

Truth

Magazine



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MIKE WILLIS

To Be Forewarned Is To Be Forearmed!

This month's issue features an article entitled "Preach What You Practice" by Alan E. Highers, editor of *Spiritual Sword*. The article appeared in the October 2008 special issue entitled "Crisis in the Pulpit." Be sure to read brother Highers' excellent article.

Brother Highers is writing to institutional brethren who are in the process of dividing. The issues which divide these brethren include the following: (a) Is water baptism a condition for salvation? (b) Is instrumental music in worship sinful? (c) What is the role of women in public worship? (d) Is the church of Christ just another denomination (is there only one church)? My limited perception from the outside is that those standing where brother Highers stand are losing this battle numerically. Most of their institutions are already under the control of the most liberal of the institutional brethren and more and more frequently churches of Christ will either publicly announce or quietly change their practice to begin using instruments of music in their worship.

Brother Highers correctly analyzes the cause of this evolution in the mainline (institutional) churches of Christ. For years the pulpit has neglected to preach on these aforementioned subjects. The spiritual pabulum that has been preached could be preached in any denomination in town and it has produced the same product in the churches of Christ as it produces elsewhere—another denomination. The church sees itself as no different from the denominations in town and views its unique doctrines as the "traditional church of Christ view" instead of the scriptural teachings of Christ.

What brother Highers describes has been documented by others before him. Richard Hughes wrote about the change in the pulpit in *Reviving the Ancient Faith*. In his comments about reactions to Foy E. Wallace's attacks against premillennialism among the churches of Christ, he notes that

many were "turned off" by Wallace. He wrote,

Second, in seeking to shape consensus, those who opposed Wallace increasingly endeavored to build that consensus around positive and constructive themes and to eliminate negative themes altogether. If Wallace called for hard, negative preaching and writing, his opponents increasingly called for positive thinking, positive preaching, and positive writing, and they often confused criticism with cynicism. Throughout the remainder of the century, this emphasis on positive thinking increasingly became a hallmark of the progressive leadership of Churches of Christ.

And third, in the context of their preoccupation with consensus built on positive thinking, those who opposed Wallace determined that theological issues germane to the Christian heritage often generated considerable controversy, whereas biblically rooted cultural values often generated the consensus they sought. In the interest of harmony and consensus, therefore, they increasingly ignored the theological issues that proved so divisive in the past and focused instead on biblically rooted cultural values that might serve as the basis for unity and peace—the practical value of providence and prayer, for example, and the values of family life, Christian unity, Christian business ethics, Christian education, kindness, goodness, basic morality, and the role of Christianity in promoting mental health (191).

Revolted against Wallace, they looked for a "kinder journalistic style," which they found in *The Christian Leader*.

Hughes calls attention to the change in sermon content in the Herald of Truth. Hughes writes,

The late 1950s, however, brought subtle changes in sermon content. To understand these shifts, one must recall the kind of piety that dominated American religion throughout the 1950s. During that decade, practically all major denominations promoted the role religion could play in fostering peace of mind. That emphasis found nationally recognized proponents

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CONNIE W. ADAMS

The Positive Effects of Negative Preaching

The kind of preaching needed has been a subject of concern to many. Some are of the opinion that what the world (and the brethren) need is positive preaching which does not condemn, but which makes the hearer feel good about himself. If, by positive preaching, we mean that the truth should be clearly and plainly set forth to challenge the hearer to understand and then obey the truth, then I am for positive preaching. But if that means we are to give sin and error a pass and never condemn either, then I am not in favor of that.

THE PREACHING OF JONAH

We can all learn something from the experiences of the prophet Jonah. He was charged by God to go to Nineveh, the capitol city of the great Assyrian Empire, and to preach that “in yet forty days and Nineveh shall be overthrown” (Jon. 3:4). That was not very positive. It surely was not calculated to make the Ninevites feel good about themselves and all warm and fuzzy inside. Nineveh was a mighty city and the nerve center of a great empire. But it was grossly wicked. Orders had come from rulers in Nineveh which brutalized the nations they overran. Nineveh had shed much innocent blood. On top of that, they were idolatrous with all the sensuality which attended such perverted devotion to non-existent deities. God judges evil nations and, in his time, calls them to account.

The message was stern and short; the consequences of their wickedness were clearly shown. What was the result? Surely, such a prophet would be laughed to scorn or he would be dismissed as a fanatic. But no! “So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid aside his robe from him, and covered him with sackcloth, and sat in ashes. “He called upon the people to “cry mightily unto God: yea, let them turn every one from his evil way, and from the

violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?” What was the result of this negative preaching? It was positive. “And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not” (Jon. 3:5-10). Jesus said that the men of Nineveh “repented at the preaching of Jonah” (Matt. 12:41) and cited that fact to rebuke the Jewish rulers who refused to heed the warnings of a prophet “greater than Jonah.”

THE PREACHING OF PETER

On Pentecost, Peter told his audience some facts about Jesus and how he was “approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know....Him... ye have taken, and by wicked hands have crucified and slain” (Acts 2:22-23). That was a heavy indictment, but it was true. After convincing them that this same Jesus had been raised up to sit on David’s throne and that he was now “both Lord and Christ” they could stand it no longer. In anguish they “were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” (Acts 2:37). Verse 41 tells us the happy result. “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.” While there were many ingredients in this sermon which affected them, we must not overlook the negative point that they had killed their own Messiah. To tell an audience “you are murderers” is pretty strong medicine. All of it together worked to cut them to the heart. The result was positive.

THE DANGER OF NEGATIVE PREACHING

When sinners have their evil ways pointed out and condemned, not all will gladly receive the message. When Peter stood before the council, he told them they had healed the lame man in the name of Jesus “whom ye crucified,

whom God raised from the dead” and that “this is the stone which was set at nought of you builders, which is become the head of the corner” (Acts 4:10-11). The rulers observed “the boldness of Peter and John” (v. 13). But instead of resolving to amend their ways, they held a conference to decide how to stop such preaching. “And they called them, and commanded them not to speak at all or teach in the name of Jesus” (v.18). When they let them go, they continued their work of preaching and were arrested and brought before the council once again. They said, “Ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us” (v. 28). Peter reminded them that “we ought to obey God rather than men.” Then he said that God had raised that same Jesus “whom ye slew and hanged on a tree.” Had it not been for Gamaliel, they would have killed them. When they heard what Peter said, “they were cut to the heart, and took counsel to slay them.” On the advice of Gamaliel, they were beaten and released with the charge again that they not preach any more in the name of Jesus (see Acts 5:28-41).

All of this came to a climax with the preaching of Stephen. When certain Jews could not refute what Stephen was preaching, they caught him and brought him before the same council that had brought about the death of Jesus and had tried to stop the work of the apostles. They found false witnesses and laid charges against Stephen. In Acts 7 we have the account of his defense. First he gave a survey of the history of God’s people from the promises to Abraham right down to the time of Christ. But when he reminded them that their fathers had resisted Moses and killed the prophets, then Stephen said, “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it.” That was as much, as they could stand. They were also “cut to the heart” but instead of yielding to the truth, as those did on Pentecost, they gritted their teeth at him and “cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

and cast him out of the city, and stoned him” (read Acts 7). What was the effect of this negative application to Stephen’s sermon? They killed the preacher!

What positive effect did that have? Stephen showed us all how to die with dignity. He showed the same forgiving spirit toward his tormentors that Jesus did when he said, “Lord, lay not this sin to their charge.” Heaven honored him for he said, “I see the heavens opened, and the Son of man standing on the right hand of God.” What a tribute to the courage and faithfulness of this true servant of God! His life was taken in this world, but he was ushered into a far better place. I would say that was a positive result, wouldn’t you?



LESSONS FOR US

1. There are basic truths which must be taught. These facts produce faith in honest and good hearts.
2. All have sinned and need to be convicted of that sad reality. Sin must not be ignored or glossed over. It must be confronted.
3. Sometimes it becomes necessary to make specific applications to those in the audience. It is not up to us to decide whether they will like it or want to kill us.
4. Sometimes it is necessary to identify by name those who are causing others to sin by false teaching. Hymenaeus and Philetus prove that point (2 Tim. 2:16-18). Jesus identified the scribes, Pharisees, and Sadducees in his preaching. Peter and Stephen charged the council with betraying and murdering the Son of God.
5. All of us draw strength and courage from Jonah, Jesus, Peter, John, and the rest of the apostles, and from men like Stephen.
6. Whether we can foresee what positive results may follow from negative preaching, we “walk by faith and not by sight” (2 Cor. 5:7).

Faithful gospel preaching is a mix of both positive and negative elements and will yield positive results. The message is from the Lord and he will give the increase.

P.O. Box 91346
Louisville, KY 40291

What Jesus Did for Christians



JOHNNIE EDWARDS

Have you ever thought about the condition we would be in had Jesus not done what He did for His people? This Bible study is designed to help us appreciate what the Lord has done for Christians. Philippians 2:5-8 sets the stage for this lesson, as we take a look at some things Jesus did for Christians:

1. TOOK THE FORM OF A SERVANT THAT WE MIGHT BE SONS.

A reading of Galatians 4:1-7 assures us that we can be more than a servant; we can be the children of God. "And if children, then heirs of God, and joint-heirs with Christ" (Rom. 8:17; Gal. 4:7).

2. BECAME WEARY THAT WE MIGHT HAVE REST.

When Jesus came to Jacob's well, the Bible says that Jesus, "being wearied with his journey, sat thus on the well: and it was about the sixth hour" (John 4: 1-6). Because of His coming to earth and becoming wearied, we can have rest (Matt. 11:28-30; Heb. 4:8-11; Rev. 14:13).

3. TEMPTED THAT WE CAN HAVE A WAY OF ESCAPE.

A reading of Matthew 4:1-11 will teach us how Jesus set the example as to how to deal with Satan's temptations. Jesus "was in all points tempted like as we are, yet without sin" (Heb. 4:15). It is further said: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18). Paul informed the Corinthians, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

4. BECAME POOR THAT WE MIGHT BE RICH.

"For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (2 Cor. 8:9). The Holy Spirit revealed: ". . . The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). Now read Romans 11:33 for the "depth."

5. DIED THAT WE MIGHT HAVE LIFE.

Back to the text of this lesson: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7). The Hebrew writer penned: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9). Jesus said, "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly" (John 10:10). The apostle Paul summed it all up in the words found in 1 Corinthians 15:1-4. Jesus died for us "while we were yet sinners" (Rom. 5:8).

6. JESUS LEFT HEAVEN THAT WE MIGHT GO TO HEAVEN.

When Paul told the Philippians that Jesus, "Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:6-7), he did not say that Jesus gave up His rights of deity! He gave up being in heaven that we might go there! After Jesus "finished the work which thou gavest me to do" (John 17:4), He returned to heaven to "prepare a place" for us (John 14:1-3; Acts 1:9-11; Heb. 9:24). By the way, have you made plans and preparation to go there? If not, be like the Corinthians, by "hearing, believed, and were baptized" (Acts 18:8).

I have a pulpit, a communion table, and 194 theater-style seats that I am ready to donate to a congregation that can use them. The pulpit and communion table are in excellent condition with just a couple of surface mars. The seats are in average or better condition. The seats can be taken in any quantity.

Sherrel Mercer

1408 Alba Street

Edna, Texas 77957

Home: (361)782-5678

Office: (361) 782-7168



In the News



STEVEN F. DEATON

POLITICS AND POLYGAMY

Former Massachusetts Governor Mitt Romney has a family tree with polygamist branches, according to the Associated Press. The February 24 story noted that Romney, a candidate for president in 2008, is a Mormon whose great-grandfather had five wives and great-great-grandfather had twelve. Despite this and abundant, documented evidence that Mormonism's roots have polygamy everywhere, the Latter Day Saints try to downplay the once official doctrine of multiple wives.

Hannah Hood Hill, first wife to Romney's great-grandfather, Mile Park Romney, lamented her polygamist husband's other marriages. The AP article quotes her autobiography as saying, "I felt that was more than I could endure, to have him divide his time and affections from me. I used to walk the floor and shed tears of sorrow. If anything will make a woman's heart ache, it is for her husband to take another wife."

God's intent is one man for one woman for life (Matt. 19:1-6; Rom. 7:1-3). Those who go outside of this bring heart ache and pain into their lives, and the lives of those around them. Today, polygamy is not the hot issue. Right now it is an oddity of some dissident Mormons in the West. However, with the push for tolerance and acceptance of "alternate" lifestyles—homosexual and lesbian marriages—polygamy is not far behind. Christians need to inoculate their children and grandchildren against the perversions of men with respect to marriage.

PERVERTED PASTOR

A former leader in the Baptist church, Lonnie W. Latham, was arrested last year for soliciting sex from an undercover police officer. His lawyer is now arguing that the solicitation is protected free speech. You see, though the "pastor" was seeking oral sex from a man, there was no discussion of payment. The attorney is saying his client is protected under the 2003 decision of the Supreme Court in *Lawrence v. Texas*—the case

where it was ruled that consenting adults can legally engage in homosexual activities in private. By the way, the "pastor" had spoken out against homosexuality before, urging homosexuals to turn from their ways, and was on the executive committee of the Southern Baptist Convention.

Here's the quandary for Baptists: Is Mr. Latham lost? Their doctrine is that once a saint, always a saint. The man can be kicked out of the Baptist church but still go to heaven. So, does the Baptist church have a higher moral code than heaven? Will heaven accept homosexual "pastors"? Let them answer.

The truth is, saints who sin have fallen from grace (Gal. 5:4; 2 Pet. 2:18-22). Also, Baptist churches in-and-of themselves are sinful organizations—manmade religious bodies that purport to be serving Christ, but only promote division and false doctrine (1 Cor. 3:1-4; Matt. 15:7-14).

And, yes, you guessed it, the American Civil Liberties Union has filed on behalf of the perverted "pastor," saying his right to free speech was violated with his arrest.

POSSESSED PRIEST

A February 19 story from the Associate Press highlighted the fourteen-year prison sentence of a Romanian priest. He killed a nun when trying to exorcise a demon from her. He, along with the help of four other nuns (also sentenced to prison), chained the supposedly possessed nun to a cross for several days and denied her food and water. Evidently, some people still supported the priest.

Funny, but we have never read of anyone in the New Testament being killed when Jesus or the apostles were casting a demon out of him. The Romanian priest is possessed, not with a demon, but with false doctrine and self delusion (2 Thes. 2:7-12).

Preach What YOU Practice

ALAN E. HIGHERS

Several years ago I heard Leroy Brownlow speak on the subject, “Preach What You Practice.” At first I thought he had stated it backwards. We have all heard the saying, “Practice what you preach,” meaning that we should practice in accordance with what we tell others. But brother Brownlow said exactly what he meant. He was a great preacher. He was saying that we should “preach” what we “practice,” meaning that if we *practice* something, we should not be ashamed to *preach* it.

DO WE PREACH WHAT WE PRACTICE?

We *practice* singing in worship without instrumental accompaniment (Eph. 5:19; Col. 3:16). Churches of Christ are almost unique in this practice. If we *practice* singing *a cappella* (without an instrument), we should *preach what we practice*. Why not tell others why we practice as we do? If outsiders visit the assemblies of churches of Christ, the absence of an instrument usually is the first thing they notice. Most of them are interested to know why we do not have instrumental music. Why do some preachers avoid this subject? They rarely, if ever, mention the matter, and they seem reluctant to proclaim to others the *reasons* for our practice. If singing is our practice, should we not preach what we practice? It is unfortunate that we have an entire generation of young people growing up in some congregations who never hear *why* we practice as we do. Some congregations among us have started to add an instrumental service. It is unlikely that these congregations have heard a sermon from the pulpit on instrumental music in the last twenty-five years. A lack of teaching has made them “soft” on the subject. An untaught membership is ripe and ready for apostasy. We ought to *preach what we practice*.

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We practice immersion into Christ for the remission of sins (Acts 2:38; Rom. 6:3-4). We are different in this respect from most religious bodies in our communities. Some practice sprinkling instead of immersion and administer such an act even upon infants. Some teach that one is saved at the point of faith before and without water baptism, and that “God, for Christ’s sake, has pardoned their sins” before they are baptized. Jesus said, “He that believeth and is baptized shall be saved” (Mark 16:16). This is what we practice. Should we not preach what we practice? Some years ago, an elder in the church said to me: “Our preacher is a good man, but he does not preach on the plan of salvation. A person could attend for a year without hearing a sermon on what one must do to be saved.” If we do not teach the truth on baptism and the plan of salvation, who will teach it? We cannot depend on the denominations around us to proclaim the truth on this subject because most of them

do not believe it. They teach that “faith only is a most wholesome doctrine, and very full of comfort.” James declared that one is justified by works, and “not by faith only” (Jas. 2:24). We must recognize that the pulpit generally “sets the tone” for the congregation. If the truth on the gospel plan of salvation does not ring out from the pulpit, the congregation will become weak and sickly on the fundamentals of obedience to the truth. We ought to *preach what we practice*.

According to our practice, there is one body (Eph. 4:4-6). Look all around you in the religious world. There are *many* bodies. They all are competing for the hearts and souls of men. Some of these teach “once saved, always saved.” Others declare that God already has predestined those who will be saved and those who will be lost and that man can do nothing of himself to be saved. Most

religious bodies teach that one does not have to be baptized to be saved. Some bow down before images. What are we doing to uphold the “one body” taught in the scriptures? Are our young people being educated to know the difference in the one body in the New Testament and the many bodies established by men?

There was a time when few young people who grew up in churches of Christ *would* or *could* ever join a denomination. Is that still true? Please consider this question: *When is the last time you heard a lesson from the pulpit that clearly distinguished the New Testament church from denominationalism?* It once was commonplace for preachers of the gospel to deliver a lesson on “The Identity of the Church.” It was a lesson that discussed how to identify the true church and how to recognize its existence today. There is a vast contrast between such lessons and much of what we hear now from pulpits even in churches of Christ. Keep in mind that many people choose a church because of its location, or because people are friendly, or because of the standing of the church in the community, but these are not valid scriptural reasons for becoming a member of the church. Some seem to think we should seek converts with hamburgers and hot dogs and hope they learn the truth at some later time. This methodology has the effect of filling the church with unconverted members. We believe and practice that there is one body and that the New Testament church is distinct from denominationalism. We ought to preach what we practice.

We are not suggesting that only the first principles should be preached, but rather that the fundamentals should not be neglected or overlooked. In order to preach what we practice, it is not necessary to be thoughtless or unkind. It is unfortunate that some have portrayed distinctive, straightforward preaching as arrogant and overbearing. N. B. Hardeman conducted five cooperative meetings in Nashville, Tennessee, which became known as the “Tabernacle Meetings.” Three of these meetings were conducted at the Ryman Auditorium which later became the home of the “Grand Ol’ Opry.” The sermons were carried by the daily newspaper in Nashville and later published in book form. More than 200 people were baptized during the first meeting. A reading of these sermons will demonstrate that one

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can preach the truth without compromise, yet do so in a kind and forthright manner.

THE EXAMPLE OF PAUL

There is a truly remarkable statement by the apostle Paul found in 2 Corinthians 4:13. He quotes the psalmist, “I believed, therefore have I spoken” (Ps. 116:10), and the apostle adds, “We also believe, and therefore speak.” Think of the rich meaning of Paul’s declaration. Why does he speak? He says we “believe, and *therefore* speak.” Paul believed what he was preaching! Therefore, he spoke. What will one do if he truly believes and honors the word of God? Paul’s answer is that, if one truly believes, he will *speak*. This is Paul’s way of saying that we should *preach what we practice*.

The prophet Jeremiah once grew so discouraged that he decided to speak no more in the name of the Lord, but he said the word of God was in his heart “as a burning fire shut up in my bones,” and he could *not remain silent* (Jer. 20:9). We need more preachers with fire in their bones instead of weak tea in their veins.

One of the most memorable utterances ever spoken by the apostle Paul is found in Acts 20:26-27, “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” Paul did not say he was pure from the blood of all men because all men *heeded* what he said. He did not say he was pure from the blood of all men because all men *obeyed* the message he preached. He was pure from the blood of all men because he did not fail “to declare unto you all the counsel of God.” He *declared the whole counsel of God*. How can one discharge his responsibility to “all men” if he does not declare the plan of salvation, or the church for which Jesus died, or the necessity of obedience to the gospel? It is a mighty responsibility.

We believe the heart of the gospel is the death, burial, and resurrection of Christ (1 Cor. 15:1-3). It is obvious, however, that the life of Christ and his death, burial, and resurrection involve other obligations. When Philip spoke to the Ethiopian, he “preached unto him Jesus”

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Preach What You Practice

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(Acts 8:35), yet the Ethiopian eunuch responded by asking, “See, here is water; what doth hinder me to be baptized?” (Acts 8:36). Philip’s preaching of Jesus included the responsibility of the eunuch to be baptized into Christ.

It pleased God through the foolishness of preaching to save them that believe (1 Cor. 1:21). Preaching is incredibly important in God’s plan. It is not only directed to the unconverted, but it is designed to strengthen the saved. Every generation needs to hear the faith presented again. Every congregation, with its young people, its new converts, and even its seasoned members, needs to hear the “old, old story” over and over.

A CRISIS IN THE PULPIT

There can be little doubt that we are experiencing a “crisis in the pulpit.” This fact is not cited to detract from the work of hundreds of faithful gospel preachers or to discourage those who may not be living up to their potential, but rather to make us aware of conditions and movements seriously affecting the church and the pulpit.

Phil Sanders wrote an article which appeared in the July issue of the *Gospel Advocate* about “The Emerging Church Movement.” This is an influential movement rapidly spreading among denominational bodies and even influencing some in the church. The author mentioned several characteristics of the movement which have a bearing on preaching among churches of Christ. He stated: “Emergents place the outward over the inward (doing good over what one believes). For emergents, what one believes is not important; but whether one does good toward others is highly important.” How many times have you seen this emphasis in the pulpit? Be kind, be good neighbors, be considerate, but with very little emphasis about right beliefs, sound doctrine, or fundamentals of the faith.

Further: “They speak much about the grace of Christ but lose sight that the main burden of the preaching of Jesus was a call to repentance (Mt. 4:17).... Things such as sin, repentance, and hell have little place in the emerging church.” We might add that things such as sin, repentance, and hell have little place in the preaching delivered from some pulpits. Some of our brethren are being influenced by postmodernism and the emerging church who may have never heard of postmodernism or the emerging church, but its far-reaching implications have colored their view. Doctrinal preaching largely has

become a thing of the past for them. Phil Sanders has wisely admonished: “Elders, preachers and leaders will do well to be informed and avoid the error of such trends.”

In the August *Gospel Advocate*, David Tarbet, preacher for the White Oaks congregation in Dallas, states: “Apostasy only comes after a long absence of decisive doctrinal preaching on

subjects the church needs to hear. When the brethren are not reminded of the truth, they forget the reasons for opposing error and lose their convictions. Then change agents can begin the steps which inevitably lead to the adoption of instrumental music, women’s leadership roles in worship, ecumenical fellowship, and open membership. It’s been years in many congregations since there has been strong biblical teaching and preaching on these matters. Surely preachers and elders will be held accountable for what is not being taught that ought to be taught.” *Are we listening?*

Any congregation that has a steady diet of non-doctrinal preaching will eventually become weak on doctrine. This is precisely what has happened in many places where the instrument is being introduced, women are assuming a public role in the assembly, and a complete denominational attitude exists toward the church. It is not necessary to preach error and false doctrine for



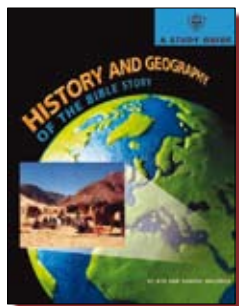
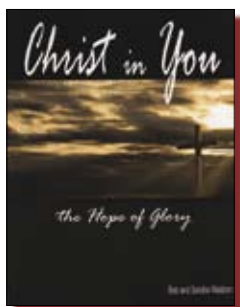
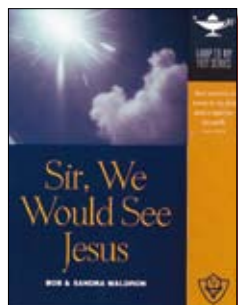
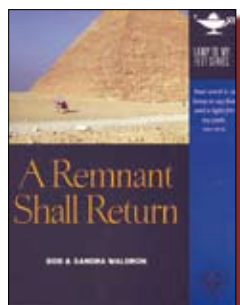
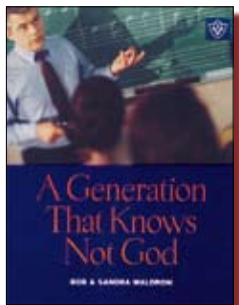
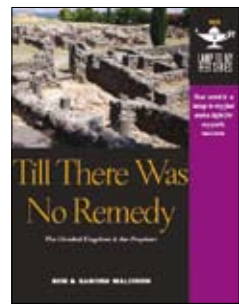
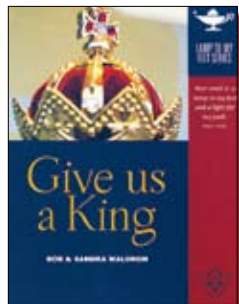
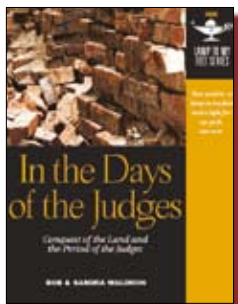
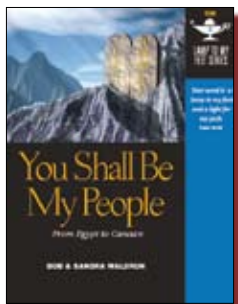
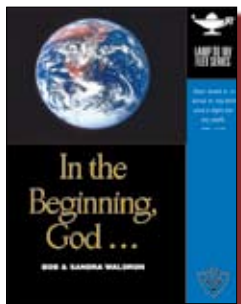
Apostasy only comes after a long absence of decisive doctrinal preaching on subjects the church needs to hear.

these conditions to develop. It is only necessary to have “soft” preaching, preaching that conforms to the emerging church and postmodern models, and preaching that does not strengthen brethren to “continue in the faith” (Acts 14:22). When 95% of what is presented in the pulpit could be preached at most denominations in town, *something is wrong*.

We sincerely admire those who “preach the word.” We honor and appreciate every eldership which keeps watch for the safety and purity of the church. This task is more challenging with every passing year. Elders and preach-

ers must become familiar with the conditions and trends that are developing around us. If we are not *aware* of these trends, we are not likely to recognize them when they begin to surface in the congregation. Every worldly movement is likely to exert an influence on the church unless we are alert to the dangers. Be watchful. Be vigilant. Hold a steady course. “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand” (Eph. 6:13).

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The Song Before the Lord's Supper (2)

What kinds of hymns are appropriate before the Lord's Supper? Should they always mention the bread and cup? Must they always be slow and sad, or can they be upbeat and celebratory? Could we sing about the life of Jesus, or His resurrection, instead of His death on the cross? Might we use hymns not normally considered to be "Lord's Supper songs"? In this series of articles, we are suggesting answers to these questions and considering ways to employ "the song before the Lord's Supper" to its maximum effectiveness.

METHOD VS. MEANING

We must ask some fundamental questions to apply the Scriptures properly. Among them are: What does God want us to do? How does God want us to do it? And do the Scriptures tell us why God wants us to do it? In answering such questions, we need to be careful not to emphasize the "how" over the "why." Of course, the "how" is important—we must serve God according to Scripture. If God provided details, we must follow the details. However, if we get caught up in the fact that we have figured out exactly how to do something correctly, while noting that many others do not do it correctly, we can overlook the meaning behind the action.

This seems especially problematic when it comes to worship. When the method becomes more important than the meaning, worship deteriorates into a string of empty rituals instead of growing into a harmony of actions that builds us up and draws us closer to God. Naturally, we should teach how to worship correctly, but we should not neglect the reasons for what we do. For example, we do not give on the first day of the week because it is the first day of the week. Doing things on the correct day of the week is part of the "how." The reason we give is to fulfill needs; that is the "why." First Corinthians 16:1-2, which we often read before giving, deals mainly with how to give. Paul explained why in verse 3—to provide a "gift" that would fulfill a need in Jerusalem: "And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem." If all our teaching and comments about giving relate to how to give correctly, we

can easily forget the purpose of giving.

BREAD AND JUICE VS. FLESH AND BLOOD

The same is true of the Lord's Supper. We have drawn valid conclusions about eating the Lord's Supper on the first day of the week, every week. We use unleavened bread and grape juice, and we follow Jesus' example of giving thanks for the bread and the cup. However, all those things relate to how we do it, not to why.

Just as with giving, if all our teaching and comments about the Lord's Supper concern the method, we may disregard the very meaning of this important part of worship.

During the Lord's Supper, we should not be thinking about unleavened bread and grape juice, but rather, we should be discerning the flesh and blood of Jesus (1 Cor. 11:27-29). If we think the only hymns appropriate before the Lord's Supper must explain the bread and cup, we may be confusing *how* with *why*. While a hymn that mentions the bread and cup, or the first day of the week, is certainly appropriate, other hymns can be just as effective, if not more so, before the Lord's Supper. Any hymn that focuses on the sacrifice of Jesus for our sins, or on the benefits of that sacrifice, is completely suitable before the Lord's Supper. In fact, a hymn that focuses solely on Jesus' sacrifice is more appropriate than one that focuses mainly on the bread and cup.

How we worship is important, but if we forget *why*, our worship is vain.

dmaravilla@sbcglobal.net





BOBBY L. GRAHAM

Question: What kind of distress did Paul have in mind in Phil. 4:14?

ANSWER:

“Nevertheless you have done well that you shared in my distress” (Phil. 4:14). In this context the apostle has been writing of his thanksgiving and commendation for the Philippian brethren’s help sent to him on different occasions. Early in his letter to them he spoke of their fellowship with him (Phil. 4:5-7). In the final chapter he wrote even more extensively of their fellowship (4:10-18). Among the points which may be identified from this passage are the following: (1) Their care for Paul had revived again, though they had lacked opportunity; (2) They had shared in Paul’s distress (probably referring to his Roman imprisonment, in which he was involved when writing this very letter, 1:12-14); (3) At an earlier time they had repeatedly supported Paul when others did not; (4) Epaphroditus had just recently brought him their gift, which was as sweet-smelling aroma and an acceptable sacrifice to God. From the foregoing passages it may be discerned that Paul had necessities when he actively was proclaiming the gospel on his various trips and also when he was confined to the Roman prison. Those needs motivated the saints to send to help Paul; thus they enlarged their hearts to receive the aged Paul and to thus share with him in his distressing afflictions. “But wait!” somebody cries, “You can’t do that; there’s no authority to help a preacher when he not preaching.” This passage provides the authority. After Paul’s life of proclaiming Christ and innumerable sacrifices on behalf of the gospel, who would be so heartless to deny this aged warrior the help which he needed? Likewise in our day, after a man had depleted his health and practically run his course for the Lord Jesus, does he not still have needs? Though he in unable to keep the schedule and expend the energy which once he did, he still is able to work commensurately with his age and health. Why can those churches with whom he has worked, with whom he presently works, and for whom he has sacrificed not do as Philippi did when Paul was in distress? This passage says that they can. If they can do so, they ought to do so!

Question: In what way does Paul mean that we worship/serve God in offering our bodies as living sacrifices?

ANSWER:

An earlier column dealing with the false concept that all of one’s life is worship set forth the basic difference between worship and service. Worship is one’s conscious attempt to glorify and praise Deity in ways that God has approved as avenues of worship engaged in at definite times (with a beginning and an end), while service is one’s life (including his worship) offered to God in submission to His will.

Against this brief background we submit that Paul’s instructions in Romans 12:1 constitute his initial appeal to the brethren in Rome to offer their lives in service to their Lord. The presenting of the body pictures one’s dedication of himself to God, by focusing upon the body (as the dwelling place of the spirit, soul, and will). He used the term frequently used in the Old Testament to describe the presenting of Levitical offerings and sacrifices to God. Even in the Roman letter the same word here used is found in Romans 6:13. The mere fact of the disciple’s worshipful presenting/offering of the body in no way implies that every act in that life is worship; what Paul concentrates on is the dedicating of the body-life to God. Such is an act of sacrifice, making it a worshipful act, which he will act out on numerous occasions in both private and public worship and service in those ways that meet God’s approval.

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Excursion to Israel and Egypt



MIKE WILLIS

SEA OF GALILEE

That morning we awakened to look out our window and see the beautiful Sea of Galilee. Later in the morning we sailed from Tabgha to Capernaum. The Israelis call this Lake Genesaret (Kinneret) (because its shape is that of a *ginnar*, a harp) and Sea of Tiberias (see John 6:1; because of the village on its shore).

More than anywhere else, this is the land of Jesus. He lived on the lake shores, His disciples were its fishermen, many of His miraculous works were performed around its banks. He walked on its waters. The River Jordan flows in



Sunrise on the Sea of Galilee.

one end and out the other end of the Sea of Galilee.

The body of water is more nearly a lake than a sea; it is approximately thirteen miles long (from north to south) and eight miles wide (east to west). Its shores are dotted with little villages where Jesus visited. Important events that happened at the Sea of Galilee are:

- The call of Peter, Andrew, James and John (Matt. 4:18f; Luke 5:1-11). Jesus preached

in a boat belonging to Peter and then commanded these disciples to put out to sea where they had a



This first century boat was found in 1986 and is now preserved in the Yigal Alon Museum in Ginnosar.



An aerial shot of Capernaum shows the synagogue and the modern building built over what is thought to be Peter's house.

miraculous draught of fish.

- Jesus walked on the waters of the Sea of Galilee (Matt. 14:26-29).
- Jesus stilled the tempest on the Sea (Mark 4:39).
- When Jesus cast demons out of the Gadarene demoniac, they went into pigs that ran into the sea (Matt. 8:32).
- Jesus taught many parables by the sea (Matt. 13:1).
- Peter caught a fish from this sea in which he found a coin that he used to pay their Temple tax (Matt. 17:27).
- Jesus appeared to the disciples beside the Sea of Galilee after he was raised (John 21).

After Jerusalem was taken over by the Romans and its name changed to Aelia Capitolina, Jews were forbidden to enter the city. As a result the area around Tiberias became the center of Jewish life.

GINNOSAR

We traveled by bus to the Yigal Alon Museum to see the first century boat (dated 40 B.C. to A.D. 40) which was found in 1986. The remains of the boat are 27 feet (8.27 meters) long and 7.5 feet (2.3 meters) wide and with a maximum preserved height of 4.3 feet (1.3 meters). Though not much has changed in how boats are built since the first century, this boat gives one the visual image of what fishing boats of the first century on the Sea of Galilee were like. No doubt the disciples were in a boat such as this when Jesus performed the miracles of the miraculous draught of

fishes, calmed the Sea of Galilee, and walked on water.

From Ginnosar we crossed the Sea of Galilee in a boat. As we paused on the Sea of Galilee we remembered several of the important incidences that happened around the sea and sang "Peace Be Still."

CAPERNAUM

Upon landing at Capernaum, we viewed the marvelous remains of this village which became Jesus' home after his rejection from Nazareth. We saw the remains of the fourth century synagogue which are thought to be built on top of the ruins from the first century synagogue where Jesus would have worshipped each Sabbath. We also saw the housing around the synagogue. In one of the houses surrounding the synagogue, Jesus healed the man who was let down through the roof (Mark 2:1-12). Remains of an ancient

church are also preserved at Capernaum and some scholars believe that this church was associated in some way with Peter's house, inasmuch as it was a domicile that was used for religious purposes. Capernaum is a site one will not quickly forget.

BETHSAIDA

Leaving Capernaum, we went to see the excavations at Bethsaida, located about 1.2 miles from the Sea of Galilee. Excavations at Bethsaida have been ongoing for twenty years under the oversight of Dr. Rami Arav. Herod Philip rebuilt Bethsaida and called it Julius in honor of Livia-Julia, Augustus' wife and Tiberius' mother. Bethsaida is



The village of Bethsaida has been excavated for over twenty years and is now open for tourists to visit.

CONTINUED ON PAGE 16

Excursion to Israel and Egypt

(CONTINUED FROM PAGE 15)

thought to have been the capital of the kingdom of Geshur in ancient times, but it is better known to us as the home of Philip, Andrew and Peter (John 1:44). Here Jesus healed a blind man with his saliva (Mark 8:22) and it was near this city that He fed the 5000 (Luke 9:10). Despite the miracles they witnessed, the people of Bethsaida are remembered for not believing on Jesus (Matt. 11:21; Luke 10:13).

CHORAZIN

After seeing Bethsaida, we traveled to Chorazin. The village of Chorazin is only mentioned twice in the New Testament—in Matthew 11:21 and the parallel text in Luke 10:13. In these passages Jesus pronounces a “woe” unto the village because they witnessed so many mighty works that He had done but had not repented of their sins and turned in obedience to Him. The passage is positive proof that Jesus frequented Chorazin and did many mighty works there. “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and



The synagogue at Chorazin reminds us that not all who heard Jesus preach were obedient to His word.

Sidon, they would have repented long ago in sackcloth and ashes” (Matt. 11:21).

Chorazin is located two or three miles north of Capernaum. Excavations at Chorazin are very interesting. “From 1905 to 1907 H. Kohl and C. Watzinger (who also explored

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Standing on the top of the theater in Ephesus, one can look down at the stage and up to see Arcadia Street which led to the harbor. This is the theater in which the Ephesian riot described in Acts 19 occurred.

the Capernaum synagogue) excavated the synagogue there on behalf of the German Oriental Society. J. Ory for the Palestine Department of Antiquities (1926) and Z. Yeivin for the Israel Department of Antiquities (1962-1963) completed work on the synagogue, the latter also excavating a few nearby houses” (Howard F. Vos, *Archaeology in Bible Lands* 159). A synagogue of black basalt measuring fifty feet by seventy feet has been excavated and restored dating from the second-third centuries. Though not the same synagogue as is now restored, no doubt Jesus visited the synagogue at Chorazin that existed in his day.

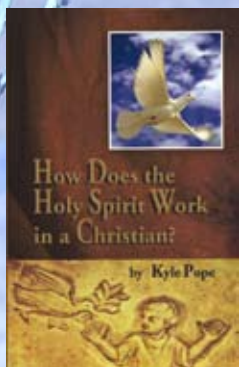
One of the things found in the synagogue at Chorazin is a “seat of Moses.” In Matthew 23:2-3, Jesus said, “The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.” The “seat of Moses” reminds me of the formal chairs that are sometimes placed in the pulpit areas of some church buildings, more for decoration now than any practical use. However, in Jesus’ time, the “seat of Moses” was a prominent seat in the synagogue that was occupied by the presiding rabbi whose



The seat of Moses from the synagogue at Chorazin recalls the words of Jesus in Matthew 23:2-3.

pronouncements were almost equivalent with the words of God Himself. Having witnessed the practice of these first-century rabbis, Jesus condemned it as hypocritical.

I have more to relate about this day of our trip, but I will have to continue it until next time.



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Christians and Muslims (1)

OMAIR AKHTAR

When describing his amazing success at drawing huge crowds to see “The Greatest Show on Earth,” P.T. Barnum said that the “trick” to persuasion is to “move the audience from where they are to where you want them to be.” P.T. Barnum was a master of persuasion, and he was able to use his skills to gain a level of success that many entertainers envy to this day. While it may seem silly to apply this quotation to your life as a Christian, you actually should apply it in many meaningful ways. Although Barnum’s ultimate goal was to bring in an audience to his circus, Jesus gives us the much more serious goal of bringing in souls to His kingdom. The fact that our persuasive mission is much more significant than Barnum’s is so obvious that it would be offensive for me to continue an analogy between a three-ring circus and the kingdom of heaven. But, if our goal is so much bigger, then how much more important is it for Christians to know how to move a soul from where it is to where Jesus wants it to be?

The goal is indeed monumental, and the Barnum quotation has a powerful assumption beneath it: In order to

move someone from where they are, you have to first know where they are! When many Christians evangelize, they’re usually certain of two things: where they are as a Christian, and where non-Christians need to go. Unfortunately, these two certainties don’t do much for the non-Christian who is in a spiritual place

that’s very far away from you, who doesn’t recognize where Christians really are or why they really have to be there. But just like Jesus was willing to meet us where we were in our lives in order to save us, we have to be willing to meet people where they are if we want to save them. In fact, the importance of meeting people where they are (culturally, geographically, intellectually, spiritually, etc.) is the very reason Paul earnestly argues that, “To the Jews, I became as a Jew, in order to win Jews. To those under the law I became as one under the law . . . to those outside the law I became as one outside the law...to the weak, I became weak...I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessings” (1 Cor. 9:20-23).

As Christians working for the sake of the gospel, we have to really know the people we’re trying to save. Often times getting to know the spiritual beliefs of a non-Christian can be daunting and burdensome; we feel like we have no idea where he is or how to find him on his spiritual journey. He could be as close as the Ethiopian eunuch who is reading a messianic passage in Isaiah when Philip finds him (Acts 8:30), or he could be as far away as an Athenian philosopher who worships at the altars of many different gods including gods he doesn’t even know (Acts 17:23). People can even be closer, farther, or anywhere in between these two examples, and it takes our effort to find out. Many American Christians find it particularly difficult to know how to help non-Christians

As Christians working for the sake of the gospel, we have to really know the people we’re trying to save. Often times getting to know the spiritual beliefs of a non-Christian can be daunting and burdensome...



who belong to belief systems that are completely different from Christianity. The relationship between Christians and Muslims is an exemplary case of this very problem. A lot of Christians don't know very much at all about Muslims, and what little they do know is usually unverifiable, ill-conceived, or just flat out wrong. At its best it is a misunderstanding, at its worst it is a hindrance to the cause of Christ. And don't think Muslims are off the hook in this problem of ignorance, either, because Muslims encounter the same barriers when they try to understand Christians.

My goal here is to help Christians gain a better understanding of where Muslims are so that, for the sake of the gospel, we might save some. I am writing about understanding Christianity and Islam so that we can be better equipped to build relationships with Muslims and ultimately lead them to the true Jesus Christ and salvation. You might feel like the task is overwhelming and the barrier is too strong to be broken. That's okay, many times I feel that way, too. But then I remember that God desires "all people to be saved and to come to a knowledge of the truth" (1 Tim. 2:4), and that He is "not wanting anyone to perish, but everyone to come to repentance" (2 Pet. 3:9). All people, everyone. No matter how far or near, difficult or easy, different or similar.

I'm thankful that God desires all people to be saved. Because of God's desire and the willingness of one of his servants to work for Him, a friend of mine found me when I was seventeen years old. I was raised as a Muslim and practiced Islam for as long as I understood the difference between right and wrong. My relationship with God was the most important part of my life, and I wanted to do everything I could to make it stronger. To many Christians, I was in an unrecognizable place. A devout Muslim that worships Allah, respects Jesus and Mohammad, and wants all people to know the truth about Islam. If you don't know anything about Allah, Islam, Mohammad, or Muslims, it would have been almost impossible for you to find me and move me to where I needed to be. But my friend did both, and to be honest, I was shocked that any Christian could ever find me. But he did find me nonetheless, and it's possible for you to find Muslims, too. So in this and the next article we will journey into the relationship between Muslims and Christians. We will go to where they are, so that for the sake of the gospel, we might save some of them.

WHAT DO YOU KNOW ABOUT THEM?

I'm a graduate student in communication

and psychology at the University of Illinois. One of my current responsibilities is teaching the university's basic public speaking course, Speech Communication 101. When the course director and I were

collecting research and teaching material for the course, we decided that we were going to make "audience adaptation" the most valuable skill for the students to master by the end of the course. We made that decision based on the overwhelming research on persuasion that argues that knowing your audience's beliefs, attitudes, and behaviors is one of the most important tools in overcoming barriers to persuasion. That's why the main point of the first article in this series is that, if we desire to save Muslims, then we have to learn more about them. I believe that knowing your audience is one of Paul's goals in asking us to be "all things to all people" (1 Cor. 9:22).

When we talk to Muslims about Christianity, we have to be as sensitive as possible to tailor the message to their beliefs, attitudes, and behaviors. My goal in this article is to introduce you to some of the important aspects of the Muslim faith as they relate to your Christian faith. Unfortunately, educating many Christians about Islam is a two-step process instead of a one-step process. For a lot of Americans and Christians, learning about Islam requires not just obtaining good, new information, but also eliminating bad, old information.

Before we discuss some of the big relations between Christian faith and Muslim faith, I must warn you that a short series of articles will not do any belief system justice. Islam is a religion that is much more complicated than a two-page summary. Its history is richer and more varied than I could describe in even a dozen articles. It would be like trying to write an article that summarizes all of Christianity (not just what you believe, but what anybody else who calls himself a Christian believes, too). I personally think that if you did manage to write it all in one article, it



My goal here is to help Christians gain a better understanding of where Muslims are so that for the sake of the gospel, we might save some.

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Christians and Muslims

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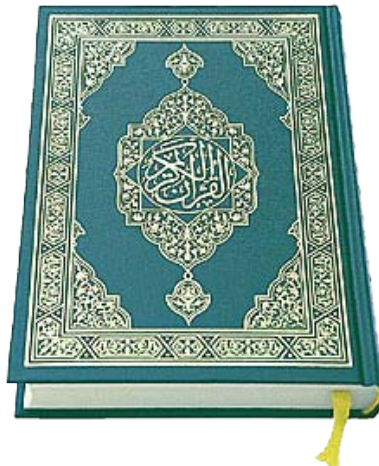
would probably be a gross over simplification. I don't intend for these articles to be everything you need to know about Islam to convert a Muslim to Christianity. Rather, these articles are to help build a basic foundation that helps you on your way to learning more about the Christian-Muslim relationship. The information I'm providing you is not necessarily the most important information about Islam; you could find that in five seconds online or in any encyclopedia (in fact, I strongly encourage you to do that in conjunction with reading these articles). Rather, I'm providing you with what I believe are some important parts of Islam that closely relate to your Christian faith.

So now to the key Christian-Muslim connections. First, Muslims believe that Islam is the fulfillment of Judaism and Christianity. If you can imagine how meaningful it is for you that your Christian faith is rooted in Judaism and the Old Testament, that is how meaningful Judaism and Christianity are to a Muslim. You believe that the whole Jewish system was set up with the view that it would ultimately be replaced by the new covenant (Jer. 31:31). Most Muslims believe that God revealed the Qu'ran (the holy book of Islam) to Mohammad (the messenger of this holy book and the last prophet of God) to restore and complete true Judaism and true Christianity. Because of this connection, you can probably logically piece together some of the major similarities between Islam and Christianity. Both Islam and Christianity believe in the one God that created the heavens and the earth (Gen. 1), both believe in the major Bible characters like Adam and Eve, Noah, Abraham, Isaac, Ishmael, Moses, David, Solomon, Jesus, etc., and both believe in a final judgment, heaven, and hell. The theological similarities are so broad and so numerous that in the rest of our discussion space it would be more profitable for me to point out the key differences. One of the key differences between the two religions is that Islam considers Ishmael to be the chosen son of Abraham, while the Bible considers Isaac the cho-

sen son (Gen. 17:19). This difference has relevance today to the extent that Muslims believe that Mohammad was a descendant of Ishmael, and that the lineage of Abraham through Ishmael is more important than the lineage of Abraham through Isaac.

While Islam certainly places a lot of respect on Jesus, there are key differences between how the Qu'ran and the Bible approach Jesus. Both Christians and Muslims generally agree that Jesus was a sinless, holy, prophet of God who came to the world through a virgin birth

While Islam certainly places a lot of respect on Jesus, there are key differences between how the Qu'ran and the Bible approach Jesus.



with the mission to preach God's word and cause major reformation in people's lives. However, most Muslims would leave Jesus' story at that. Most Muslims think that it is blasphemous and logically absurd to say that Jesus was Himself God or the Son of God, and they deny His deity completely (Qu'ran 4:172). Muslims also deny Jesus' atoning work on the cross. Although some Muslims disagree on the exact details, it is the general consensus among Muslims that while Jesus was on the cross, God lifted Him up to heaven before He died and put another human being on the cross in Jesus' place to die for Him (Qu'ran 4:157). This is an interesting point of difference considering what Jesus' death means to us. From a Christian perspective, God loves us and wants us to be with Him, yet He is perfect and must punish sin. That's why He Himself took the punishment of death for all of us. From a Muslim perspective, God wants us to be with Him, and He is perfect, but there is no atonement for sin. Most Muslims I've spoken with personally tell me that God is just so powerful that He can just ignore sin when He forgives us. For a Christian that response is not only unbiblical, it is illogical. It doesn't

make sense that God is so powerful that He can violate His own character. Atonement for sin is a key point of difference between Christianity and Islam. When talking with Muslims about sin and forgiveness, make sure you yourself fully understand and appreciate your relationship with God as a Savior with His redeemed sinners.

What usually hinders many American Christians from appreciating the key similarities and understanding the key differences between Muslims and Christians are the gross misconceptions they have about Muslims. Many Americans are willing to generalize that Islam is a violent religion. They point to certain passages that command Muslims to kill Christians and Jews wherever they find them (Qu'ran 2:191, 4:89). While these passages are certainly violent, I'm afraid to say that the Bible is capable of being just as violent, if not more (consider God commanding Joshua to kill all the inhabitants of entire cities in Joshua 10). Just as you wouldn't want people to read Joshua and conclude that the people of God are bloodthirsty and violent, you should be slow to accuse the Qu'ran of being violent as well. Many Muslims interpret particularly violent passages in the Qu'ran (like the ones mentioned before) as having very limited contexts. When I was a Muslim, I used to argue that those commandments were as time-and-place specific as Yahweh's commandments to Joshua to kill everyone from Kadesh-Barnea to Gaza.

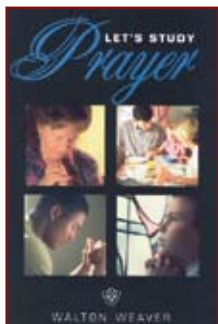
Do not be deceived, I'm not saying that all practitioners of Islam are peaceful. An extremely small minority of Muslims do in fact interpret the violent Qu'ranic passages as literal and applicable to today. These are the terrorists, the ones who believe they are currently at war with America and the West and must kill all the infidels (particularly Christians and Jews). The overwhelming majority of Muslims, especially in America, abhor that kind of violence and anti-Americanism. So while it may be true that all the terrorists involved in 9-11 were Muslims, it does not mean at all that all Muslims are terrorists. Blaming terrorism on the religion of Islam is like blaming the violence of the Crusades on the religion of Christianity; neither accusation is accurate or fruitful towards the

What usually hinders many American Christians from appreciating the key similarities and understanding the key differences between Muslims and Christians are the gross misconceptions they have about Muslims.

cause of Christ. The vast majority of Muslims in America actually want to live moral, peaceful, harmonious lives and believe in relatively moderate to liberal interpretations of the Qu'ran. You may be cautious of Muslim terrorists, and you should be. But in all honestly, in your lifetime in America, you will probably never meet a Muslim who endorses all the violence that the extremist Muslims practice. So instead of worrying about how violent or barbaric you think Islam is, your evangelistic efforts would be much more fruitful if you saw the Muslims you meet as people after the same humble goals: a righteous and peaceful life, a solid family, honest work, and dedication to serving God. If you think about it, many American Muslims would make great sheep; they just need the right shepherd!

Most American Christians aren't aware of how closely Islam relates to Christianity. As Christians trying to be all things to all people to save some, we should take to heart the key moral and theological similarities that bring Muslims closer to the truth. Mutual respect for Jesus and His teachings was actually the conversational starting point for my friend and me back when I was a seventeen year-old Muslim that was just beginning to seriously consider the merits of Christianity. During my conversion, I was realizing that I had just as many misconceptions about Christianity as Christians had of Islam. It turned out that the misconceptions I had were the major obstacles hindering me from believing the truth about Jesus, and once those misconceptions were torn down, so was my faith in Islam. Not because I thought Islam was bad, but because I found myself unable to object to the powerful truth of the Bible. In the next article I will focus on what Muslims know, or think they know, about Christianity.

Ph.D. student
Stanford University



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by Walton Weaver

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The Lord's Church in Alessandria, Italy

STEVE WALLACE

In the late 1940's a team of our liberal brethren went to Italy to work in spreading the gospel and to do social work. Their work in the gospel was resisted in various ways by the Italian authorities which led to their having a higher profile than they otherwise may have had. Also, as the Italians dug out from under the ruins of war these brethren's social work had an obvious appeal to many who had lost so much in the conflict that had ravaged their country. Eventually, 1,500 people are said to have been converted during the years of these men's labors with over sixty churches established throughout the country.

During the early 1950s the gospel came to Alessandria, a city with a current population of around 92,000. These were exciting times in the history of our brethren's missionary efforts. The church in Alessandria is mentioned along with the one in Rome in the secular

press of the day because the Italian police actually closed their meeting places. This eventful historical context led to the numerical growth of the work in Alessandria. It came to be composed of well over a hundred members.

Let us fast forward in time to cover later developments in the history of the church there. First, problems and the normal ravages of time slowly reduced its numbers. Beyond this, changes happened for the good. In the mid 1980s some Christians there read articles critical of liberal practices. Conservative preachers like Arrigo Corazza and Valerio Marchi were invited in talk with them about these issues. Eventually, the church changed its stance. Brother Corazza later actually moved to Alessandria and labored with the church there for a number of years.



In spite of their collective work the brethren there have seen further decline in their numbers over the years. Brother Corazza moved to Pisa to work with a church there after it too had been brought out of institutionalism. The work in Alessandria decreased until it consisted only of five women.



to preach at such a time, let them know you are coming. They will likely be happy to accommodate you and arrange for a translator.

In a situation with some resemblance to that Paul found when he arrived in Philippi, they continued to conduct services in the absence of men.

Help has come in the form of brethren from the church in Udine, mainly brother Ezio Cum, who have made the several hour drive across northern Italy to preach at least two Sundays a month. There have been blessings and sorrows. Lina, an aged sister whose deceased husband was once a mainstay in the church there, has carried on as a pillar in this all-woman church. She is dying of cancer as I write, not being expected to live more than another week. On the bright side, a man has recently been baptized after much study with both the brethren from Udine and the sisters at Alessandria. He knows the situation in the church there and has stepped into the role that falls to the male.

May we all pray for the work there, and may they grow spiritually and numerically. If you are passing through northern Italy, plan your trip so you can worship with them. If you are a sound preacher willing



What God Wants and WHY He Wants It



DICK BLACKFORD

On the night before the crucifixion of Jesus, Peter committed the same sin three times in the same night by lying and denying that he knew the Lord. We are told what will happen to liars and those who deny the Lord (Rev. 21:8; Matt. 10:33). In addition, he cursed and swore (Rev. 21:8; Matt. 10:33; Eph. 4:29). Yet, *within fifty days* – barely over seven weeks – God used Peter to preach the good news to multitudes of people from every nation under heaven. Thousands obeyed the gospel and Christ’s church was established (Acts 2:38-47; Mark. 9:1). He later used Peter to introduce the gospel to Gentiles (Acts 10,11).

Even some time before this, Jesus was urging Peter to get back to work when he said, “Feed my lambs,” “tend my sheep,” and “feed my sheep” (John 21:15-17). How could God do such a thing?? Because He *wants* to forgive – because that’s the kind of God He is. It’s what He does best. It’s what He’s all about.

WHO WAS THIS MAN?

This man, Peter, was the same one who was rebuked by the Lord with these words: “Get behind me, Satan! You are an offense to me, for you are not mindful of the things of God but the things of men” (Matt. 16:23). He was the same man who was corrected by God Himself, from heaven, when Peter wanted to build three tabernacles – one each for Moses, Elijah and Jesus. A cloud overshadowed them. Moses and Elijah disappeared, leaving only Jesus. A voice from the cloud said, “*This* is my beloved son, in whom I am well pleased. Hear *Him!*” (Matt. 17:2-5).

He was also the same man Jesus rebuked for using a sword to defend the Lord. Peter wasn’t trying to see how accurate he could be by slicing off the ear of Malchus, the high priest’s servant. He was trying to kill him! Jesus commanded Peter to put up his sword, “for all who take the sword will perish by the sword.” Then Jesus healed the man (Matt. 26:52; John 18:10,11). That was the only way Peter knew how to fight. It was when he learned he couldn’t use

carnal weapons that he became a coward. It was later that he learned to use the sword of the Spirit, *the word of God*, and he did it boldly (Eph. 6:17; Acts 4:29-31).

Later in Peter’s life he behaved hypocritically. He had integrated with Gentile brethren and was eating with them until some Jews arrived. He then drew back and segregated himself because he feared the Jews. Paul resisted Peter to the face “because he stood condemned.” Paul said they “walked not uprightly, according to the gospel.” Further, “For if I build up again those things which I destroyed I prove myself a transgressor” (Gal. 2:11-18). That was said for Peter’s benefit. Peter became a bad example and even influenced other good brethren.

One might surmise at this point that Peter had gone too far and had outlived his usefulness and it was time for him to “hang it up.” However, God later used Peter to write two books of the New Testament, messages of exhortation and hope. How could God do such a thing? Because he *wants* to forgive, because that’s the kind of God He is.

THE OTHER APOSTLES

The other apostles also forsook the Lord in his darkest hour. *At the most crucial moment in history for all of mankind and when Jesus needed them most*, they deserted him. It is difficult to imagine any loneliness greater than being forsaken by both God and man. In the words of the old spiritual hymn, “*Jesus walked this lonesome valley; He had to walk it by Himself.*” But He had a motive – forgiveness! God used those men to preach the gospel to the whole world (Col. 1:23). Aside from all the marvelous works God did on that day of Pentecost, He was also doing something else. He was remembering their sins no more (Heb. 8:12). Implied in all of this is the repentance of Peter and the rest of the apostles (2 Pet. 3:9; Acts 17:30,31).

THE PASSION OF JESUS

As we ponder the horrible agony Jesus endured for us, we think about the mockery of a trial and the “kangaroo

court” in which the Jews sought false witnesses but could not get a plurality to agree (Deut. 17:6,7; Mark 14:55-59).

We think about them spitting in His face. With most of us, if others spit in our face they’re “walkin’ on our fightin’ side.” And when someone slaps you in the face, you may be ready to “punch his lights out.” There were many who slapped Him. And if they plucked out the hair of your beard, you might be ready to choke them (Matt. 26:67; Isa. 50:6). They buffeted Him (beat Him with their fists). They blindfolded and taunted Him with “Prophecy: who is he that smote thee?” And “many *other things* they spoke against him, reviling him” (Luke 22:65). Then He was given a Roman scourging. When the Romans beat a man, they didn’t intend for him to enjoy it, and there was no mercy. We’re made *extremely uncomfortable* as we picture this. Imagine the *pain!* We don’t like to think about that.

We complain when we prick our finger on a rose bush, but He had a crown of thorns placed on His *head* (Mark 15:17). He was forced to carry His own means of execution, the cross (John 19:17). Another was compelled to help, perhaps because of His physical condition after the beatings and scourging (Matt. 27:32). After that toilsome journey, He was crucified. We are made to cringe. It was a slow, agonizing, unbearable way to die. At the foot of the cross, light-hearted men gambled over His last earthly possession.

There was more mockery and blasphemy as they wagged their heads: “*You who destroy the temple and build it in three days, save yourself! If you are the son of God, come down from the cross!*” Then the “cream of the crop” of the religious leaders (chief priests, scribes and elders) joined in: “*If he is the King of Israel, let him now come down from the cross and we will believe him. He trusted in God, let Him deliver him now if He will have him, for he said, ‘I am the son of God’*” (Matt.27: 39-43). Then the robbers who were crucified with Him did the same. *If Jesus had done as they requested, they (and the rest of the world) would be totally without hope for all eternity!*

For just a moment I would like for you to look closely at the palms of both of your hands. Imagine that you are lying on your back and nails large enough to bear the weight of your body and long enough to be driven into a cross are being hammered through your hands. The pain is terrible.

Now look at your feet and imagine the same. Some scenes depict one large nail or spike being driven through the feet as one is lapped over the other. Others depict each foot nailed separately. In either case the nail(s) would need to be large enough and long enough to bear the weight of your body.

After the nailing, the cross is lifted to an erect position and it is then that the weight of your body goes to your hands and feet that have been nailed. The pain is horrible as the cross is then raised and dropped down with a thud into a hole deep enough for the cross to remain standing. We can only imagine the excruciating agony.

The blood is slowly oozing from the wounds. In order to relieve the pain in your hands you shove down with your feet to take the weight from your hands. This gives a little relief to the hands but the horrible pain then shifts to the feet. This constant shifting goes on for six hours as the body slowly gets weaker and weaker from the loss of blood till you can shift no more and your heart can no longer pump . . . and you die. In addition, to all the torture, the mockery and pain are indescribable. *This* is what Jesus did for *you*. It cannot be compared to the death penalty today when one is given an injection and goes to sleep. There was nothing humane about a crucifixion. It has been well said that it was love, not the nails that held him to the cross.

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We are made
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WHAT THEN?

Did Jesus lash back at them? He retaliated with “Father, forgive them; for they know not what they do” (Luke 23:34). And many of those who crucified Him were forgiven on the day of Pentecost (Acts 2:23,36-41). Jesus is the essence of God’s grace. On the third day He rose from the grave just as He said He would! (Mark 8:31; Luke 24:1-3, 7). He has also said each of us will be raised, either to life or to damnation (John 5:28,29).

Are *you* not convinced *how much* God *wants* to forgive you? What more would you ask of Him to prove it? He doesn’t want anyone to perish, but most will. That’s why He is so patient, suffering so long (2 Pet. 3:9; Matt. 7:13, 14, 21).

God *wants* to forgive! It’s what He’s all about. It’s what He does best. The crimson thread that runs through the Bible shouts to us that its theme is forgiveness!

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What God Wants and Why He Wants It

(CONTINUED FROM PAGE 25)

YOUR ONLY HOPE

You have sinned. The only hope you have is a pardon. When a governor or a president pardons a prisoner, conditions are attached. The pardoned person may have to agree not to return to the crime scene or contact the victims. He may have to agree to stay off drugs and alcohol and out of trouble with the law. If he violates the terms, the pardon is null and void. If he does meet the conditions, he still hasn't earned the pardon. It was a free gift. He didn't deserve it and couldn't earn it.

We are saved by grace through faith (Eph. 2:8, 9). *Faith* is a condition of pardon. Without faith, it is impossible to please God (Heb. 11:6). *Obedience* is another. He is "the author of eternal salvation to all who *obey* him" (Heb. 5:9). Obedience necessarily implies commands God has given. God's grace "teaches us" (Tit. 2:11, 12). Among the things it teaches is that an *obedient* faith, not a dead faith (a faith minus obedience) is the kind that pleases Him (Rom. 1:6, 16:26; James 2:14, 24, 26).

Repentance is commanded of all (Acts 17:30, 31). It is brought on by godly sorrow for your sins (2 Cor. 7:10). It is an "about face" from the sins in which you were living. This is probably the hardest part. You must change your ways. He also wants you to show the courage to *confess* Jesus as Lord (Rom. 10:10; Matt. 10:32; Acts 8:37). And He commands us to be *baptized* in the name of Jesus Christ, for the remission of our sins (Acts 2:38).

WHAT'S THE POINT?

Baptism has a direct connection to the blood Jesus shed in his death, for we are "baptized *into* his death" – **blood contacted!** This obedience by being buried with Him in baptism must come from the *heart* (Rom. 6:3-5, 17, 18). Just as Jesus died, was buried and rose from the grave (1 Cor. 15:1-3), we die to sin, are buried in a watery grave and are raised to walk in newness of life. There is a **D**eath, **B**urial and a **R**esurrection.

The **blood** of Christ will "*purge your conscience.*" But we are also told that **baptism** is the "*answer of a good conscience*" toward God (Heb. 9:14; 1 Pet. 3:21). What it says about one, it says about the other.

We are *washed* "in his own **blood.**" But sinners are also to "*be baptized, and wash away your sins*" (Rev. 1:15; Acts 22:16). What it says about one, it says about the other.

Jesus shed His **blood** "*for the remission of sins.*" But we are to repent and be **baptized** "*for the remission of sins*" (Matt. 26:28; Acts 2:38). What it says about one, it says

about the other.

We are "*sanctified* with His own **blood.**" But we are *sanctified and cleansed with the washing of water* by the word." The word teaches us to be baptized (Heb. 13:12; Eph. 5:26; Mark 16:16).

The connection between the blood of Christ and baptism *into* Christ is this: the **blood** is *what* saves you, and **baptism** is *when* it does it! "Newness of life" comes *after* baptism (Rom. 6:3,4).



Some scoff and stumble at baptism because they consider it foolish. But God chose the foolish things of this world to confound the worldly wise (1 Cor. 1:27). They forget how much power is in the word of the One who said to do it. His word is so powerful that

He spoke the world into existence (Heb. 11:3; Psa. 33:6-9); so powerful, it calmed a raging storm (Mark 4:39); so powerful, it raised the dead (John 11:43, 44). When men balk at God's command to be baptized to wash away their sins, they underestimate the power of the word of our Creator. Their god is too small.

If God tells us that baptism is "for the remission of your sins" and puts you "into Christ," then *what is your condition without it* (Acts 2:38; Rom. 6:4; Col. 2:12)? Please, think. Obedience requires some action on your part. The person who submits to **baptism** for the remission of his sins is the person who is relying upon the **blood** of Christ for pardon. The person who rejects this baptism is rejecting the blood of Christ because he rejects the point at which it is applied. The power is not in the water, but in the word of our Creator, when we obey that word. Don't underestimate the power of His word to do what He says it will do. Considering what He did for us, is He asking too much?

WHAT ABOUT ONE WHO IS ALREADY A CHILD OF GOD?

Peter is an excellent example of how much God *wants* to forgive. He was already a disciple of the Lord. When one

who had already obeyed the gospel sinned again, he wasn't told to be baptized again since he is already in a relationship with God. Instead, he was told to repent, pray, and confess (Acts 8:13,18-24; 1 John 1:7-10). The blood of Jesus is still available for one who sins again after becoming a Christian. God doesn't want us to give up if we fall back into sin after being baptized, so He provides this means of forgiveness for the child of God. However, you must make sure your baptism is valid. Not every immersion is Bible baptism. Some who had been incorrectly baptized were baptized again (Acts 19:1-5).

THE GOODNESS AND SEVERITY OF GOD

To have the heavy burden of sin lifted from your shoulders is a refreshing thing (Acts 3:19)! How many times have you had an opportunity to obey and rejected it? God has been *so forbearing and patient with you* and blessed you in numberless ways. The goodness of God is a wonderful motive for repentance (Rom. 2:4). The dreaded severity of God is also a motive (Rom. 11:22). If you aren't motivated by the goodness of God to obey the gospel, then *you will meet Him in His severity*. What should be a cause for rejoicing when Christ returns will be a horrible day of sadness for you and those you have influenced by your negligence. Don't be foolish and build your house on the sand. Be wise, and build on Christ, the Rock (Matt. 7:24-27; 1 Cor. 10:4).

WHAT ABOUT THIS EARTH?

All the dead will be raised and judged (John 5:28,29; Heb. 9:27). The earth will be burned up. The One who spoke it into existence will call it to an end (2 Pet. 3:10, 11; 1 Thess. 4:16; 1 Cor. 15:50-58). You can't stay here.

WHAT ABOUT HEAVEN?

Jesus said He was going to His Father's house to prepare a place for us. That place is in heaven (John 14:1-3; Acts 1:9-11; 1 Thess. 4:16-18). It is a place of eternal bliss where all the bad things of this earth will be absent: sorrow, pain, heartache, crime, poverty, sickness, suffering, and death. There will be no night. It is a place of rejoicing and a place of beauty beyond our imagination. It is the place where the Father, Son and Holy Spirit live. It is where faithful saints who have died before us will be, such as Abraham, Isaac, Jacob, Moses, Enoch, Elijah, Stephen, Paul, and others we have known through reading God's word (Rev. 7:16, 17; 21:4, 9-27; Matt. 25:21, 23). How wonderful it will be to meet them in person!

WHAT ABOUT HELL?

All have sinned (Rom. 3:23; 6:23). Jesus will be revealed in "flaming fire" to those who don't obey the gospel (2 Thess. 1:7-9). Eleven of the twelve times "hell" (Gk., *gehenna*) appears in the New Testament, it was used by Jesus. He loves us so much that He doesn't want us to go there. That's why He warned so much about it.

In hell, the devil will not be a king sitting on a throne, reigning over a big party. He will be severely punished, for hell was prepared for him (Matt. 25:41). He will be *miserable*. The devil is a *loser* — BIG TIME! He will be cast into the lake of fire and brimstone where he will have no rest and the smoke of his torment will ascend upward forever and ever (Rev. 20:10; 14:11). Will you be a loser with him? The decision not to obey puts you on Satan's side, for Jesus said, "He that is not with me, is against me" (Matt. 12:30).

WHEN WILL YOU OBEY THE GOSPEL?

There are some "unsaved believers" in the Bible (John 12:42, 43; Jas. 2:19; Acts 26:27-29). "Saved believers" obeyed — immediately (Acts 2:41; 8:34-39; 22:16; 9:18; 16:33). That is what distinguished them from unsaved believers.

Jesus is "the author of eternal salvation to all them that *obey him*" (Heb. 5:9). He will take vengeance in flaming fire on those who *don't obey* (2 Thess. 1:7-9). Is it possible that you are an "unsaved believer" who hasn't obeyed God's plan for your salvation?

Like Felix, you may intend to obey at some "convenient time" in the future (Acts 24:25). It can be said to Felix's credit, that he trembled at the thought of the judgment. Can that be said about you?

Consider this. If convenience is so important, then you are putting yourself first and the Lord second. Rehearse again in your mind the horrible agony that Jesus suffered. Have you thought about how inconvenient that was for Him? To say you will obey "in the future" is to say "**no**" for today. But, the future is not under your control and you cannot predict it. To think you can is to be terribly deceived. The past is gone and the future is not guaranteed. All you have for sure is... "now" (2 Cor. 6:2).

When the rich young ruler (who lived under the law of Moses) was told what was expected of him to inherit eternal life, "his countenance fell and he went away sor-

If God tells us that baptism is "for the remission of your sins" and puts you "into Christ," then what is your condition without it?

CONTINUED ON PAGE 28

What God Wants and Why He Wants It

(CONTINUED FROM PAGE 27)

rowful.” Please don’t let that be said about you. You are too valuable!

DOUBLE OR NOTHING!

If you decide not to obey the gospel now (and it is a decision *you make*), you are taking the biggest gamble you will ever take! You have laid the highest stakes on the table – your soul, more valuable than the whole world. You have to *want* the Bible to be wrong! In fact, you have to live in desperate hope that it is a fake and there is *nothing* after this life.

The best way to prove the Bible wrong is to completely destroy it, for the Bible goes out on a limb. It made itself very vulnerable, for it predicted its own perpetuity (1 Pet. 1:25; Matt. 24:35)! It makes a challenge to you – a simple one. All you have to do to prove it wrong is to destroy it. No book has had more enemies or attempts made at its destruction in the past 2000 years. All those who have sought its destruction have desperately wanted it to be wrong. They all die and are forgotten, but the living word abides continually. The odds are against you if you risk your soul, counting on the Bible being wrong or that there will be plenty of “tomorrows.”

If the Bible is right, you can have the best of this world and the next. If you are wrong, you lose everything! Double or nothing!

When you gamble with the devil, get ready to take a beating. Your only gain, “hell,” will be a horrible loss. But when you “risk” being a Christian, you win every time! If you truly want to find the Lord, you can (Jer. 29:13). God *wants* you to be saved. How fortunate you are!

Forgiveness is the theme of the Bible, which He continues to preserve. But he only forgives those who obey.

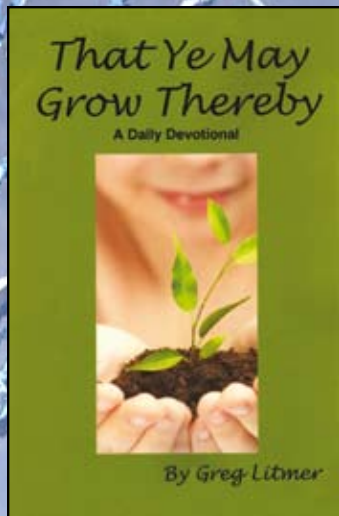
WE KNOW WHAT GOD WANTS, BUT WHY DOES HE WANT IT?

First, He loves you (John 3:16). He gave His Son as an offering for you, though you did not deserve it. *Second*, you were created in God’s

image and after His likeness (Gen. 1:26, 27). Losing you can be compared to losing a child. *Third*, He doesn’t want the death of His only begotten Son to be wasted. If you don’t obey the gospel, His suffering and death will have been wasted as far as you are concerned. *Fourth*, you don’t know when you will die and you are limited by time. With every tick of the clock and every beat of your heart your time is running out. At some point the clock will stop ticking or your heart will stop beating. Whichever happens first, the other won’t matter. You will go into judgment as you are at that moment. *Fifth*, your continued rejection can develop into hardness of heart to the point that it can become impossible to renew you to repentance, not because God doesn’t want you to repent (He does!), but because you won’t (Heb. 6:6)! The older we get, the more we get set in our ways and the harder it is to change. “Remember *now* thy Creator in the days of thy youth...” (Eccl. 12:1). *Sixth*, you could die unexpectedly, from natural causes. You could be killed suddenly in an accident or left in a coma the rest of your days. You could be murdered or killed unintentionally by crossfire or by someone’s carelessness with a gun. You could be the victim of a crazed person who is determined to assassinate a number of people. You could, in a state of despair, take your own life. You know *all too well* that these happen frequently and you probably know people to whom they have happened. *Seventh*, God *knows* how horrible hell will be for He prepared it for the devil and his angels. *Eighth*, Only God knows when Jesus will return and the world will end. He alone knows when His patience will run out and He is telling you it is *urgent* that you obey.

What more would you ask of God to prove He loves you? Forgiveness is the theme of the Bible, which He continues to preserve. But He only forgives those who obey.

Please don’t gamble any longer. God wants to forgive you. It’s what He does best. It’s His trade. It’s what He’s all about, because that’s the kind of God He is! Wouldn’t you love to live with Him forever? Please don’t let the time and opportunity slip away. Do it now. Becoming a Christian is the most intelligent decision you will ever make in life. This is an appeal to your intelligence. It is also an appeal to your emotion. “...*those that gladly received his word were baptized; and that day about three thousand souls were added to them*” (Acts 2:41).



That Ye May Grow Thereby *A Daily Devotional*

by Greg Litmer

The new year is here. This book offers devotionals for each day of the new year. The devotions are scripturally based and provide great opportunity for growth.

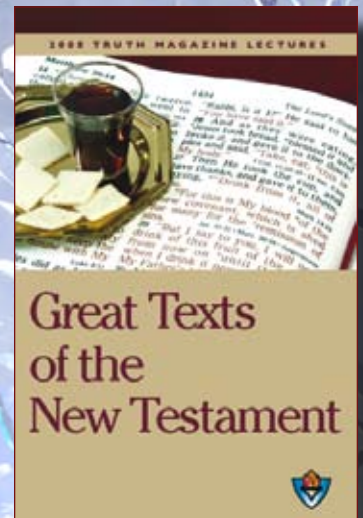
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Jesus Does All Things Well

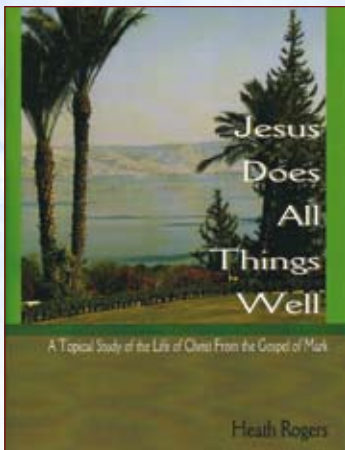
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Kid's Korner

DONNA HALBROOK



Ecclesiastes

THEME

How can we be happy? How can our whole life have a good meaning or purpose? Solomon discusses the meaning or purpose of our life on this earth. He speaks of our life on this earth as life “under the sun” (1:9, 14). Solomon observed “there is no new thing under the sun” (1:9). Day comes, then night, and it happens again and again. People are born, then later they die, and it happens again and again. We wonder what is the purpose of it all.

Men try to find a purpose and happiness in many ways. Some men work very hard to learn about problems of science, medicine, and other kinds of knowledge. This does not make them happy because they cannot solve all the problems in the world even if they try very hard. Some men think life is a big party and they are interested only in music, good food, and all kinds of entertainment. They are surprised to find the party life does not make them truly happy. Other people try to find happiness in riches and in building beautiful houses and gardens. They are disappointed because their lives become empty and sad.

Solomon had all of these experiences in life “under the sun.” He said concerning all of these things, “Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity” (1:2). Vanity means when we feel empty and sad.

Then Solomon teaches us the greatest lesson of all: how to find the true meaning of life and true happiness. God created us so that we can know Him, love Him, and serve Him. If we remember God when we are young, and remember God when we are old, we will be happy (11:9-12:7). “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man” (Eccl. 12:13).

3505 Horse Run Ct.
Shepherdsville, KY 40165-6954

Memory Verse

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.” (Eccl. 12:13)

ACTIVITY - SHORT ANSWERS:

1. What does God give to those who are good in His sight? (Eccl. 2:26)
a. _____ b. _____ c. _____
2. What does God give to the sinner? (Eccl. 2:26)
3. Whom will God judge? (Eccl. 3:17)
4. When we die, what will we take with us? (Eccl. 5:15)
5. Whom are we to remember when we are young? (Eccl. 12:1)
6. Solomon concludes this book by giving the most important lesson of life:

“Fear _____, and keep _____” (Eccl. 12:13).

ACTIVITY - MULTIPLE CHOICE:

God allows us to share in many activities and to enjoy many blessings while we live “under the sun.” We may do many things just for fun, but God also teaches us to do many things which are more important. Mark X by five things which are more important in the list below:

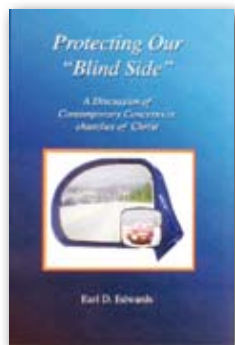
- | | |
|--|---|
| <input type="checkbox"/> a. Play ball | <input type="checkbox"/> e. Help with chores |
| <input type="checkbox"/> b. Obey parents | <input type="checkbox"/> f. Pray |
| <input type="checkbox"/> c. Watch good movie | <input type="checkbox"/> g. Play the piano |
| <input type="checkbox"/> d. Read the Bible | <input type="checkbox"/> h. Attend all worship services |

REVIEW MEMORY VERSE:

The fear of _____ is the beginning of _____ (Prov. 9:10).



CHRIS REEVES



PROTECTING OUR “BLIND SIDE”: A DISCUSSION OF CONTEMPORARY CONCERNS IN CHURCHES OF CHRIST

Earl D. Edwards. Hester Publications, 2007. 296 pages, softback. Stock #19988, \$13.95.

Many Christians find themselves vulnerable to attack from false teaching both in and out of the Lord’s church.

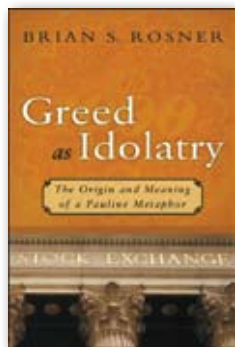
False teachers can creep up on one’s “blind side” – the unexpected side. Like a left offensive tackle that protects the quarterback’s “blind side,” all Christians must protect themselves from false teaching. Earl D. Edwards, Director of Graduate Studies at Freed-Hardeman University, has published a collection of articles to forewarn and protect the reader’s “blind side.” Edwards, who circulates primarily among institutional brethren, covers several contemporary topics of concern that have spread among brethren over the past twenty years. The material in this book is a collection of lectures, articles, sermons, and book reviews that Edwards presented through the years. Some of the topics covered by Edwards are more recent such as Post-modernism, the New Hermeneutic, and the “Hezekiah Passover” argument made by some brethren attempting to nullify the necessity of baptism for salvation. Edwards also has a few comments on the current putting-away issue in his chapter on marriage and divorce. Other topics covered by Edwards are not so new (the work of the Holy Spirit, the role of women, instrumental music, etc.). *Protecting Our “Blind Side”* is very informative and worth reading.

GREED AS IDOLATRY

Brian S. Rosner. Eerdmans Publishing Company, 2007. 214 pages, softback. ISBN: 978-0-8028-3374-7. \$22.00

What did the Apostle Paul mean when he wrote: “covetousness . . . is idolatry” (Col. 3:5), and a “covetous man . . . is an idolater” (Eph. 5:5)?

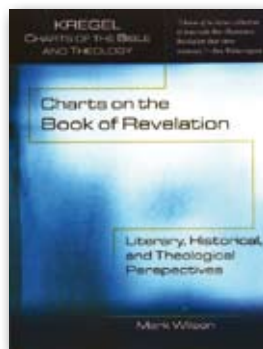
Brian S. Rosner, in his new book *Greed As Idolatry*, answers this question as he explores in detail the language and context of Paul’s words. Both



concepts of covetousness (greed) and idolatry in the Old and New Testaments are outlined in detail in this book. Rosner argues that the phrase “greed is idolatry” is a metaphor, meaning covetousness (greed) is like serving a false god or a graven image. Rosner summarizes the problem of greed this way: “the greedy are those with a strong desire to acquire and keep for themselves more and more money and possessions, because they love, trust, and obey wealth rather than God.” Rosner also concludes that “idolatry is an attack on God’s exclusive right to our love and trust” and “a god is that which one trusts, loves and obeys above all else.” Putting it all together, Rosner warns the reader against turning away from the true God to love and trust the false god of money and things. *Greed As Idolatry* is a timely study in our society that is mad with money and materialism.

CHARTS ON THE BOOK OF REVELATION

Mark Wilson. Kregel Publications, 2007. 134 pages, softback. ISBN: 978-0-8254-3939-1. \$21.99



Mark Wilson, the director of the Asia Minor Research Center (Izmir, Turkey), has a special interest in John’s apocalypse and has accumulated in print many useful charts on the book of Revelation. Surprisingly,

Wilson’s charts are not biased in favor of premillennialism or some other theological view. These charts are very balanced and helpful in outlining specific sections of Revelation and understanding the flow of the book as a whole. Everything from the book’s authorship to the New Jerusalem is charted by Wilson. Several of the charts will be recognized by students of Revelation, but there is much new material as well. There are seventy-nine charts in all (including five maps). Wilson even includes a large source and bibliography page for further research. If you are studying, teaching, or preaching through the book of Revelation, you will want to get this outstanding set of charts published by Kregel. It is one of the most complete set of charts on the book of Revelation in print.

To Be Forewarned Is To Be Forearmed!

(CONTINUED FROM PAGE 2)

in Judaism with Joshua Liebman's *Peace of Mind* (1946), in Catholicism with Fulton Sheen's *Peace of Soul* (1949), and in Protestantism with Norman Vincent Peale's *Power of Positive Thinking* (1952). In such a climate, messages that extolled the "true church" and that condemned "the denominations" for their "false doctrine" were not likely to develop a significant following beyond the ranks of the faithful. This ministry was at a crossroad: it could continue to preach to the converted or it could seek to extend its reach. But if Churches of Christ wanted to reach out, conventional wisdom suggested that they could not expect to compete effectively in the denominational free market of souls unless they embraced the sort of "peace-of-mind" piety that had dominated the national religious landscape for more than a decade.

During the 1960s, (Batsell Barrett) Baxter continued to preach on the traditional themes pertaining to Church of Christ identity, to be sure, but he also introduced subtle shifts in emphasis that would be far-reaching in their impact on Churches of Christ. With increasing frequency, he explained to national radio or television audiences how to achieve spiritual growth and peace of mind, how to develop healthy family relationships, and how to cope with anxiety and fear or with the various stages along life's way (241).

The trends continued into the 1970s. Market analyses were taken to determine the kinds of messages that would be most likely to capture the attention of a secular listening audience. Hughes noted that "the sectarian themes so much a part of the identity of the Churches of Christ for a century and a half receded far, far into the background" (242). The Herald of Truth routinely conformed its preaching to the "therapeutic gospel."

With the advent of a national television program, the influence of editors diminished and the role of these internationally known television preachers increased.

And so, as the "electronic bishops" increasingly focused on issues pertaining to self-esteem, anxiety, marriage and the family, and the like, pulpit preachers throughout the fellowship of Churches of Christ quickly followed suit. By the late 1970s, especially in large congregations in urban centers, one could listen to preachers in Churches of Christ for weeks and months on end and never hear anything remotely approaching the traditionally sectarian message that had defined the tradition for a century and a half (243).

This is the change that brother Highers is addressing, although he is addressing it fifty years too late. Brother

Highers is writing after the damage has already been done—when a generation has been reared without any concept of what distinguishes the Lord's church from modern denominationalism. His will warning undoubtedly be too little too late. This editorial is not written to gloat over the fate of institutional brethren; I take no joy in witnessing brethren stray further from the truth. It is written to speak to ourselves.

A wise man does not have to experiment with every bad idea that someone has to know its consequences. A wise man can learn, not only from his own mistakes, but also from the mistakes of others. The decision to redirect our preaching away from emphasizing the uniqueness of the Lord's church, the plan of salvation, the divinely revealed pattern, and identifying marks for the early church will produce the same fruit among us as is presently being reaped among institutional brethren. Are we preaching such themes as the names, worship, organization, membership, and discipline of the New Testament church? In my humble opinion, some are well down the road of changing the emphasis in the pulpit away from fundamental preaching. Some churches among us have already had about twenty years of this diet and twenty years means that one generation has not been instructed in the identifying marks of the New Testament church, such as brother Highers lists. Is it too late to reach and influence them?

My prayer is that brethren will read brother Highers' material and use the occasion for introspection and make whatever changes are necessary to be sure that we do not experience the same turmoil and conflict occurring among institutional churches at the present. We have been forewarned, not only in the pages of divine revelation but also from the experiences of our brethren who have walked this road before us. Will we learn from their mistakes or, like Judah, will we walk in the same steps as apostate Israel? Will we be vigilant enough to sound the trumpet and arm ourselves for battle?

**READ BROTHER HIGHERS
ARTICLE BEGINNING ON
PAGE 8!**

DIRECTORY OF CHURCHES

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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 I459) 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>Shop online at truthbooks.net</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 107 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. 520-622-8986 www.tucsonchurchofchrist.com</p>	<p>HARRIS, 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>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>
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					<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>FREMONT, CA Centerville Church of Christ 3885 Beacon Ave, Ste D Fremont, CA 94538 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. (510) 794-7659</p>	<p>MONTROSE, CO San Juan church of Christ 1414 Hawk Parkway, Unit C Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Richard Thetford (970) 626-5558 or (970) 249-8116 www.sanjuanchurchofchrist.org</p>	<p>FORT LAUDERDALE, FL Northside Church of Christ 912 NW 19th St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (305) 763-1404</p>	<p>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 S. Bumbo Church of Christ 3940 S. Bumbo Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: 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.seffnercoc.org</p>
<p>HEMET, CA Church of Christ 203 W. Acacia Ave. Bible Study 9:45 A.M. Worship 10:50 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (951)925-1991</p>	<p>PAGOSA SPRINGS, CO Church of Christ Community Center 451 Hot Springs Blvd. Worship 10:00 A.M. Bible Study 11:00 A.M. No Evening Worship No Wednesday Bible Study Evangelist: Eddie Campbell (970) 264-4236</p>	<p>FORT MYERS, FL Church of Christ 200 Pine Island Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Vernon E. Ford (239) 567-0819</p>	<p>KISSIMMEE, FL Church of Christ 2431 Fortune Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Copeland (407) 931-1725 or 348-0300</p>	<p>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>LONG BEACH, CA Church of Christ 3433 Studebaker Rd. Bible Study 9:45 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>DOVER, DE Kent-Sussex Church of Christ 2041 South DuPont Hwy Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (302) 672-7087 www.delawarebiblestudies.com</p>	<p>FORT MYERS, FL Southside Church of Christ 13641 Learning Ct. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: David P. Schmidt 433-2838 or 482-2158</p>	<p>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>PANAMA CITY BEACH, FL Beach Church of Christ 8910 Front Beach Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ben Liggio (850) 234-2521 or 234-1368</p>	<p>ZEPHYRHILLS, FL Church of Christ 5444 4th St. Bible Study 9:30 A.M. Assembly 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (813) 788-9587</p>
<p>OCEANSIDE-VISTA, CA Church of Christ 2020 Sunset Dr. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Lowell C. Bell (760) 940-8003</p>	<p>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/jamesyopp</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, 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>CENTERVILLE, GA Centerville Church of Christ 250 Collins Ave. (Near Robins AFB) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: J. Wiley Adams (478) 922-1128</p>
<p>ARVADA, CO (Denver) Northgate Church of Christ (Lincoln Academy Charter School) 6980 Pierce Street Bible Study 9:30 A.M. Worship 10:30 A.M. Afternoon Class/ Worship 1:30 P.M. (303) 456-4895</p>	<p>BRONSON, FL Church of Christ 894 E. Hathaway (Hwy. 27A) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Thursday 7:00 P.M. Evangelist: John Zellner (352) 528-3058</p>	<p>FROSTPROOF, FL Church of Christ 40 W. "A" St. Frostproof, FL 33483 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike Freese (863) 635-2607 or 635-4278</p>	<p>MIAMI, FL 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>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>CONYERS, GA Rockdale Church of Christ East Metro Atlanta, 705 Smyrna Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Forrest Bacon, elder (770) 918-1932; Wendell Holland, elder (770) 761-6987; Bob Tuten, elder (678) 475-7212; Building (770) 929-3973</p>
<p>AURORA, CO (Denver) Boston St. Church of Christ 1297 Boston St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Preacher: Sam Csonka (303) 366-5283</p>	<p>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 Roost Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Clark Pace (305) 233-9590 or (954) 430-1437</p>	<p>PENSACOLA, FL Northside Church of Christ 4001 N. Ninth Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Joseph R. Mazter (850) 432-0736</p>	<p>CORDELE, GA Crisp County Church of Christ 120 Emmaus Road Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. Evangelist: Jimmy Tuten Call for directions: (229) 271-1964 (229) 382-8722 (229) 402-4101</p>
<p>COLORADO SPRINGS, CO Northeast Church of Christ 6660 Galley Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (719) 597-6661</p>	<p>CHIPLEY, FL Church of Christ 1295 Brickyard Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (850) 638-4942</p>	<p>HOLLYWOOD, FL Harding St. Church of Christ 5828 Harding St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (954) 961-4112</p>	<p>OCALA, FL Church of Christ 3900 S. Pine (441, 301 & 27 S.) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Al Sandlin 352-351-5188</p>	<p>PUNTA GORDA, FL Church of Christ 2300 Taylor Road PO Box 511069 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening (Nov.-Mar.) 4:00 P.M. Evening (Apr.-Oct.) 5:00 P.M. Evangelist: Paul Branch (239) 458-3566</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 Sparr Road P.O. Box 40531 Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Bill Bohannon www.ValleyChurchofChrist.net</p>	<p>DELAND, FL North Blvd. Church of Christ 823 N. Woodland Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Jack Owen (386) 734-6907 or 734-4311</p>	<p>JACKSONVILLE, FL Julington Creek Church of Christ 1630 State Rd 13N Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (904) 230-3332 (Bldg.) or 268-9638 (Wendell Bowman) jimbello07@netzero.net www.jccoc.com</p>	<p>ORLANDO, FL Pine Hills Church of Christ 890 Hastings St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Ray Owen (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>SAVANNAH, GA Coastal Church of Christ 7201 Johnny Mercer Blvd Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 6:30 P.M. Evangelist: Ron Nelson ronnelson@embarqmail.com (912) 306-4631 www.coastalchurchofchrist.com</p>
<p>IGNACIO, CO Church of Christ 295 Burns Ave. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 1:00 P.M. (970) 563-9418</p>	<p>DESTIN, FL South Walton Church of Christ 64 Casting Lake Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (850) 622-3817 www.southwaltonchurchofchrist.com</p>	<p>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 7:00 P.M. Evangelist: Jamie Rhoden Elders: Jamie Rhoden & Steve Frazier (904) 781-5704 or 693-0432 www.mariettacoc.com</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>PLANT CITY, FL Plant City Church of Christ 315 N. Wilder Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gary M. Ogden (813) 752-2227 or 752-2771</p>	<p>VALDOSTA, GA Church of Christ 4313 North Valdosta Rd. (Located 1 mile E. of Exit 22 off I-75) Worship 9:00 A.M. Bible Study 10:00 A.M. Worship 11:00 A.M. (No evening worship) Wednesday 7:00 P.M. (229) 244-8630</p>

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<p>BLACKFOOT, ID Church of Christ 370 N. Shilling P.O. Box 158-83221 Bible Study 1:30 P.M. Worship 2:30 P.M. Wednesday 7:30 P.M. (208) 785-6168 or 681-1552</p>	<p>CLARKSVILLE, IN Clarksville Church of Christ 407 Lewis and Clark Pkw. 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 KCcampbell@earthlink.net Elders: 944-1878 or 948-9917</p>	<p>OOLITIC, IN Church of Christ 400 Lafayette Ave. P.O. Box 34 Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (812) 279-4332</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>CANEYVILLE, KY Caneyville Church of Christ 103 N. Main St. (near the 4 way stop) Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Dale Barnes (270) 879-6152 or 274-3065</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>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>ELLETTTSVILLE, 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>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>TOPEKA, KS 17th Street Church of Christ 5600 SW 17th St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (785) 235-8687 or 273-7977 www.17thstreetchurchofchrist.org</p>	<p>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: Scott Vifquain 236-4204 or 238-0860</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>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>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>Subscribe Today! Truth Magazine 1-800-428-0121</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>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>LAKE CHARLES, LA Southside Church of Christ 3919 Auburn St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (337) 474-9122 or 436-0477</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>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: Keith Welch (219) 942-2663</p>	<p>RICHMOND, IN Gaar Road Church of Christ 1835 Gaar Rd. (1 mi. S. of I-70 off Hwy. 227) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Douglas R. Clark (765) 935-2911</p>	<p>WICHITA, KS Westside Church of Christ 3500 S. Meridian Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Mike O'Neal (316) 729-9302 or 942-1649 www.cocwestside.com</p>	<p>GLASGOW, KY East Main St. Church of Christ 106 Carnation Dr. (across from Gorin Park) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. Evangelist: Doug Lancaster (270) 678-2847 or 651-7141</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>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>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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Evan Casey (812) 883-2033 www.westsidechurchofchrist.info</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>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>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>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>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>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: David R. Dodd (317) 878-5969 or (317) 439-3252 spearsvilleroadmessenger@gmail.com</p>	<p>BOWLING GREEN, KY Eastside Church of Christ 1706 Smallhouse Rd Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 6:00 P.M. Wednesday 10:00 A.M. Wed. Evening 7:00 P.M. Phone: 270-843-9925 www.mightytisthelord.com</p>	<p>LOUISVILLE, KY Valley Station Church of 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>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>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) 858-2290</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>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 300 Blue Level Rd., 42101 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelists: Todd Chandler & Lowell Sallee (270) 842-7880 www.westendchurch.com</p>	<p>LOUISVILLE, KY Church of Christ 4401 West Broad St. 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>WEBSTER, MA Church of Christ Webster 168 Main St. Sunday Bible Study 9:00 A.M. Sunday Worship 10:30 A.M. Wed Bible Study Call for details (508) 765-6067 Preacher: Peter Capoccia</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>MARION, IN South Marion 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: Alan Jones (765) 922-7602</p>	<p>GRINNELL, IA Church of Christ 1402 Third Ave. Bible Study 9:30 A.M. Worship 10:45 A.M. Wednesday 7:00 P.M. (641) 236-1955 (641) 793-2989</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>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>PORTLAND, ME Church of Christ 856 Brighton Ave. (Breakwater School) Leave Maine Turnpike at Exit 48 Bible Study 10:00 A.M. Worship 11:00 A.M. Second service immediately following morning worship. Mid-week Bible Study—Please call for times & places (207) 839-3075 or 839-8409</p>	
<p>PALATINE, IL Church of Christ (N.W. Chicago Suburb) 1050 N. Deer Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (847) 967-9667</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: Kevin Sulc (765) 284-5299 or 286-5488</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>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. Evangelist: Steve Lee stevelee4510@windstream.net (270) 789-1651</p>	<p>REGINA, KY Road Creek Church of Christ 7 miles west of Elkhorn City on Route 460 & Route 80 Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (606) 754-9883, 754-8642 or 754-5398</p>	<p>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, (410) 590-2852</p>	

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<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. Evangelist: Brandon Trout (410) 969-1420 or (410) 551-6549 www.swcofchrist.com</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>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 7:30 P.M. Evangelist: Walter Myers (417) 830-8972 or (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>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>HOPE MILLS, NC Gray's Creek Church of Christ 1391 Sand Hill Road Bible Study 10:00 A.M. Worship 11:00 A.M. 910-423-8719 910-424-2372</p>
<p>RIVERDALE, MD (Washington, D.C. area) Wildercroft Church of Christ 6330 Auburn Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mike Thomley (301) 474-7460 or 446-1912</p>	<p>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>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. 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>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>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>CEDAR SPRINGS, MI Grand Rapids Area W. Michigan Church of Christ Sr. Citizen Center, 44 Park St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. David Waldron (231) 832-2189 Michael Sewell (616) 361-8795</p>	<p>MERIDIAN, MS Grandview Church of Christ 2820 Grandview Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 6:30 P.M. Evangelist: Danny Gardner (601) 681-4505 or 482-9543 dg1969@bellsouth.net</p>	<p>KANSAS CITY, MO Vivion Road Church of Christ 2026 N.E. Vivion Rd. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Tom Kinzel (816) 453-6157</p>	<p>BEATRICE, NE Church of Christ 7th and Bell Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:30 P.M. 233-4102 or 228-3827 www.churchofchrist7bell.com</p>	<p>ALBUQUERQUE, NM 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>BEAVERCREEK, OH Knollwood Church of Christ 1031 Welford Dr. Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Keith Greer (937) 426-1422</p>
<p>DULUTH, MN Church of Christ 318 N. 18th Ave. E. Bible Study 9:00 A.M. Worship 10:00 A.M. Bible Study 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Nick Krumrei (218) 728-3233</p>	<p>MERIDIAN, MS 7th St. Church of Christ 2914 7th St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 6:30 P.M. (601) 483-3101</p>	<p>KENNETT, MO Church of Christ 703 Harrison St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (573) 888-6778</p>	<p>LAS VEGAS, NV Vegas Dr. Church of Christ 3816 Vegas Drive Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 4:00 P.M. Wednesday 7:00 P.M. (702) 648-4827</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: Daniel Bailey (716) 870-3259</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>Shop online at truthbooks.net</p>	<p>SOUTHAVEN, MS (Memphis area) Church of Christ 2110 E State Line Rd. (Exit I-55) Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: Landon Hope (662) 342-1132 - Church Building</p>	<p>LILBOURN, MO P.O. Box 270 211 Benton St. Bible Study 9:45 A.M. Worship 10:45 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Shane Williams (573) 688-2234 or 748-5204</p>	<p>RENO, NV Central Church of Christ 2450 Wrondel Way, Ste. A Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (775) 786-2888</p>	<p>CARY, NC Walnut St. Church of Christ (Raleigh) 217 Walnut St. Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:30 P.M. Evangelist: Rick Billingsly (919) 467-0012 (919) 372-1497</p>	<p>CLEVELAND, OH Lorain Ave. Church of Christ 13501 Lorain Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (216) 476-0660, 651-1689 or (330) 725-3960, 723-0111</p>
<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>BLUE SPRINGS, MO Southside Church of Christ 4000 SW Christiansen Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jim Bailey (816) 228-9262</p>	<p>RAYMORE, MO Raymore Church of Christ 107 N. Woodson St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Ryan Boyer (816) 322-0042 www.raymorechurchofchrist.org</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>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>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>ST. CHARLES, MN Church of Christ 636 Whitewater Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Bible Study 2:45 P.M. Evangelist: Robert Lehnertz (507) 534-2905 or 932-3521</p>	<p>CAPE GIRARDEAU, MO North Cape Church of Christ 121 S. Broadview St. Suite 2 Cape Girardeau, MO 63703 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Lee Westbrook (573)334-9673</p>	<p>RAYTOWN, MO Sterling Ave. Church of Christ 5825 Sterling Ave. (Near Sports Complex) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Norman E. Fultz (816) 358-3096 or 792-2040 www.sterlingavechurchofchrist.org</p>	<p>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. Tyron 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>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>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>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>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>VAUXHALL, NJ Church of Christ Milbourn Mall Suite 6 2933 Vauxhall Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Harry A. Persaud (908) 964-8570</p>	<p>DALLAS, NC Deepwood Forest Church of Christ 2002 Lineburger Rd., Hwy. 275 (Between Dallas & Stanley) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Louis Woollums (704) 922-8985</p>	<p>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>

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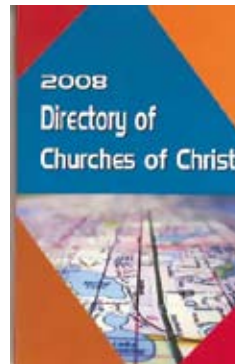
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<p>FREMONT, OH Church of Christ 3361 W. State St. 1 mi. W. of Fremont on U.S. Rt. 20 Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (419) 849-3340 or 849-3686 www.amplex.net/churchofchrist</p>	<p>NORTHWOOD, OH (Toledo 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>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>COLUMBIA, TN Jackson Hts. Church of Christ 1200 Nashville Hwy., Hwy. 31N Bible Study 9:15 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Andrew Roberts (931) 388-6811</p>	<p>MEMPHIS, TN Rocky Pt. Road Church of Christ 516 E. Rocky Point Rd., Cordova Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Contact: Mitch Stevens (901) 372-5580 or 758-4006</p>	<p>ROCKWOOD, TN Church of Christ Highway 70 East 5080 Roane State Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Cecil Belcher (865) 717-3654</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>UHRICHSVILLE, 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>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>COLUMBIA, TN Mooresville 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; 381-7898; 380-1226 www.mooresvillepikecoc.com</p>	<p>MURFREESBORO, TN Cason Lane Church of Christ 1110 Cason Lane Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (615) 653-1828 (Wilson Adams) (615) 895-3484 (Phil Cavender) www.casonlanechurch.org</p>	<p>SAVANNAH, TN Savannah Heights Church of Christ 230 Harrison St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jonathan Ellis</p>
<p>HILLIARD, OH Church of Christ 4840 Cemetery Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (614) 876-4089</p>	<p>WAVERLY, OH 209 Mullins St. Church of Christ Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: John M. Duvall (740) 947-7122 or 289-3401</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>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>HELP VACATIONING CHRISTIANS FIND YOUR PLACE OF WORSHIP</p>	<p>SHELBYVILLE, TN El Bethel Church of Christ 1801 Hwy. 41-A North Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Donnie V. Rader (931) 685-1113 or 931-607-9099 dvdrader@hughes.net</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 5:00 P.M. Wednesday 7:00 P.M. Evangelist: John M. Duvall (405) 340-3189 or 513-6691 www.seminolepointecoc.org</p>	<p>HOPKINS, SC Lower Richland Church of Christ 3000 Trotter Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Wayne Seaton (803) 776-0754</p>	<p>DAYTON, TN Rhea Church of Christ 1367 Market Street, Suite 2 Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 2:00 P.M. Wednesday 7:00 P.M. (423) 285-7005 or (423) 334-4606</p>	<p>MURFREESBORO, TN Northfield Blvd. Church of Christ 2091 Pitts Ln. at Northfield Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: David Bunting (615) 893-1200</p>	<p>TULLAHOMA, TN Church of Christ 1625 W. Lincoln St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jim Mickells (931) 455-0273 or 563-7312</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>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>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>JACKSON, TN Sunset View Church of Christ 3618 Hwy 70 East (Exit 87 off I-40, 7mi. @ Spring Creek) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Steve Wilkerson (731) 987-2200 or 968-9851T</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) Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. (615) 494-9686</p>	<p>ABILENE, TX North Park Church of Christ 2958 Grape St. (3 blocks south of I-20) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Wayne Goforth (325) 677-6934 or 672-8026 E-mail: wgoforth@sbccglobal.net</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) 434-5310 (Eric Krieg) or 473-9028 (Steve Foutty)</p>	<p>MEDFORD, OR Church of Christ 1850 Spring St. (Roxy Ann Grange Hall) Corner of Spring/Valley View Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:00 P.M. Thursday 7:00 P.M. Evangelist: Dean Blackwell (541) 773-2649</p>	<p>ORANGEBURG, SC Southside Church of Christ 1502 Binnicker Bridge Rd. (Grange Building - Hwy 70) Bible Study 10:00 A.M. Worship 11:00 A.M. Evangelist: Fred England (803) 939-0672 www.southside-church.org</p>	<p>JOHNSON CITY, TN Brookmead Church of Christ 2428 Lakeview Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Kevin Kay 423-282-6251 or 426-1836</p>	<p>NASHVILLE, TN Bell Road Church of Christ 1608 Bell Road Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Robert Davenport (615) 833-4444 or 331-7377</p>	<p>ALLEN, TX West Allen Church of Christ 1414 W. Exchange Blvd. (2 miles w. of Hwy. 75) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jerry King (214) 504-0443 (972) 727-5355 (bldg)</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>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>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>KINGSTON SPRINGS, TN Kingston Springs Church of Christ 350 North Main St. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Dan King, Sr. (615) 952-5720 or 662-7626</p>	<p>NASHVILLE, TN Hillview Church of Christ 7471 Charlotte Pike Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Jerry Sayre (615) 797-1114</p>	<p>ALVARADO, TX I-35 Church of Christ (E. Service Rd. of I-35, N. of Alvarado) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 295-7277 or 790-7253</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>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. (302) 733-7920 or (610) 268-2088 Randy Farme (610) 869-4146</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 Mosely (864) 268-5224 or 877-2728 www.taylorschurchofchrist.com</p>	<p>KNOXVILLE, TN Chapman Hwy. Church of Christ 7604 Chapman Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Jack Wise, Jr. (865) 573-6638</p>	<p>NASHVILLE, TN Perry Heights Church of Christ 423 Donelson Pike Bible Study 9:00 A.M. Worship 9:55 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Johnny Felker (615) 883-3118 http://perryheights.faithweb.com</p>	<p>ALVIN, TX Adoue St. Church of Christ 605 E. Adoue St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Mayberry (281) 331-4953 or (832) 837-9038</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. Contact: Dave Wylie (513) 553-6414 www.nrchurchofchrist.com</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>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>MARYVILLE, TN Smoky Mt. Church of Christ 2206 Montvale Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Harold Tabor (865) 977-4230 Lon Spurgeon (865) 380-5594 http://tinyurl.com/smchurch</p>	<p>PIGEON FORGE, TN King Branch Road Church of Christ 560 King Branch Road Worship 10:00 A.M. Wednesday 7:00 P.M. Facilities available for Sunday evening services upon request. Evangelist: Roger Williams (865) 430-5980 www.KingBranchRoadChurchOfChrist.org</p>	<p>ANGELTON, TX Kiber St. Church of Christ P.O. Box 1162 Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 5:30 P.M. Wednesday 7:00 P.M. Evangelist: Zeke Flores (979) 849-8376</p>

<p>AUSTIN, TX Wonsley Dr. Church of Christ 507 E. Wonsley Dr. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 2:00 P.M. Wednesday 7:30 P.M. Evangelist: Ron Lehde</p>	<p>EDNA, TX 301 Robison Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (361) 782-5506 or 782-2844 Elders: S.A. Mercer & S. Wilson Evangelist: Heath Rogers</p>	<p>HOUSTON, TX Oak Forest Church of Christ 1333 Judiway Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Mid-week 7:00 P.M. Evangelist: Jay Taylor (281) 970-2976 elysian39@juno.com</p>	<p>MANSFIELD, TX Northside Church of Christ 1820 Mansfield-Webb Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelists: Tom Roberts (817) 466-3160</p>	<p>SAN ANGELO, TX Green Meadow Church of Christ (Off Loop 306, sw part of the city) 3438 Green Meadow Dr. 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>COLONIAL HEIGHTS/ PETERSBURG, VA 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>BAYTOWN, TX Pruett and Lobit Church of Christ 701 North Pruett St. Bible Study 9:45 A.M. Worship 10:40 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. Evangelist: Jesse Flowers (281) 422-5926; (281) 515-8939; (713) 818-1321</p>	<p>EL PASO, TX Eastridge Church of Christ 3277 Pendleton Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (915) 855-1524</p>	<p>HOUSTON, TX (Southwest) Murphy Rd. Church of Christ 2025 Murphy Rd., Missouri City Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Mabry (281) 265-8071 or 261-5216</p>	<p>McKINNEY, TX Central Church of Christ 1805 White Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00P.M. Evangelist: Jack Howard III (214) 544-3035</p>	<p>SAN ANTONIO, TX Pecan Valley Church of Christ 268 Utopia (I-37 S.E. Exit Pecan Valley) 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>NEWPORT NEWS, VA Harpersville Rd. Church of Christ 315 Harpersville Rd. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. (757) 595-9564</p>
<p>To make changes to your ad, contact us at andyalex@bellsouth.net</p>	<p>FORT WORTH, TX Woodmont Church of Christ 6417 Landview (at Altamesa) Worship 9:30 A.M. Bible Study 11:00 A.M. Afternoon 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Jeff S. Smith (817) 292-4908 or 426-2242 woodmontchurch.org</p>	<p>HOUSTON, TX Spring Woods Church of Christ 9955 Neuens Rd. at Witte Rd. Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist (281) 794-0837</p>	<p>MESQUITE, TX (East Dallas) Westlake Church of Christ 427 Gross Rd., 75149 Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Ashley Sharkey (972) 285-1610</p>	<p>SHERMAN, TX Westwood Village Church of Christ 314 N. Tolbert 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>RICHMOND (Metro), VA Courthouse Church of Christ Courthouse Rd. at Double Creek Ct. (2.2 miles S of Rt. 288) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Gene Tope (804) 790-1629 www.courthousechurchofchrist.com</p>
<p>BAYTOWN, TX East Side Church of Christ 3107 N. Highway 146 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Kris Emerson (281) 427-8729; 837-9259 422-8800; 573-1940</p>	<p>FORT WORTH, TX West Side Church of Christ 6110 White Settlement Rd. 76114 Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (817) 738-7269</p>	<p>HUNTINGTON, TX Church of Christ P.O. Box 858 One block north of U.S. 69 Bible Study 9:30 A.M. Worship 10:15 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (936) 422-4640</p>	<p>MIDLAND, TX Woodcrest Drive Church of Christ 1401 Woodcrest Drive Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Danny Hooper (432) 689-0955 (432) 694-3482</p>	<p>TEMPLE, TX Leon Valley Church of Christ 4404 Twin City Blvd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Warren King (254) 939-0682 or 228-5038 www.biblemoments.org</p>	<p>RICHMOND, VA Forest Hill Church of Christ 1208 W. 41st St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Evangelist: Jack Bise, Jr. (804) 233-5959</p>
<p>BEAUMONT, TX Dowlen Rd. Church of Christ 3060 Dowlen Road Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. 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>IRVING, TX Westside Church of Christ 2320 Imperial Dr. (closest to D/FW Airport) Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Evangelist: Mark Roberts (972) 986-9131 www.JustChristians.com</p>	<p>Subscribe Today! Truth Magazine 1-800-428-0121</p>	<p>TEMPLE, TX Southside Church of Christ 2003 S. 5th Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (254) 773-0931</p>	<p>RICHMOND, VA West End 4909 Patterson Ave. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Evangelist: Stacy Crim (804) 358-7933</p>
<p>CLEVELAND, TX Church of Christ 310 E. Houston Bible Study 9:00 A.M. Worship 10:00 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. Evangelist: Robert Davis (281) 592-5676</p>	<p>GRANBURY, TX Old Granbury Rd. Church of Christ 4313 Old Granbury Rd. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (817) 573-6878</p>	<p>LANCASTER, TX Dallas Avenue Church of Christ 601 N. Dallas Ave. Bible Study 9:30 A.M. Worship 10:25 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. (972) 227-1119 or (817) 371-5776 llkice@sbcglobal.net www.dallasavenuechurchofchrist.org</p>	<p>NACOGDOCHES, TX Stallings Dr. Church of Christ 3831 N.E. Stallings Dr. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Randy Harshbarger</p>	<p>WACO, TX Sun Valley Church of Christ 340 E. Warren St. (In Hewitt, a suburb of Waco) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelist: Marc Smith (254) 666-1020 or 420-1484</p>	<p>RIDGWAY, VA Church of Christ 2970 Old Leaksville Rd. 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>CLUTE, TX Church of Christ 343 S. Main Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:30 P.M. Wednesday 7:00 P.M. (979) 265-5283 or 265-2933</p>	<p>Shop online at truthbooks.net</p>	<p>LANCASTER, TX Pleasant Run Church of Christ 831 W. Pleasant Run Rd. Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. (972) 227-1758 or 227-2598</p>	<p>ODESSA, TX Crescent Park Church of Christ 1415 Royalty 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>THE WOODLANDS, TX Woodlands Church of Christ P.O. Box 7664-77380 3987 Wellman Road 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>ROANOKE, VA Blue Ridge Church of Christ 929 Indiana Ave. N.E. 5 min. from Roanoke Convention Center 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>CORPUS CHRISTI, TX Hwy. 9 Church of Christ 5853 Leopard St. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:30 P.M. (361) 289-1559, 225-4792 or 289-1439</p>	<p>HOUSTON, TX Fry Rd. Church of Christ 2510 Fry Road (77084) Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. Michael McLemore (713) 686-0788</p>	<p>LUBBOCK, TX Indiana Ave. Church of Christ 6111 Indiana Ave. Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:00 P.M. Wednesday 7:00 P.M. Evangelist: Brett Hogland (806) 795-3377 or 928-9262</p>	<p>PLANO, TX (North Dallas Suburb) Spring Creek Church of Christ 2100 W. Spring Creek Pkwy. 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 www.planochurch.org</p>	<p>CHESAPEAKE, VA Tidewater Church of Christ 217 Taxis St. 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>STAFFORD, VA Stafford Church of Christ 767 Jefferson Davis Hwy. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:30 P.M. Evangelist: Mark McNabb (540) 891-1215</p>
<p>DICKINSON, TX Church of Christ 2919 FM 517 Rd. E. 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. Evangelist: Craig Meyer (281) 534-4870</p>	<p>HOUSTON, TX Bellaire Church of Christ 8001 South Rice Ave. Worship 9:30 A.M. Bible Study 10:45 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. www.bellairechurchofchrist.org (713) 668-4810</p>	<p>LUFKIN, TX Timberland Dr. Church of Christ 912 S. Timberland Dr. Bible Study 9:00 A.M. Worship 9:50 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Evangelists: Harold Hancock James W. Adams 634-7110 or 632-7070</p>	<p>ROSENBERG, TX Church of Christ 908 Frost St. 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>CHESTER, VA Chester Church of Christ 12100 Winfree St. (Central to Richmond, Hopewell, Petersburg, & Colonial Heights) Bible Study 9:30 A.M. Worship 10:30 A.M. Evening 5:30 P.M. Wednesday 7:30 P.M. Church Building: (804) 796-2374 Also: (804) 497-3638 or (804) 271-0877</p>	<p>VIRGINIA BEACH, VA Southside Church of Christ 5652 Haden Rd. Worship 11:00 A.M. Robert Mallard (757) 464-4574</p>

<p>VIRGINIA BEACH, VA Virginia Beach Church of Christ Pembroke Manor Recreation Building 4452 Hinsdale St. Bible Study 10:00 A.M. Worship 11:00 A.M. Wednesday 7:00 P.M. (757) 486-6639</p>	<p>CHARLESTON, WV Church of Christ 873 Oakwood Rd. Bible Study 10:00 A.M. Worship 10:50 A.M. Evening 6:00 P.M. Wednesday 7:30 P.M. 304-342-5637</p>	<p>RAVENSWOOD, WV Church of Christ 1101 Gallatin St. 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>BELLINGHAM, WA Mt. Baker Church of Christ 1860 Mt. Baker Hwy. 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.bibleanswers.com/mtbaker</p>	<p>CLARKSBURG, WV Westside Church of Christ Davison Run Road Sunday Morning 9:30 A.M. Wednesday 7:00 P.M. (304) 622-5433</p>	<p>WELLSBURG, WV Charles St. Church of Christ 836 Charles Street 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 737-3124</p>
<p>SEQUIM, WA Church of Christ American Legion Hall Corner of Sequim Ave. & Prairie St. Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Call for Wednesday meeting place (360) 683-2152</p>	<p>FAIRMONT, WV Eastside Church of Christ 1929 Morgantown Ave. Bible Study 10:00 A.M. Worship 10:45 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 366-4523</p>	<p>MILWAUKEE, WI Metropolitan Church of Christ 1029 S. 58th St. West Allis Bible Study 9:30 A.M. Worship 10:30 A.M. Wednesday 7:00 P.M. Evangelist: David Girardot (414) 257-3035 Church: 258-8520</p>
<p>SUNNYSIDE, WA Sunnyside Church of Christ (sound) 1312 East Edison Bible Study 2:00 P.M. Worship 3:00 P.M. Wednesday 7:30 P.M. Evangelist: Steven J. Wallace (509) 837-2813 www.sunnysidechurchofchrist.com</p>	<p>MORGANTOWN, WV Glen Oaks Church of Christ Greenbag Road Bible Study 9:30 A.M. Worship 10:20 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. (304) 296-9793</p>	<p>CANADA Calgary, Alberta Northside Church of Christ 803 - 20 A Ave. N.E. Calgary, Alberta T2E 1S1 Sunday 10, 11, 6 Wednesday 7:00 P.M. (403) 276-8088</p>
<p>TACOMA, WA Manitou Church of Christ 4806 So. 66th St. (P.O. Box 7523, 98407) Sunday 10:00 A.M. Wednesday 7:30 P.M. (253) 759-7875 (425) 557-9242 Voice Mail: (253) 752-5616</p>	<p>MOUNDSVILLE, WV Church of Christ 210 Cedar St. 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 Jordan, Ontario Jordan Church of Christ 2861 Regional Road 81 (Highway #8) Bible Study 10:00 A.M. Worship 11:00 A.M. Evening 6:00 P.M. Wednesday 7:00 P.M. Preacher - Chad Comfort (905) 562-4739</p>
<p>YAKIMA, WA W. Washington Ave. Church of Christ 902 W. Washington Ave. Conservative 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>MOUNDSVILLE, WV Roberts Ridge Church of Christ Bible Study 9:45 A.M. Worship 10:30 A.M. Evening 6:30 P.M. Wednesday 7:30 P.M. Don Terrill: (304) 845-2344 Mail to: Sam Wood (304) 845-2202 406 Jefferson Ave. Glen Dale, WV 26038</p>	<p>CANADA Hamilton, Ontario 126 Ottawa St. N. Mailing Address: 33 Highcliffe Ave. L9A 3L3 Bible Study 10:00 A.M. Worship 11:00 A.M. Monday 7:00 P.M. Tuesday 7:00 P.M. Steve Rudd, Evangelist (905) 575-8437</p>
<p>CHARLESTON, WV Church of Christ 522 Daugherty St. 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 Kent Clark (304) 342-0237 mansuper1965@hotmail.com</p>	<p>PARKERSBURG, WV Marrtown Church of Christ 825 Marrtown Road 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 Peterborough, Ontario The Board Rm., Parkway Place Mall, Lansdowne St. W. 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>

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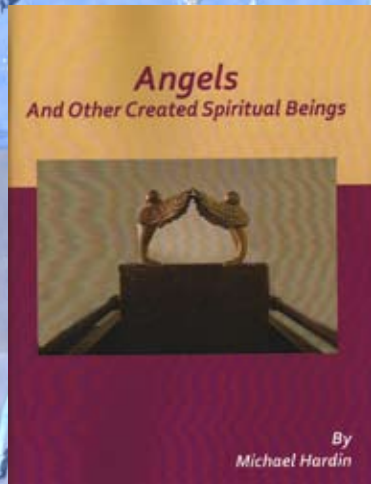
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