Foxholes," and lists of "Famous Atheists" online; the latter might surprise you. The community-written encyclopedia *Wikipedia* has articles on atheists and atheism. There are also persuasive and detailed PowerPoint presentations online to convert one from belief in God.

"Blogs" (Web Logs, or diaries) are pages written daily, weekly, or

other occasionally that attract a lot of visitors, and atheists are certainly writing their blogs. Since these have more of a personal nature, unlike the news or an encyclopedia, each atheist can stand on his soapbox (or blog-spot) mocking God and believers; and this they do.

"Podcasts" are audio files of speeches and interviews which can be downloaded or automatically delivered then played on one's computer or CD- and MP3-players (such as the iPod). In these the atheists have their "pulpits" right in one's ears wherever he may go. As connection speeds have become faster, video is being delivered over the Internet and the atheists are using this medium. People upload their own video diary or any other show of interest (other than copyrighted material) to Google or YouTube video. You can find several of Dawkins' BBC TV shows promoting atheism and his book-tour-readings with questions and answers wherein he mocks believers. Of special concern is "The Blaspheme Challenge," an effort to get people to deny their faith. They offer a free atheism-DVD to those who would make a video of themselves saying, "I blaspheme the Holy Spirit" (cf. Matt. 12:32). There are hundreds of people who have denounced the Holy Spirit by way of a video. Many are teens.

Beware of what comes into your home by way of the Internet (cf. Acts. 20:29-30).

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want to be more devout? Then study Bible passages you think you don't need to study and listen to gospel sermons you think you don't need to listen to. Somehow, you'll be encouraged. Sooner or later, you'll be warned. And in the long run, you'll be more healthy spiritually.

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The Value of the Local Church

Ethan R. Longhenry

The value of the local church, established in God's wisdom, is unfortunately yet again under attack among churches of Christ. It is being reported that a 2,000 member church in Dallas and a 200 member church in Plano, Texas (fourteen miles away) made the announcement that they were going to become "one church in two locations." They will share a "common staff, eldership, budget, and vision." The following was said:

Instead of seeing the merger as the end of his church's autonomy, Roseberry said that becoming a multi-site church demonstrates the kind of unity discussed in 1 Corinthians 12, which describes the church as one body of believers made up of many different parts.

"We're all members, one to another," Roseberry said. "That extends across congregational lines" ("One church, two locations," *The Christian Chronicle*, April 2007).

This most recent digression does not come as too much of a surprise. One of the recent innovations in the Evangelical megachurches has been the franchising concept. Just as McDonald's allows various individuals to own different McDonald's restaurants but all feature the same food, so megachurches have been establishing "satellite" locations either in different parts of an urban area or in different urban areas, and they either feature a satellite linkup to the main mega-

church or have different staffs that co-ordinate their lessons and concepts. If some denomination is doing it, we can be sure that it will eventually come into the church, and we are unfortunately not disappointed again.

This attempt at innovation is horribly misguided. The main concern from the Scriptures is that while God established the universal body of believers (Matt. 16:18) and local bodies shepherded by elders (Acts 14:23; 20:28), we see no organization in between. This movement away from autonomy proper and toward organization beyond the level of one local congregation is exactly what

happened in the first few centuries of Christianity, directly leading to Catholicism and its attendant heresies.

The main problem with this concept, however, is that it goes entirely against the point of the local church.

The article quoted an individual as saying:

"The church isn't defined by the building it meets in, but by that which transcends brick and mortar," he said. "We're all going into this with the conviction that we can do more for God's glory together" (*Ibid.*).

I entirely agree that "the church" is not defined by the building it meets in. I even entirely agree that

it transcends brick and mortar. That is precisely why this innovation is a bad idea!

Why did God establish the local church? The universal assembly of Christians is a collective that has not assembled nor will assemble until the end has come (1 Thess. 4:14-17). It was entirely possible to have Christians function only as individuals and then finally come together at the end. Yet we see from the beginning that Christians in a local area came together to one place. Why?

We know that they came together to partake of the Lord's supper (Acts 20:7; 1 Cor. 11:23-27). Such is also called the communion (1 Cor. 10:16-17). While there is a sense in which all Christians commune by coming together in different local churches on the first day of the week and yet each partaking the "one bread" (i.e., all share in unleavened bread, even if in different loaves in different places), this communion is concretely realized in coming together and sharing that meal together. How can this new "church" really have this communion? How can they be considered as having "come together" when each part is fourteen miles away from the other?

Christians came together also to build one another up (1 Cor. 14:26; Heb. 10:25). This was done through prayer, song, lessons, teachings, and in other ways—yet all of them required being together in the same place. If one was not present in that particular assembly at that particular, singular location, one would not be gaining that encouragement!

This movement away from autonomy proper and toward organization beyond the level of one local congregation is exactly what happened in the first few centuries of Christianity, directly leading to Catholicism and its attendant heresies.

How can this “church” be said to come together to build one another up when 2,000 are in one place and 200 in another?

The existence of the local church is not only predicated on that which occurs within the assembly proper. There are all kinds of passages that talk about how the body of Christ works (Rom. 12:4-8; 1 Cor. 12:13-27). While we say that such, in theory, refers to the universal body, in actual practice we always use it to refer to the local body. While it may not be a perfect parallel, there have to be some ways that a local church is to represent the manifestation of a part of the universal body in a given area—otherwise we have a vast disconnect between the theoretical implications of Romans 12 and 1 Corinthians 12 and how they play out in action. Regardless, neither Romans 12 or 1 Corinthians 12 or any other such passage justifies any body between the local and universal churches. If we take 1 Corinthians 12 and see it in terms of the church universal, we recognize that everyone in the body in all the disparate parts of the world function to the same end; such does not have a local body in view. If, however, we look at 1 Corinthians 12 and see it in terms of the local body, we recognize that each member of the local church has his role and all must work together. To extend the metaphor to the current situation, it is as if the body were severed into two parts and then expected to work harmoniously together. Such makes the metaphor ridiculous and meaningless, and exposes the problem with such a setup.

Why is it necessary for the members of the local church to work together? Again, returning to 1 Corinthians 12, we have our answers.

And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it (1 Cor. 12:26).

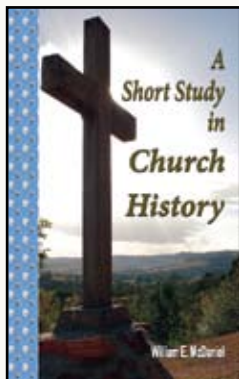
The main point of the local church—the reason why God in his wisdom established it—was to provide the saints with the opportunity to continually build one another up. Just as in war, so in Christianity (cf. Eph. 6:10-18): if you go out on your own, you will surely die, but if you go out with companions, your odds of living are far better. We need to get to know one another as we fight the good fight of faith together (cf. 2 Tim. 4:7). We need to know what each other’s burdens happen to be if we are going to bear them (Gal. 6:1-2). God also demands accountability within the local church—elders as shepherds of the flock, making sure that the lump is not leavened (cf. Acts 20:28; 1 Cor. 5). This is to make sure that the conduct of brethren is becoming of brethren, and God provides the means for the local body to disassociate from one so as to show him that he is in danger of hellfire and needs to repent (1 Cor. 5; Jas. 5:19-20). How will this “church” accomplish these things? How will the 2,000 in Dallas know what the burdens of the 200 in Plano happen to be? How will they develop the working relationship needed to fight the good fight of faith together? How will the elders know what is going on in the lives of the flock over yonder and thus fulfill their obligations as shepherds of the saints of God?

Yes, it is possible, especially today, for brethren to get to know

one another despite vast distances between them. Such has never been against the plan of God; nevertheless, our association must be tighter with our local body than with Christians throughout the world. If our association is not as tight with our brethren with whom we come together often as it is with brethren we barely, if ever see, then God’s will for your particular local body is not being met.

Assemblies of different people in different locations are different assemblies. The fact that these churches would even think of trying such a thing demonstrates that they have simply embraced the gods of the [denomi]nations around them and at least in these terms have ceased looking to God for guidance. They show that they do not see the local church in terms of one organic body of brethren highly interested in one another, working together to build one another up and to keep one another from straying (1 Cor. 14:26; Heb. 10:25; Acts 20:28; Gal. 6:1-2). If they did, they would understand God’s wisdom in establishing the local church as some form of subset of the universal, and that there cannot be a body between those two. Let us strive to fulfill God’s intention for the local church and do everything we can to work with our brethren to the building up of the Kingdom!

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Late For Services Again!

Don R. Hastings

Being late for a Bible class or worship service has become a habit with many Christians. There are some members one expects will come in late because that is their custom. They are late so often that it no longer bothers their conscience. It has become an accepted way of life with them.

Al Ruechel wrote an article entitled, "On Being Late To Work." He wrote, "The big squabble this time is a policy at Wal-Mart that allows employees to be 10-minutes late three times a month before any punitive action is taken against them. After that you get some kind of demerit, earn enough demerits and you can get the soft boot out the door, though it's not guaranteed. . . . Every place I've ever worked had an on-time policy" (*Inspire Monthly* [December 2006]).

If you are an employer, how do you feel about employees being continually late? Does their tardiness upset you? Are these the employees that you advance in your company and increase their salary? Do you feel that they are interested in their job and really concerned about increasing the productivity of the company?

How do you think God feels about his children coming in late to study his word in class or worship him? Do you think God appreciates their disturbing the worship of other worshippers? Are these habitually late members telling God that worshipping him is not really

important to them? Are they showing disrespect to their Creator?

When Peter arrived at Caesarea, he found Cornelius waiting for him with his kinsmen and friends (Acts 10:24). Cornelius said, "Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord" (Acts 10:33). Some didn't come straggling in late and rudely interrupt Peter's preaching the precious words of salvation.

Brother Bill Hall wrote an article entitled, "To Habitual Late-Comers." In this article, he has given some excellent advice on how to remedy this grave problem. He writes, "We could schedule our services fifteen minutes later if that would help, but we are quite sure this would just place your arrival time fifteen minutes later, too. You see, habitual tardiness results from planning too close 'to the minute.' The solution is really simple. If you live *five minutes* from the building, plan to leave home *twenty minutes* before starting time instead of five minutes before starting time. If you succeed in leaving according to plans, you will have time to speak

to other early arrivals, and to prepare yourself for worship. On the other hand, if some last minute problem causes you to leave later than you planned, you can still arrive before services begin. This is exactly what people do who are 'never late.' Why don't you try it?"

You may be late because you are coming from work or some other circumstance beyond your control like a flat tire on your way to services, etc. God understands and knows your sincere desire to be punctual. He also knows when you are making little effort to be on time. There is no excuse for not planning to be seated before it is time to start the most important work you have on earth--worshipping "in spirit and truth" your Maker (John 4:23, 24). Singing spiritual songs is not a prelude to the worship, but is part of the worship. If you are coming in during the singing, you are already late for worship.

A child of God told me that he lives by the philosophy, "If you can't be on time, be early." That is a good philosophy. Brethren, let us strive diligently to be on time to reverently worship our Lord. It should be our first priority to so live that he will say to us in the judgment, "Well done, good and faithful servant" (Matt. 25:21). Will he say that to us? We should strongly desire God's favor—not his disfavor!



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The Responsible Way For A Christian To Handle Alcohol



Heath Rogers

In recent years, some alcohol companies have begun to promote the responsible use of their product. Anheuser-Busch, the brewers of Budweiser, has introduced such a campaign with their new slogan: “*Responsibility Matters.*” In fact, they have cleverly incorporated their slogan into a web address: www.beeresponsible.com. Miller Brewing Company’s slogan is “*Live Responsibly.*” Their website states, “At Miller Brewing Company, responsibility has been an integral part of our business strategy and corporate value for decades.” The slogan of Coors Brewing Company, “*Doing Our Part,*” stresses their responsibility in making sure legal aged drinkers consume their product responsibly.

The Bible certainly teaches the concept of “Living Responsibly.” As a free-moral agent, God holds man accountable for his words and actions (Matt. 12:36; Rom. 14:10-12). As such, Christians certainly know that “Responsibility Matters.”

Since the Alcohol Industry has brought the matter of responsibility to our attention, let’s look at what alcohol does and some things that this industry is responsible for, in light of some teachings from the Word of God. Then, we can determine the responsible way for a Christian to handle alcohol.

1. We are commanded to be sober. “Therefore let us not sleep, as others do, but let us watch and be sober. For those who sleep, sleep at night, and those who get drunk are drunk at night. But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation” (1 Thess. 5:6-8, see also Tit. 2:2; 1 Pet. 1:13; 5:8). The word English word “sober” is translated from the Greek word *nepho*. Vine’s defines this word as “to be free from the influence of intoxicants.”

2. Alcohol lowers one’s inhibitions. One way that alcohol affects the brain is that it lowers one’s inhibitions. It lessens one’s restraint, allowing those under its influence to engage in things that they would normally feel uncomfortable doing. Noah, a preacher of righteousness, was found naked in his tent because he was drunk (Gen. 9:20-
(continued on next page)



How Does Alcohol Work?

Alcohol is metabolized extremely quickly by the body. Unlike foods, which require time for digestion, alcohol needs no digestion and is quickly absorbed. Alcohol gets “VIP” treatment in the body—absorbing and metabolizing before most other nutrients. About twenty percent is absorbed directly across the walls of an empty stomach and can reach the brain within one minute. . . .

Alcohol acts primarily on the nerve cells within the brain. Alcohol interferes with communication between nerve cells and all other cells (Craig C. Freudenrich, Ph.D).

As an intoxicant impairing communication between brain cells, alcohol destroys sound judgment (Prov. 31:4-5; Isa. 28:7). The command to be sober does not mean that one is to stop drinking before he becomes drunk. It is not an endorsement of moderation. It requires one to be free from the influence of intoxicants. Knowing the speed at which this substance is absorbed into the bloodstream, and the effect it has upon the brain, what is the responsible to way.

21). Lot committed the sin of incest after his daughters got him drunk (Gen. 19:32-35). Zimri killed King Elah after “drinking himself drunk” (1 Kings 16:8-10).

Christians are to be in control of their minds, bodies, desires, etc. (2 Pet. 1:6). They are to operate with a sense of restraint. Alcohol breaks down this barrier, removes the guardrails and allows one to careen off into forbidden territory. What is the responsible way to handle a product that causes one to lose control of himself?

3. Alcohol is addictive. “Harlotry, wine, and new wine enslave the heart” (Hos. 4:11). Although science has not identified every factor that is involved, no one can successfully deny the fact that alcohol is addictive. Statistically, one in every 10-15 people who drink will become an alcoholic. Christians are not to be brought under the power of anything (1 Cor. 6:12). What is the responsible way to handle a product that has such potential and certainty for addiction?

4. Alcohol is an ingredient in the works of the flesh. In Galatians 5:19-21, Paul provides a list of sins that will keep one from inheriting the kingdom of God. Among these is the sin of “drunkenness” (v. 21). We know that the Bible condemns drunkenness, but why can’t we enjoy alcohol in moderation, stopping before we get drunk? How can we understand this passage to be a blanket prohibition against the consumption of alcohol?

a. Paul concludes this list with the all-inclusive statement “and the

like.” If drunkenness is wrong, why wouldn’t the things that lead up to drunkenness also be wrong? If a person desires to enter Heaven, why would they have anything to do with something associated with a work of the flesh?

b. A condemnation of excess does not necessarily permit moderation. Example, “Stop all this incessant lying,” does not mean it is all right to lie every once in a while.

c. Who stands a better chance of getting drunk, the person who drinks or the person who never drinks? The

social drinker is one drink closer to being drunk than the one who never takes a drink.

A Christian is to seek first the kingdom of God (Matt. 6:33), not the pleasures of the world. His heart and treasure should both be found in

heaven (vv. 19-21). What is the responsible way for one who desires to enter heaven to handle alcohol?

5. Your influence. Why do most people take their first drink? Some probably start drinking because of peer pressure. Others start drinking because they think it provides a way of escape. However, I imagine that a lot of people take their first drink because a person whom they admire drinks. Sons want to be like their fathers. Little brothers look up to their older brothers. The young kids want to be like the older kids.

“It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak” (Rom. 14:21). Even if you think you have

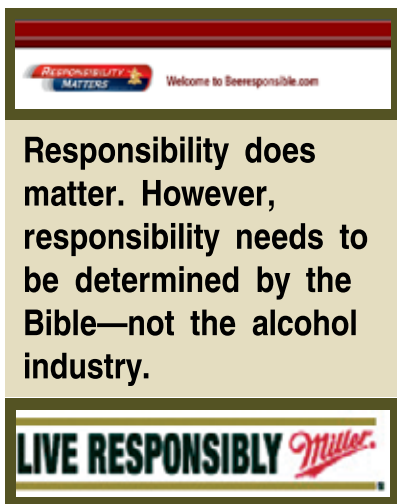
the right to drink alcohol, you don’t if it causes another person to stumble. If your example, or even your advocacy of drinking, emboldens another person to the point that he decides to try alcohol and thus sin, you are responsible because of your influence. Another thing to consider: what if a sinner sees a professed Christian buying and consuming alcohol, and decides never to attend church because “the church is full of hypocrites”? Brethren, this has happened. Knowing that others are watching me, what is the responsible way for me to handle alcohol?

6. Supporting the alcohol industry. The principle of stewardship applies to the way a Christian spends his money. He is responsible for the things he spends his money on and the kind of people he thus supports with his money. Is the Alcohol Industry worthy of our financial support?

- Each year, at least 13.8 million Americans develop drinking problems.
- 100,000 Americans die of alcohol problems each year.
- In 2004, 16,694 deaths occurred as a result of alcohol-related motor-vehicle crashes.
- Statistically, one alcohol-related death occurs every 31 minutes.
- 50% of homicides are alcohol related.
- 40% of assaults are alcohol related.
- Alcohol abuse costs an estimated \$220 billion in 2005.

Consider the effect that the Alcohol Industry has upon our young people.

- An estimated 480,000 children are mistreated each year by a caretaker with an alcohol problem.
- Alcohol is a leading cause of death among youth.
- Alcohol contributes substantially to adolescent motor vehicle



Responsibility does matter. However, responsibility needs to be determined by the Bible—not the alcohol industry.

crashes, traumatic injuries, suicide, date rape, family, and school problems.

- Young people who begin drinking before age fifteen are four times more likely to develop alcoholism than those waiting until age twenty-one.
- Every day, more than 13,000 children and teens try alcohol for the first time.

Someone may respond, “Yes, but the Alcohol Industry is trying to discourage underage drinking.” They certainly *claim* to be doing so. On their website, Coors Brewing Company states, “Our part begins with a commitment to advertise, market and sell responsibly.” However, I question how hard they are trying, and whether or not they really mean what they say. Consider the following facts:

1. Underage drinkers consume 19.7% of all alcohol consumed in U.S. (Do you know of any business that will seriously and earnestly discourage one fifth of their clientele?)

2. The top 20% of alcohol consumers account for about 87-89% of all the alcohol consumed in the U.S. (This means that 90% of the industry’s profits comes from alcoholics, binge drinkers, heavy partiers, etc. Thus, the alcohol companies cannot afford *not* to target youth in hopes of getting them addicted to their product.)

3. The average eighteen-year-old has seen 100,000 TV commercials encouraging him to drink.

4. In 2001, for every ad that discouraged underage drinking, there were 87 product promotion ads. For every ad emphasizing the legal drinking age, alcohol companies showed 179 product promotion ads.

When you buy that beer, margarita, bottle of wine, etc., you are supporting . . .



1. An industry that is responsible for one death every thirty-one minutes.

2. An industry whose product is a common factor in tragedies such as car crashes, rape, child abuse, neglect, crime, etc.

3. An industry that proposes to advocate responsibility while purposely targeting our youth in an effort to get them addicted to their product.

In light of these facts, is a Christian acting responsibly when he supports the alcohol industry?

Conclusion

Budweiser is right. Responsibility does matter. However, responsibility needs to be determined by the Bible. The Alcohol Industry’s idea of responsibility means that you “Know When To Say When” and you “Don’t Drink and Drive.” However, the Christian has been called to live according to a higher

standard. We are to be sober (free from the influence of intoxicants), we are to practice self-control, and we are to maintain our good influence. At the same time, we are not to be brought under the power of any substance, we must stay away from things that are involved with the works of the flesh, and we cannot, in good conscience, support an industry that is responsible for causing pain, misery, and death.

As the son of a recovering alcoholic, I have experienced firsthand what alcohol can do. As a preacher of the gospel, I know what the Scriptures teach regarding the dangers of alcohol. The only responsible way for a Christian to handle alcohol is not to handle it at all.

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- <http://www.cspinet.org/booze/FactSheets/031125IndustryYouth.pdf>
- http://www.marininstitute.org/Youth/alcohol_youth.htm
- <http://www.millerbrewing.com/liveresponsibly/index.asp>

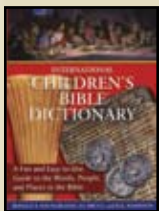


“An Everlasting Foundation”

Lydia Humphries Casey

Our society’s handling of truth in everyday life is a disappointment. All around us are examples of dishonesty and relativism. However, as Christians, we must agree that the Bible and the accounts therein are truth, and, as teachers, we need to understand the importance of presenting them in children’s Bible classes as truth. We’ve got to tell these stories in a way that shows that we really believe them: with enthusiasm, accuracy, and conviction. Young people of all ages quickly notice when these elements are missing in a classroom.

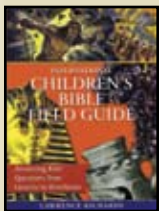
Recommended Books



International Children’s Bible Diciontary

1-4003-0809-7

\$12.99



International Children’s Bible Field Guide

1-4003-0810-0

\$12.99



Training for Service

A Survey of the Bible

0-08729-704-1

\$6.99

Sometimes we may be called upon to defend the belief that certain biblical stories are literal truth. How can we know for sure? As an example, consider the story of the prophet Jonah, who was swallowed by a great fish (Jonah 1:17). Jesus himself referred to this event, treating it as something that really happened (Matt. 12:40). Is there anything in Jesus’ statement to indicate that he was using the story of Jonah as an allegory or a symbol for something? Was he referring to this story in a tongue-in-cheek way, as though he knew it wasn’t literally true? No, it is obvious that Jesus, in comparing Jonah’s time within the fish to his own coming time within the tomb, considered the account of Jonah’s experiences to be historically valid. Should we do less?

Numerous other Old Testament stories are referenced in the pages of the New Testament (e.g., John 3:14; 2 Pet. 2:4-11). Notably, they are not treated as mere fables, but with the respect and seriousness that as factual matters they deserve. However, if we decide that some of these biblical accounts are legends or allegories, we must resolve the problem of where to draw the line. If Eve was not literally approached by a serpent in the Garden of Eden, if Noah and his family were not literally saved from the flood by building an ark, and if Moses’ raised arms did not literally part the waters of the Red Sea, how can we then rely on anything presented to us in the pages of the Bible as being literally true? Who among us decides the guidelines for choosing

which stories of the Bible are literally true and which ones are symbolic? What about Daniel in the lions’ den or the battle of Jericho? How about the widow’s jar of oil that never ran out? And what about the resurrection of Jesus Christ—is that account literally true?

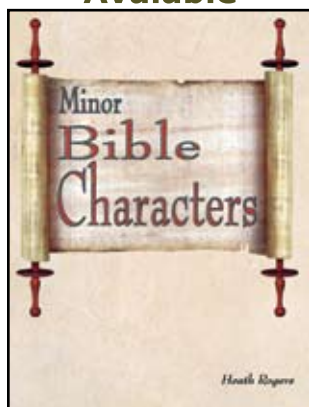
Paul instructed his readers time and time again to believe and learn from the historical accounts in the Scriptures (Rom. 15:4; 1 Cor. 10:1-11; 2 Tim. 3:16-17). As New Testament Christians trying to live by the Word, we are bound today by the same instructions. Let’s avoid watering down or misrepresenting the stories found in the Bible. Instead, let’s present them respectfully and fully, with the expectation that they will be believed by our young listeners. If we fail to convince our young students of the literal truth of the most basic Bible stories, how can we hope to help them build up their faith so that as adults they will be able to believe and appreciate the more complex doctrinal matters?

Yes, God’s Word contains symbolic language in many places. But on the whole, accepting the premise that some stories are symbolic rather than literal leaves us open to the idea that perhaps there are other parts of the Scriptures that may not be true either. As teachers of the very young, it’s our responsibility to help our students lay down an “everlasting foundation” (Prov. 10:25) on their journey toward serious—not skeptical—Bible study.

- Excellent material for adult and high school classes
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- Students can learn about the relationship between God and the Bible characters
- Students can learn lessons made practical to their lives today and their relationship with God

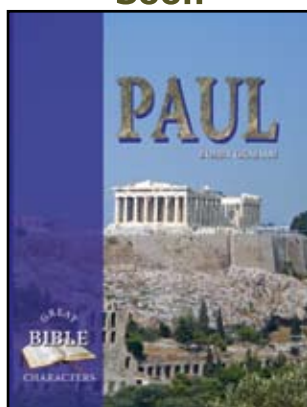


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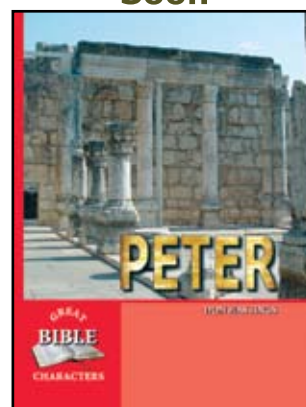
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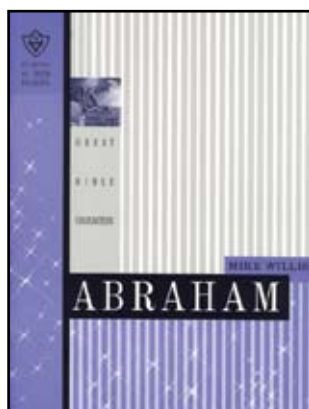


Paul

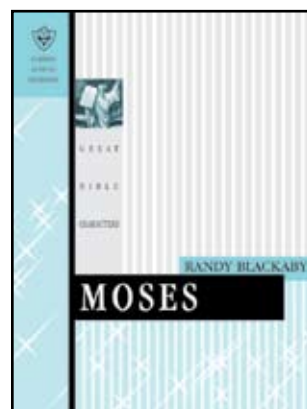
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II SAMUEL

MEMORY VERSE

2 Samuel 5:4, "David was thirty years old when he began to reign, and he reigned forty years."

THEME

After Saul died, David ruled as a good king over Israel. He made Jerusalem the nation's capital city and built the royal palace. There, Israel was united under good King David, just as God unites his people today under Jesus Christ, our good king.

FILL IN BLANKS

1. A young man came to David and told him " _____ and _____ his _____ are dead" (1:4).
2. David reigned over _____ (time) and in _____ he reigned _____ (time) over all _____ and _____ (5:5).
3. And they brought in the _____ of the _____ and set it in his place . . . the _____ that _____ had pitched for it: and David offered _____ and _____ before the _____ (6:17).
4. Now when _____, the son of _____ was come unto _____ . . . And David said unto him, "Fear not: for I will surely show thee _____ for _____ thy _____ sake . . . (9:6-7).
5. After David sinned with Bathsheba, the Lord sent Nathan to David to rebuke him (12:1-12). When Nathan had spoken to David, David said, "I have _____ against the Lord (12:13).

REVIEW I SAMUEL MEMORY VERSE

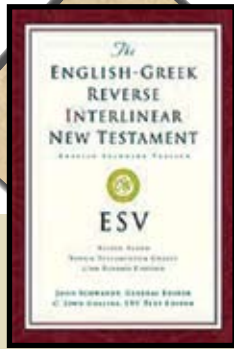
(The elders of Israel said:) " _____ us a _____ to _____ us like all the _____ " (I Sam. 8:4-5).



Chris Reeves

Book Marks

A Quick Review of Books



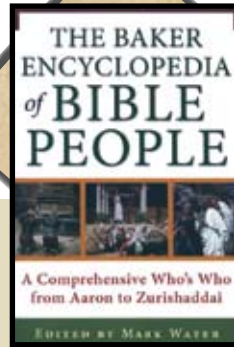
The English-Greek Reverse Interlinear New Testament

John Schwandt, General Editor.

Crossway Books, 2006. 1339 pages.

1-58134-628-2.....\$32.99

There are a number of interlinear New Testaments in print, but a new interlinear from Crossway Books is different and very helpful. Using the English Standard Version (2001) as its Bible text, *The English-Greek Reverse Interlinear New Testament* prints the English translation (ESV) first and then places the Greek words of the Nestle-Aland 27th Edition between the English lines. But, there is much more. Each line contains five pieces of important information: (1) the ESV translation; (2) below it, the corresponding Greek word; (3) below it, a transliteration of the Greek word; (4) below it, a Greek parsing code; and, (5) on the bottom, Strong's number. The parsing guide (missing from many interlinears today) is especially helpful in identifying Greek verbs, nouns, pronouns, and other parts of speech. There is something in this interlinear for every Bible student, beginner to advanced. Each book of the New Testament also contains brief introductions, section headings, and footnotes to assist the reader. This Reverse-Interlinear is a very helpful tool for Bible study and goes well with two other Crossway titles, *The English Standard Version* (2001) and *The Crossway Comprehensive Concordance of the Holy Bible English Standard Version* (2002).

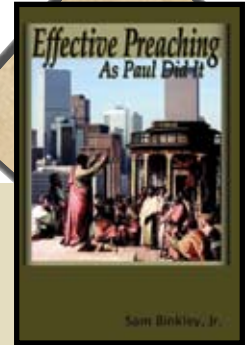


The Baker Encyclopedia of Bible People

Mark Water, Editor. Baker Books, 2006. 492 pages.

0-8010-6604-2.....\$16.99

A comprehensive "Who's Who" of over 2,000 Bible characters has been put together by Mark Water in *The Baker Encyclopedia of Bible People*. From Aaron to Zurishaddai, Mark Water gives summaries of each person's significance in Bible history, name meanings, biographical profiles, family connections, relevant Bible verses for more in-depth study, and quotes from several reference works. Larger entries are found for major Bible figures. Part One of the this encyclopedia lists the people in the Old Testament; Part Two, lists the people in the New Testament; and, Part Three, lists all the people of the Bible alphabetically. One feature that makes this encyclopedia special is Water's use of fourteen different reference works. Some of these reference works are now hard to find, such as the *Condensed Biblical Cyclopeda* (1896) by Ashley S. Johnson, founder of Johnson Bible College. Water's quotations from these works are helpful in explaining the lives of Bible characters. *The Baker Encyclopedia of Bible People* is a very useful tool to help anyone understand, appreciate, and learn from the people that fill the pages of Bible history.



Effective Preaching as Paul Did It

Sam Binkley, Jr. Guardian of Truth Foundation, 2006. 79 pages.

1-58427-167-1.....\$9.95

Who sets the standard of preaching today? What material should be in a sermon? What preaching style is best? What makes preaching effective today? *Effective Preaching as Paul Did It* by Sam Binkley, Jr., answers these important questions about preaching. Binkley, who began preaching in 1944, draws on the life of Paul to demonstrate effective preaching. Binkley outlines the preaching of Paul from his conversion to his death and discusses Paul's preaching content, style, and practice. Binkley persuasively shows why Paul's, Bible-based preaching is the kind of preaching that is most needed today. *Effective Preaching* is recommended for every preacher, young or old. Younger preachers aspiring to preach should read this book and learn good preaching habits from the start. Older preachers should also read this book and remind themselves that the kind of preaching that pleases God (but is sometimes lost with age) is the preaching that is according to God's word.

See You At The Lectures

(continued from page 2)

the word of truth” (2 Tim. 2:15). The “word of truth” about which the author is speaking is undoubtedly the Old Testament.

Peter spoke about the more sure evidence we have of Christ’s deity through the study of the Old Testament than he received when he saw the transfiguration. He said,

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day stars arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (2 Pet. 1:16-21).

Those who neglect the study of the Old Testament deprive themselves of a large portion of God’s revelation to man. Think of the powerful messages that are taught to mankind in its pages: (1) The Patience of Job; (2) The Faith of Abraham; (3) God’s Judgment in the Flood; (4) The Omnipotence of God as Manifested in Creation; (5) The Consequences of Rejection of God’s Word as Shown in the Period of the Judges; (6) The Lord is My Shepherd (Ps. 23); (7) The Wonderful Word (Ps. 119); etc. The list could be extended over several pages.

This series of lessons is designed to whet one’s appetite for a renewed study of the Old Testament. *Great Texts of the Old Testament* reminds us of the many divine truths revealed in the Old Testament, the relevant messages drawn from the study of the men and times of the Old Testament, God’s marvelous plan to bring Jesus into the world, and many other wonderful lessons.

We think that your mind will be stimulated by its eternal truths, your heart will be touched by the various lessons about righteous living drawn from Old Testament character studies, your courage to serve God during adversity will be strengthened, your determination to serve faithfully will be intensified, your faith in God as our Redeemer and source of our hope will be made more steadfast, and your commitment to work for the Lord so long as life is in your body will be reinforced by this study. May God bless each speaker in the delivery of his message.

A special feature of this year’s lectures is that Mark Coulson, David Maravilla, and Craig Roberts from *Sumphonia* will be participating. They, together with Charlotte Couchman of *Sumphonia* and Steve Wolfgang from Guardian of Truth Foundation, are the editors of the new hymnal. They will host a panel discussion in the Open Forum on Tuesday and receive questions and comments about the hymnal. In addition, they will arrange all the singing, which will include thirty minutes before each evening lecture as well as a period dedicated to song worship on Wednesday evening, after the conclusion of services at area congregations. Furthermore, everyone is invited to a lecture series about worship, with a focus on worship in song, led by David each morning at 10:00 AM.

I know you will be richly blessed by participation in these lectures.

We enjoy the opportunity to visit with one another, renewing old acquaintances and making new friends. One does not always know where new friendships lead. One young man and woman who attended the first lectures that we held have now married and are serving the Lord together! Some young families take vacation time to bring their children to the lectures. One of the things that impresses me about the Truth Magazine lecture series is that those who come attend the lectures. They have not taken a week out of the middle of winter to visit a mild climate; they do not use their time to go golfing, shopping, or sleeping in at the hotel. They attend the lectures—not just one or two but almost all of them! Some travel from far away states where their opportunity to be with other Christians is very limited and go away with their spirits lifted from the great lessons and association with brethren.

Many people also enjoy visiting our bookstore where they can look at the Bible they want to purchase, see what children’s literature is in print, what new books are on the market, and get acquainted with our bookstore staff with whom they have had so many conversations through the years as they ordered literature for their home congregation. The bookstore has a large display of children’s literature, tracts, Bibles, and most of the books in print by brethren, as well as popular reference books (commentaries, word studies, etc.). You will meet several other religious book worms as you browse and talk about what recently published books you just can’t pass up.

We look forward to seeing you in Bowling Green.

It’s not too late to make arrangements to come.

mikewillis@indy.rr.com

Directory Of Churches

AL thru CA

The following congregations have paid for advertising in *Truth Magazine*. Inclusion of churches in this list is not an attempt by *Truth Magazine* to certify their faithfulness to God. We do believe the vast majority are striving to uphold the Word in faith and practice.

<p>BIRMINGHAM, AL Pine Lane Church of Christ 3955 Pine Lane • Bessemer, AL (N. side of Exit #6 at 1459) Bible Study 9:15 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Terry W. Benton (205) 425-2352 or 978-8342</p>	<p>HUNTSVILLE, AL Chapman Acres Church of Christ 2137 Penhall Dr., NE (1-565, 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>OWENS CROSS ROADS, AL Church of Christ at Elon In Elon Community 4021 Hobbs Island Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Charles Maples 256-539-0772</p>	<p>TUCSON, AZ Tucson Church of Christ 2020 N Forbes Blvd., Suite 102 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 520-622-8986 www.tucsonchurchofchrist.com</p>	<p>HARRISON, AR Capps Rd. Church of Christ 407 Bella Vista Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Norman E. Sewell 741-9104 or 741-5151</p>	<p>VAN BUREN, AR Van Buren Church of Christ 711 Access Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (479) 471-5801</p>
<p>BIRMINGHAM, AL Pinson Church of Christ 4233 Glen Brook Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ken Chapman (205) 681-6231 or 680-5770</p>	<p>HUNTSVILLE, AL Weatherly Heights Church of Christ 930 Weatherly Rd. SE Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (256) 881-9535 www.weatherlychurch.com</p>	<p>PARRISH, AL McArthur Heights Church of Christ 5082 Hwy. 269 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (205) 686-5978 or 686-5620</p>	<p>YUMA, AZ Valley Church of Christ 2375 W. 8th St. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bob Lovelace (928) 539-7089 www.yumavalleychurchofchrist.com</p>	<p>JACKSONVILLE, AR Church of Christ 1807 McArthur Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Dennis Adams (501) 982-6413, 982-6776 or 985-5159</p>	<p>ALAMEDA, CA Alameda Church of Christ 2167 Santa Clara Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Guillermo Alvarez (510) 523-0547 www.alamedacoc.org</p>
<p>BIRMINGHAM, AL Vestavia Hills Church of Christ 2325 Old Columbiana Rd. (near I-65 & Hwy. 31) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Harold Comer and Jason Moore (205) 822-0018 or 822-0082</p>	<p>MADISON, AL Hughes Road at Gooch Lane Church of Christ 1550 Hughes Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (256) 830-1654</p>	<p>RED BAY, AL Eastside Church of Christ Meadow Dr. & Hwy. 24 East Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Danny Fuller (256) 356-2723, 356-4513, 627-1763 or (662) 728-8088</p>	<p>BATESVILLE, AR Church of Christ Quail Valley 4104 E. Harrison St. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Lenoard Westbrook (870) 612-8409 or 698-0542</p>	<p>Subscribe To Truth Magazine Today 1-800-428-0121</p>	<p>BELFLOWER, CA Rose Ave. Church of Christ 17903 Ibberson Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (562) 866-5615</p>
<p><i>Shop at our online bookstore www.truthmagazine.com</i></p>	<p>MOBILE, AL West Mobile Church of Christ 129 Hillcrest Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (251) 342-4144 or 342-2041</p>	<p>SCOTTSBORO, AL Eastside Church of Christ John T. Reid Pkwy. (Hwy. 72, 2 mi. E. of Hwy. 35) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Wayne Chappell, Sr. (256) 574-1603 or 575-2664</p>	<p>CLINTON, AR Mt. Zion Church of Christ 1202 Hwy. 16 West Clinton, AR 72031 (1.2 miles W of US 65) Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Dodd Bldg: (501) 745-2572</p>	<p>LITTLE ROCK, AR Church of Christ 7115 West 65th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Don McClain Res. (501) 847-6677 Study (501) 568-1062</p>	<p>CANOGA PARK, CA (San Fernando Valley) Church of Christ 7054 Winnetka Ave. Bible Study 9:45 A.M. Worship 10:45 A.M. Afternoon 2:30 P.M. Wednesday 7:30 P.M. Minister: Bruce Evans (818) 348-2193 Spanish congregation (818) 701-1112</p>
<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>MONTGOMERY, AL Church of Christ 800 Perry Hill Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jason Cicero 244-1675, 277-9155, 271-4679</p>	<p>GLENDALE, AZ Church of Christ 6801 N. 60th Ave. Bible Study 9:00 A.M. Worship 9:40 A.M. Bible Study 10:55 A.M. Evening 5:40 P.M. Wednesday 7:30 P.M. Evangelist: Steven Harper</p>	<p>CONWAY, AR Hwy. 65 Church of Christ 217 Highway 65 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bruce Reeves Bldg: (501) 336-0052</p>	<p>MARSHALL, AR Marshall Church of Christ (North Central, AR) Hwy. 27 N, 1 Mi. from 65 Jct. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Randy Seairight (870) 448-2055</p>	<p>DUBLIN, CA Tri-Valley Church of Christ 11873 Dublin Blvd. Dublin, CA 94568 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joshua Higgins (925) 828-8747</p>
<p>BRUNSDIDGE, AL Church of Christ 417 Clayton St (at US 231) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Paul Carter (334) 397-4684 Billy Carter: (334) 566-3205 pcarter@graceba.net billicy@troycable.net</p>	<p>MONTGOMERY, AL Eastbrook Church of Christ 650 Coliseum Blvd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:00 P.M. Bldg: (334) 272-4232 Evangelist: Brian Moore 279-1077 Tommy Moore 285-6066; Carroll Puckett 288-1461; Charles Martin 283-2983; Bob Smith 334-277-1904</p>	<p>PRESCOTT, AZ Pleasant Valley Church of Christ 2820 Willow Creek Rd. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Pete Hicks (928) 778-7858</p>	<p>CONWAY, AR Prince Street Church of Christ 2655 Prince St. (Hwy. 60) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (501) 336-0669</p>	<p>PINE BLUFF, AR Church of Christ 4700 W. 28th St. Bible Study 9:45 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Clarence W. Fell (870) 879-2097</p>	<p>FOLSOM, CA Church of Christ 900 E. Natomas St. P.O. Box 492 Worship 9:30 A.M. Bible Study 5:00 P.M. Wednesday 7:30 P.M. Evangelist: David Posey (530) 676-9514 or (916) 608-4866 www.folsomchurch.com</p>
<p>FLORENCE, AL College View Church of Christ 851 N. Pine St. (Next to University Campus) Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Mark White</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 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>

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<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>PAGOSA SPRINGS, CO Church of Christ Community Center 451 Hor Springs Blvd. Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Frazier and Eddie Campbell 731-3183 or 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>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP Call 1-800-428-0121 To Place An Ad</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>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>
<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>BRIDGEVILLE, DE Kent-Sussex Church of Christ 116 Irons Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Tim Fannin (302) 934-8903 Jerry Marvel (302) 629-4211 Bill Dykes (302) 855-1305</p>	<p>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>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>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>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>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>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 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ben Liggins (850) 234-2521 or 234-1368</p>	<p>TAMPA, FL Nebraska Ave. Church of Christ 4608 Nebraska Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:50 P.M. Wednesday 7:30 P.M. (Spanish: Sun. AM & Wed. PM) Evangelist: Larry Dickens (813) 985-7113 or 988-5577</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>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. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (863) 294-2607</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>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>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>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>MIAMI, FL Church of Christ 12780 Quail Rookst 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>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) 922-1158 or 396-2232</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>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 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jason Schoenholz (954) 961-4112</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. Mazzer (850) 432-0736</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 Building (770) 929-3973</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>CLEARWATER, FL Northeast Church of Christ 2040 N McMullen-Booth Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David Dann (ddann1@hotmail.com) (727) 799-0007 or (813) 535-9759</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)693-0432 or 781-5704</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</p>	<p>PLANT CITY, FL Church of Christ 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>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>GRAND JUNCTION, CO Valley Church of Christ 491 Sparrn 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: Richard Therford (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>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>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) 244-8650</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>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) 293-1725 or 348-0300</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>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 7:00 P.M. (208) 785-6168 or 681-1552</p>

Directory Of Churches

IL thru LA

<p>ABINGDON, IL Abingdon Church of Christ 209 N. Main Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 4:00 P.M. Evangelist: John B. Wilson (309) 462-5368</p>	<p>BLOOMINGTON, IN Church of Christ 825 West 2nd St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 332-0501</p>	<p>NOBLESVILLE, IN Noblesville Church of Christ 15321 Herriman Blvd. 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>To Make Changes To Your Ad Contact Us At andyalex@ bellsouth.net</p>	<p>BRANDENBURG, KY Brandenburg Church of Christ 612 Broadway 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>LOUISVILLE, KY Church of Christ 4401 West Broad St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Donald Wright, Jr. (502) 772-3026 or 491-9372</p>
<p>BENTON, IL Church of Christ 203 N. Central St. P.O. Box 12 (west of Wal-Mart) 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>CLARKSVILLE, IN Clarksville Church of Christ 407 Lewis and Clark Pkwy. 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. 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.1peter321.com</p>	<p>GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Al Sandlin (641) 236-6052 (641) 236-1955 or 793-2989</p>	<p>CAMPBELLSVILLE, KY Sunny Hill Dr. Church of Christ (near the Dairy Queen) Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (270) 789-1651</p>	<p>OWENSBORO, KY Southside Church of Christ 2920 New Hartford Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jarrod Jacobs (270) 683-5386 or 264-7869</p>
<p>CHICAGO, IL Northside Church of Christ 2543 W. Division St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James R. Davis, Jr. (312) 961-2150</p>	<p>ELLETTSVILLE, IN Church of Christ 303 W. Temperance St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnie 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 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>EL DORADO, KS Emporia St. Church of Christ 1154 S. Emporia 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) 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 or Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883, 754-8642 or 754-5398</p>
<p>CHICAGO, IL Church of Christ 1514 West 74th Street Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: James E. Scott Bldg. (773) 224-9279 (708) 339-6126</p>	<p>HAMMOND, IN Woodmar Church of Christ 2133 169th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (219) 845-8942</p>	<p>PEKIN, IN Church of Christ (First St. & Karnes Ct.) Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Henry 967-3437 or 967-3520</p>	<p>LENEXA, KS Lenexa Church of Christ 7845 Cottonwood 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. 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>Subscribe Today! Truth Magazine 1-800-428-0121</p>
<p>DOWNERS GROVE, IL Church of Christ 1236 63rd St. (1 and 1/2 mile E. of I355) 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.dgccc.org</p>	<p>HOBART, IN Church of Christ 300 N. Liberty St. Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: John Berlin (219) 942-2663</p>	<p>RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911</p>	<p>TOPEKA, KS Oakland Church of Christ 553 Wilson Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977</p>	<p>FRANKLIN, KY 31-W North Church of Christ 1733 Bowling Green Road 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>TOMPKINSVILLE, KY Lyons Chapel Church of Christ 2401 Center Point Rd. 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>GLEN ELLYN, IL Church of Christ 796 Prairie, 60137 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Joseph T. Novak (630-529-2149) (630) 858-2290</p>	<p>INDIANAPOLIS, IN Castleton Church of Christ 7701 East 86th St., 46256 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 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Allen Martin (812) 883-2033 www.westsidechurchofchrist.info</p>	<p>WICHITA, KS Ridge Road Church of Christ 7001 W. 21st St., North 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 Camation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Doug Lancaster (270) 678-2847</p>	<p>BATON ROUGE, LA Park Forest Church of Christ 9923 Sunny Cline Dr. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Crews 275-4684 or 273-1105</p>
<p>MATTOON, IL Southside Church of Christ 1100 S. 17th St. 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>JAMESTOWN, IN Church of Christ (1 Mi. south of I-74) Cor. Darlington & Mill Sts. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Denver Niemeier (765) 676-6404 or (317) 892-6285</p>	<p>To Make Changes To Your Ad Contact Us At andyalex@ bellsouth.net</p>	<p>WICHITA, KS Westside Church of Christ 3500 S. Meridian Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 282-2374 www.cocwestside.com</p>	<p>LEITCHFIELD, KY Mill St. Church of Christ Highway 62 E. Bible Study 10:00 A.M. Worship 10:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joey Cooper (270) 259-4968</p>	<p>BOSSIER CITY, LA Bossier Church of Christ 2917 Foster Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (318) 747-4308 or 742-4557</p>
<p>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (847) 991-1288 or 882-8084</p>	<p>KOKOMO, IN Church of Christ 1217 S. Courtland Ave. 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>TRAFALGAR, IN Spearsville Rd. Church of Christ, 6244 S. 500W. (1.2 mi. S. of Hwy. 135) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Edward Rangel (317) 878-5969 E-mail: rangellal@netzero.net</p>	<p>BEAVER DAM, KY Church of Christ 1235 Williams St. 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 Manslick Rd. Church of Christ 4724 E. Manslick Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Frank Himmel (502) 231-8435 Office: (502) 964-3624</p>	<p>LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St. Bible Study 9:00 A.M. Worship 10:35 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (337) 474-9122 or 436-0477</p>
<p>To Make Changes To Your Ad Contact Us At andyalex@ bellsouth.net</p>	<p>MUNCIE, IN Church of Christ 301 N. Calvert Ave. 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>DES MOINES, IA Church of Christ 1310 N.E. 54th Ave. Bible Study 9:30 A.M. Worship 10:40 A.M. Wednesday 7:00 P.M. 262-6799</p>	<p>BOWLING GREEN, KY West End Church of Christ 1609 Parkside Dr., 42101 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Todd Chandler (270) 842-7880 www.westendchurch.com</p>	<p>LOUISVILLE, KY Valley Station Church or Christ 1803 Dixie Garden Dr. 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) 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>MANY, LA Lakeside Church of Christ 12095 Texas Hwy. (Hwy. 6 W.) 12 miles west of Many 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>DAYTON, MN Riverside Church of Christ Raintree Plaza 11311 Dayton River Road Worship 10:00 A.M. Bible Study 11:15 A.M. (763) 742-9683</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 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>ST. ROBERT, MO Church of Christ in St. Robert 22715 Hwy Y Bible Study 9:00 A.M. Worship 10:00 A.M. Wednesday 7:00 P.M. Evangelist: Randall Duvall (573) 336-7176 or 336-5896 www.srccoc.org</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>STONEWALL, LA N. DeSoto Church of Christ 2071 Highway 171 (South of Shreveport) Worship 9:00 A.M. Bible Study 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Bobbitt (318) 925-2733</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 5:30 P.M. Wednesday 6:30 P.M. (601) 483-3101</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>WEBSTER, MA Church of Christ 168 Main St. Bible Study 9:00 A.M. Worship 10:30 A.M. Wednesday Call for details (508) 765-6067</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. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Landon Hope (662) 342-1132 - Church Building</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 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Joe Griffin (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>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 8 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>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 4:00 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>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. Monday 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>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 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. (573)334-9673</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 Billingsley (919) 467-0012 (919) 372-1497</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>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>RIVERDALE, MD (Washington, D.C. area) Wilderoft 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. 1/4 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. 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>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan Church of Christ St. Citizen Center, 44 Park St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 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) 859-2333 (417) 736-2663</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 Woolums (704) 922-8985</p>
<p>ROSEVILLE, MI South Macomb Church of Christ 18551 Eastland Bible Study 9:00 A.M. Worship 10:00 A.M. 11:00 A.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>To Place An Ad Or To Make Ad Changes Contact andyalex@bellsouth.net</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>Shop at our online bookstore www.truthmagazine.com</p>

Directory Of Churches

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<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>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</p>	<p>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.)</p>	<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxey 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</p>	<p>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</p>	<p>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 Mosley (864) 268-5224 or 877-2728 www.taylors church of christ.com</p>
<p>HILDEBRAN, NC Foothills Church of Christ Take exit 119 off I-40 to N. Center St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Randy Siler (828) 728-1286 Gary Hurley (828) 495-8776</p>	<p>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</p>	<p>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</p>	<p><i>shop at our online bookstore www.truthmagazine.com</i></p>	<p>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</p>	<p>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</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>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</p>	<p>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. Evangelist: Jeremy Dehut (513) 943-1135</p>	<p>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</p>	<p>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</p>	<p>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: Doug Seaton (901) 853-7840 or 759-1242</p>
<p>SALISBURY, NC Church of Christ 1037 Faith Road at the Corner of of Morlan Park I-85 East to Jake Alexander East to Faith Road Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Minister: Nathan Gochee (704) 645-7291 or (704) 202-2447 www.salisburychurch.org</p>	<p>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</p>	<p>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</p>	<p>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 Fermeick (503) 678-5333 (503) 246-2430</p>	<p>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</p>	<p>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 388-6811 or 381-7401</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 style="text-align: center;">Subscribe Today! Truth Magazine Call 1-800-428-0121</p>	<p>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.</p>	<p>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 Farne (610) 869-4146</p>	<p>ORANGEBURG, SC Edisto Fork Church of Christ 1502 Binnicker Bridge Rd. (Grange Building) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672</p>	<p>COLUMBIA, TN Mooreville Pike Church of Christ 417 Mooresville 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</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>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</p>	<p>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</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, PA Appomattox 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</p>	<p>SUMTER, SC Woodland Church of Christ 3370 Broad St. Extension Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: A.A. Granke, Jr. (803) 499-6023</p>	<p>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</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>	<p>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</p>	<p>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: James B. Lusby (405) 340-3189 or 728-3058 www.seminolepointecoc.org</p>	<p>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</p>	<p style="text-align: center;">HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>GOODLETTSVILLE, TN Millersville Church of Christ 1158 Louisville Hwy. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Jason Malham (615) 859-1841 www.millersvillechurch.com</p>
<p>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.lccoc.net</p>	<p>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</p>	<p>STILLWATER, OK East 6th Ave. Church of Christ 2417 E. Sixth Ave. (Hwy. 51) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Percy Wilson (405) 743-2603 or 780-7192 prwilson@brightok.net</p>			
<p>DAYTON, OH Residence Park Church of Christ 4328 Hoover Ave. Bible Study 9:00 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gerald Wilder (937) 263-5463 or 554-1485</p>	<p>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)</p>	<p>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</p>	<p style="text-align: center;">Visit Us at the Truth Bookstore 420 Old Morgantown Rd P. O. Box 9670 Bowling Green, KY 42102</p>		

<p>JACKSON, TN Sunset Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek)</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Steve Wilkerson (731) 423-0907 or 424-5510</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Robert Davenport (615) 833-4444 or 331-7377</p>	<p>ABILENE, TX North Park Church of Christ 2958 Grape St. (3 blocks south of I-20)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Wayne Goforth (325) 677-6934 or 672-8026 E-mail: wgoforth@sbcglobal.net</p>	<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelists: Max Dawson & David Banning (409) 866-1996</p>	<p>FRISCO, TX (North Dallas-Plano) 4220 Preston Rd. (Holiday Inn) Call for times of services. Glenn Henderson (972) 378-3621 Rex Payne (972) 740-1486 Al Payne (972) 712-9274</p>	<p>To Make Changes To Your Ad Contact Us At andyalex@ bellsouth.net</p>
<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Kevin Kay 423-282-6251 or 426-1836</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Terry Francis (615) 356-7318 or 412-6684</p>	<p>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles W. of Hwy. 75)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Jerry King (214) 504-0443 (972) 727-5355 (bldg)</p>	<p>CLEVELAND, TX Church of Christ 310 E. Houston</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Robert Davis</p>	<p>GRANBURY, TX Old Granbury Rd. Church of Christ 4313 Old Granbury Rd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>(817) 573-6878</p>	<p>LANCASTER, TX Pleasant Run Church of Christ 831 W. Pleasant Run Rd.</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>(972) 227-1758 or 227-2598</p>
<p>KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Dan King, Sr. (615) 952-5720 or 662-7626</p>	<p>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike</p> <p>Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faithweb.com</p>	<p>ALVARADO, TX 1-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado)</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>(817) 295-7277 or 790-7253</p>	<p>CLUTE, TX Church of Christ 343 S. Main</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M.</p> <p>(979) 265-5283 or 265-2933</p>	<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084)</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Michael McLemore (281) 578-1897</p>	<p>LUBBOCK, TX Indiana Ave. Church of Christ 6111 Indiana Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Brett Hogland (806) 795-3377 or 928-9262</p>
<p>KNOXVILLE, TN Chapman Hwy. Church of Christ 7604 Chapman Hwy.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Jack Wise, Jr. (865) 573-6638</p>	<p>NASHVILLE, TN Riverside Dr. Church of Christ 1530 Riverside Dr. (Near Opryland & Titan's Stadium)</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Tommy Hagwood (615) 262-0241 www.riversidechurchofchrist.com</p>	<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</p>	<p>CORPUS CHRISTI, TX Hwy. 9 Church of Christ 5853 Leopard St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M.</p> <p>(361) 289-1559, 225-4792 or 289-1439</p>	<p>HOUSTON, TX Bellaire Church of Christ 8001 South Rice Ave.</p> <p>Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>www.bellairechurchofchrist.org (713) 668-4810</p>	<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr.</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelists: Harold Hancock James W. Adams 634-7110 or 632-7070</p>
<p>MARYVILLE, TN Smoky Mt. Church of Christ 2206 Montvale Rd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M.</p> <p>Harold Tabor (865) 977-4230 Robert Lawson (865) 681-7995</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road</p> <p>Worship 10:00 A.M. Wednesday 7:00 P.M.</p> <p>Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865) 430-5980 www.KingBranchRoadChurchOf-Christ.ORG</p>	<p>ANGELTON, TX Kiber St. Church of Christ P.O. Box 1162</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Zeke Flores (979) 849-8376</p>	<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E.</p> <p>Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 9:45 A.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Jay Horsley (281) 534-4870</p>	<p>HOUSTON, TX Oak Forest Church of Christ 1333 Judway</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M.</p> <p>Evangelist: Jay Taylor (281) 970-2976 clysiann39@juno.com</p>	<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelists: Tom Roberts (817) 466-3160</p>
<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p>ROCKWOOD, TN Church of Christ Highway 70 East 5080 Roane State Hwy.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Cecil Belcher (865) 717-3654</p>	<p>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p> <p>To Place An Ad Call 1-800-428-0121</p>	<p>EDNA, TX 301 Robison</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>(361) 782-5506 or 782-2844 Elders: S.A. Mercer & S. Wilson Evangelist: Heath Rogers</p>	<p>HOUSTON, TX (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City</p> <p>Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p>McKINNEY, TX Central Church of Christ 1805 White Ave.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Jack Howard III (214) 544-3035</p>
<p>MURFREESBORO, TN Compton Rd. Church 663 Compton Rd. Church</p> <p>Bible Study 9:00 A.M. Assembly 10:00 A.M. Assembly 6:30 P.M. Wednesday 7:00 P.M.</p> <p>David Arnold (615) 896-6550 or 896-9474</p>	<p>SAVANNAH, TN Savannah Heights Church of Christ 230 Harrison St.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Jonathan Ellis</p>	<p>AUSTIN, TX Wonsley Dr. Church of Christ 507 E. Wonsley Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Ron Lehde</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M.</p> <p>Ken Looper (915) 821-1084 (915) 855-4327</p>	<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuners Rd. at Witte Rd.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist (281) 795-0837</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Carl Mullins (972) 285-1610</p>
<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelists: David Bunting (615) 893-1200</p>	<p>TSHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Donnie V. Rader (931) 685-1113 or 684-9099 drader@cafes.net</p>	<p>BAYTOWN, TX Pruett and Lobit Church of Christ 701 North Pruett St.</p> <p>Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: David Halbrook (281) 422-5926 or 421-7367</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242</p>	<p>HUNTINGTON, TX Church of Christ P.O. Box 858 One block north of U.S. 69</p> <p>Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>(936) 462-4640</p>	<p>MIDLAND, TX Woodcrest Drive Church of Christ 1401 Woodcrest Drive</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Danny Hooper (432) 689-0955 (432) 694-3482</p>
<p>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 231, turn right)</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M.</p> <p>(615) 494-9686</p>	<p>TULLAHOMA, TN Church of Christ 1625 W. Lincoln St.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Jim Mickells (931) 455-0273 or 455-5723</p>	<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Evangelist: Wilson Adams (281) 427-8729 or 837-9259</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>(817) 738-7269</p>	<p>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport)</p> <p>Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M.</p> <p>Evangelist: Mark Roberts (972) 986-9131 www.JustChristians.com</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M.</p> <p>Randy Harshbarger</p>

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<p>ODESSA, TX Crescent Park Church of Christ 1415 Royalty</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Garrison (432) 366-5071 or 413-7759</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Fred Watkins</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, VA Appomattox church of Christ 117 Orange Avenue (Ft. Lee Area)</p> <p>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</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 www.churchofchrist@utinet.net</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>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>PLANO, TX (North Dallas Suburb) Spring Creek Church of Christ 2100 W. Spring Creek Pkwy.</p> <p>Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 517-5582 or 231-3748</p>	<p>TEMPLE, TX Leon Valley Church of Christ 4404 Twin City Blvd.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Warren King (254) 939-0682 or 228-5058 www.biblemoments.org</p>	<p>NEWPORT NEWS, VA Harpersville Rd. Church of Christ 315 Harpersville Rd.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. (757) 595-9564</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.bibleanswz.com/mtbaker</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 Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E 1S1</p> <p>Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 276-8088</p>
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<p>ROSENBERG, TX Church of Christ 908 Frost St. 3438 Green Meadow 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: Jason Trick Bldg: (281) 232-4425 Cell: (832) 228-8973</p>	<p>WACO, TX Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco)</p> <p>Worship 9:30 A.M. Bible Study 10:10 A.M. Worship 11:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p>RICHMOND, VA Forest Hill Church of Christ 1208 W. 41st St.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Reuben Southall (804) 233-5959</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 Marttown Church of Christ 825 Marttown 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>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 7:00P.M. Steve Rudd, Evangelist (905) 575-8437</p>
<p>SAN ANGELO, TX Green Meadow Church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr.</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Boyd Jennings (325) 224-2848 (325)944-8147 or (325)896-2038</p>	<p>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road</p> <p>Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (281) 367-2099 www.simplychristians.net</p>	<p>RICHMOND, VA West End 4909 Patterson Ave.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Stacy Grim (804) 358-7933</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>	<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>CHESAPEAKE, VA Tidewater Church of Christ 217 Tatus 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: Steve Schlos (757) 436-6900</p>	<p>RIDGEWAY, VA Church of Christ 2970 Old Leaksville Rd.</p> <p>Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Ken Sils (276) 956-1150 or 956-6049</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>CANADA West End Church of Christ (Meets at Ukrainian Federation Hall) 145 Evans Ave. Toronto, Ontario M8Z 5X8</p> <p>Bible Study 2:15 P.M. Worship 3:15 P.M. Tuesday 7:00 P.M. Evangelist: John Maddocks (905) 230-1617 www.preachthegospel.com</p>	
<p>SAN ANTONIO, TX Pecan Valley Church of Christ 268 Utopia (I-37 S.E.) Exit Pecan Valley)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clyde W. Carter (210) 337-6143</p>	<p>COLONIAL HEIGHTS/ PETERSBURG, VA Appomattox Church of Christ 117 Orange Ave (Fort Lee Area)</p> <p>Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. (804) 526-6464 or 675-0216</p>	<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 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. Evangelist: Anthony Genton (304) 342-5637 or 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>Shop at our online bookstore www.truthmagazine.com</p>



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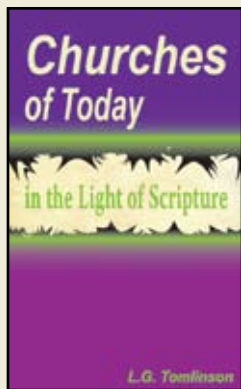
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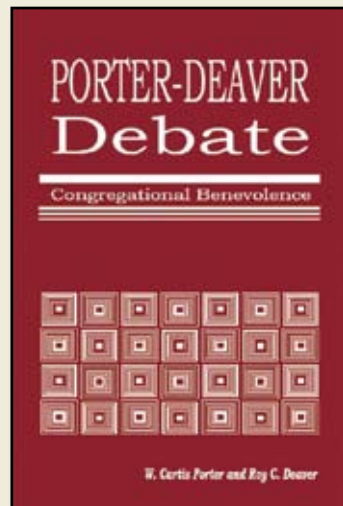
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